

# **EARLY CHURCH FATHERS STUDY BIBLE**

**New Testament**

**KJV**







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## THE GOSPELS

Now, those four evangelists whose names have gained the most remarkable circulation over the whole world, and whose number has been fixed as four,—it may be for the simple reason that there are four divisions of that world through the universal length of which they, by their number as by a kind of mystical sign, indicated the advancing extension of the Church of Christ,—are believed to have written in the order which follows: first Matthew, then Mark, thirdly Luke, lastly John. Hence, too, it would appear that these had one order determined among them with regard to the matters of their personal knowledge and their preaching of the gospel, but a different order in reference to the task of giving the written narrative. As far, indeed, as concerns the acquisition of their own knowledge and the charge of preaching, those unquestionably came first in order who were actually followers of the Lord when He was present in the flesh, and who heard Him speak and saw Him act; and with a commission received from His lips they were despatched to preach the gospel. But as respects the task of composing that record of the gospel which is to be accepted as ordained by divine authority, there were only two, belonging to the number of those whom the Lord chose before the passover, that obtained places,—namely, the first place and the last. For the first place in order was held by Matthew, and the last by John. And thus the remaining two, who did not belong to the number referred to, but who at the same time had become followers of the Christ who spoke in these others, were supported on either side by the same, like sons who were to be embraced, and who in this way were set in the midst between these twain.

Of these four, it is true, only Matthew is reckoned to have written in the Hebrew language; the others in Greek. And however they may appear to have kept each of them a certain order of narration proper to himself, this certainly is not to be taken as if each individual writer chose to write in ignorance of what his predecessor had done, or left out as matters about which there was no information things which another nevertheless is discovered to have recorded. But the fact is, that just as they received each of them the gift of inspiration, they abstained from adding to their several labors any superfluous conjoint compositions. For Matthew is understood to have taken it in hand to construct the record of the incarnation of the Lord according to the royal lineage, and to give an account of most part of His deeds and words as they stood in relation to this present life of men. Mark follows him closely, and looks like his attendant and epitomizer. For in his narrative he gives nothing in concert with John apart from the others: by himself separately, he has little to record; in conjunction with Luke, as distinguished from the rest, he has still less; but in concord with Matthew, he has a very large number of passages. Much, too, he narrates in words almost numerically and identically the same as those used by Matthew, where the agreement is either with that evangelist alone, or with him in connection with the rest. On the other hand, Luke appears to have occupied himself rather with the priestly lineage and character of the Lord. For although in his own way he carries the descent back to David, what he has followed is not the royal pedigree, but the line of those who were not kings. That genealogy, too, he has brought to a point in Nathan the son of David, (Luke 3:31) which person likewise was no king. It is not thus, however, with Matthew. For in tracing the lineage along through Solomon the king, (Matt. 1:6) he has pursued with strict regularity the succession of the other kings; and in enumerating these, he has also conserved that mystical number of which we shall speak hereafter.

For the Lord Jesus Christ, who is the one true King and the one true Priest, the former to rule us, and the latter to make expiation for us, has shown us how His own figure bore these two parts together, which were only separately commended [to notice] among the Fathers. This becomes apparent if for example we look to that inscription which was affixed to His cross "King of the Jews:" in connection also with which, and by a secret instinct, Pilate replied, "What I have written, I have written." (Jn. 19:19-22) For it had been said aforetime in the Psalms, "Destroy not the writing of the title." (Ps. 75:1) The same becomes evident, so far as the part of priest is concerned, if we have regard to what He



has taught us concerning offering and receiving. For thus it is that He sent us beforehand a prophecy respecting Himself, which runs thus, "Thou art a priest for ever, after the order of Melchisedek." (Ps. 110:4) And in many other testimonies of the divine Scriptures, Christ appears both as King and as Priest. Hence, also, even David himself, whose son He is, not without good reason, more frequently declared to be than he is said to be Abraham's son, and whom Matthew and Luke have both alike held by,—the one viewing him as the person from whom, through Solomon, His lineage can be traced down, and the other taking him for the person to whom, through Nathan, His genealogy can be carried up,—did represent the part of a priest, although he was patently a king, when he ate the shew-bread. For it was not lawful for any one to eat that, save the priests only. (1 Sam. 21:6 Matt. 12:3) To this it must be added that Luke is the only one who mentions how Mary was discovered by the angel, and how she was related to Elisabeth, who was the wife of Zacharias the priest. And of this Zacharias the same evangelist has recorded the fact, that the woman whom he had for wife was one of the daughters of Aaron, which is to say she belonged to the tribe of the priests. (Luke 16:36)

Whereas, then, Matthew had in view the kingly character, and Luke the priestly, they have at the same time both set forth pre-eminently the humanity of Christ: for it was according to His humanity that Christ was made both King and Priest. To Him, too, God gave the throne of His father David, in order that of His kingdom there should be none end. (Luke 1:32) And this was done with the purpose that there might be a mediator between God and men, the man Christ Jesus, (1 Tim. 2:5) to make intercession for us. Luke, on the other hand, had no one connected with him to act as his summarist in the way that Mark was attached to Matthew. And it may be that this is not without a certain solemn significance. For it is the right of kings not to miss the obedient following of attendants; and hence the evangelist, who had taken it in hand to give an account of the kingly character of Christ, had a person attached to him as his associate who was in some fashion to follow in his steps. But inasmuch as it was the priest's want to enter all alone into the holy of holies, in accordance with that principle, Luke, whose object contemplated the priestly office of Christ, did not have any one to come after him as a confederate, who was meant in some way to serve as an epitomizer of his narrative.

These three evangelists, however, were for the most part engaged with those things which Christ did through the vehicle of the flesh of man, and after the temporal fashion. But John, on the other hand, had in view that true divinity of the Lord in which He is the Father's equal, and directed his efforts above all to the setting forth of the divine nature in his Gospel in such a way as he believed to be adequate to men's needs and notions. Therefore he is borne to loftier heights, in which he leaves the other three far behind him; so that, while in them you see men who have their conversation in a certain manner with the man Christ on earth, in him you perceive one who has passed beyond the cloud in which the whole earth is wrapped, and who has reached the liquid heaven from which, with clearest and steadiest mental eye, he is able to look upon God the Word, who was in the beginning with God, and by whom all things were made. And there, too, he can recognise Him who was made flesh in order that He might dwell among us; [that Word of whom we say,] that He assumed the flesh, not that He was changed into the flesh. For had not this assumption of the flesh been effected in such a manner as at the same time to conserve the unchangeable Divinity, such a word as this could never have been spoken — namely, I and the Father are one. For surely the Father and the flesh are not one. And the same John is also the only one who has recorded that witness which the Lord gave concerning Himself, when He said: He that has seen me, has seen the Father also; and, I am in the Father, and the Father is in me; that they may be one, even as we are one; and, Whatsoever the Father does, these same things does the Son likewise. And whatever other statements there may be to the same effect, calculated to betoken, to those who are possessed of right understanding, that divinity of Christ in which He is the Father's equal, of all these we might almost say that we are indebted for their introduction into the Gospel narrative to John alone. For he is like one who has drunk in the secret of His divinity more richly and somehow more familiarly than others, as if he



drew it from the very bosom of his Lord on which it was his wont to recline when He sat at meat. <sup>9</sup>[Augustine of Hippo (354-430AD), Harmony of the Gospels, Book 1]

## THE GOSPEL ACCORDING TO SAINT MATTHEW

### PREFACE

Matthew, also called Levi, apostle and aforesometimes publican, composed a gospel of Christ at first published in Judea in Hebrew for the sake of those of the circumcision who believed, but this was afterwards translated into Greek, though by what author is uncertain. The Hebrew itself has been preserved until the present day in the library at Caesarea which Pamphilus so diligently gathered. I have also had the opportunity of having the volume described to me by the Nazarenes of Berea, a city of Syria, who use it. In this it is to be noted that wherever the Evangelist, whether on his own account or in the person of our Lord the Savior quotes the testimony of the Old Testament he does not follow the authority of the translators of the Septuagint but the Hebrew. Wherefore these two forms exist Out of Egypt have I called my son, and for he shall be called a Nazarene. <sup>51</sup>[Jerome of Stridon (347-420AD), On Illustrious Men, 3]

### MATTHEW 1

#### The genealogy of Christ (Matt. 1:2-17 Luke 3:23-38)

<sup>1</sup> The book of the <sup>a</sup>generation of Jesus Christ, <sup>c</sup>the son of David, <sup>b</sup>the son of Abraham. <sup>2</sup> Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; <sup>3</sup> And Judas begat Phares and Zara of Thamar; and <sup>d</sup>Phares begat Esrom; and Esrom begat Aram; <sup>4</sup> And Aram begat Aminadab; and Aminadab begat <sup>e</sup>Naasson; and Naasson begat Salmon; <sup>5</sup> And Salmon begat Booz <sup>f</sup>of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

#### From David to Jechonias

<sup>6</sup> And <sup>g</sup>Jesse begat David the king; and <sup>h</sup>David the king begat Solomon of her *that had been the wife of* Urias; <sup>7</sup> And <sup>i</sup>Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; <sup>8</sup> And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; <sup>9</sup> And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; <sup>10</sup> And <sup>j</sup>Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; <sup>11</sup> And <sup>k</sup>Josias begat Jechonias and his brethren, about the time they were <sup>l</sup>carried away to Babylon;

#### From Jechonias to Jesus

<sup>12</sup> And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat <sup>m</sup>Zorobabel; <sup>13</sup> And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; <sup>14</sup> And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; <sup>15</sup> And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; <sup>16</sup> And Jacob begat Joseph the husband of Mary, of whom was born <sup>n</sup>Jesus, who is called Christ.

#### Forty-two generations from Abraham to Christ

<sup>17</sup> So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

#### The virgin birth (Matt 1:18-25 Luke 2:1-7)

<sup>18</sup> Now the <sup>o</sup>birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. <sup>19</sup> Then Joseph her husband, being



a just *man*, and not willing <sup>P</sup>to make her a public example, was minded to put her away privily. <sup>20</sup> But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, *Joseph, thou son of David, fear not to take unto thee Mary thy wife: <sup>q</sup>for that which is conceived in her is of the Holy Ghost.* <sup>21</sup> *And she shall bring forth a son, and thou shalt call his name JESUS: for <sup>h</sup>he shall save his people from their sins.* <sup>22</sup> Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, <sup>23</sup> *'BEHOLD, A VIRGIN SHALL BE WITH CHILD, AND SHALL BRING FORTH A SON, AND THEY SHALL CALL HIS NAME EMMANUEL, which being interpreted is, <sup>u</sup>God with us.* <sup>24</sup> Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: <sup>25</sup> And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

|              |               |                  |              |               |                |                |
|--------------|---------------|------------------|--------------|---------------|----------------|----------------|
| 1 a Luk 3:23 | 3 d Rth 4:18  | 6 g 1 Sam 16:1   | 11 k Dan 1:2 | Ezr 5:2       | Heb 10:15      | Act 5:31       |
| b Gal 3:16   | 1 Chr 2:5     | h 2 Sam 12:24    | Jer 52:11    | Hag 1:1       | 19 p Deu 24:1  | 23 s Rom 1:3-4 |
| c Act 2:30   | 1 Chr 2:9     | 7 i 1 Kin 1:43   | Jer 27:20    | 16 n Isa 53:2 | 20 q Luk 1:35  | Joh 1:14       |
| Mat 22:42    | 4 e Num 1:7   | 1 Chr 3:10       | 2 Kin 25:11  | Isa 9:6       | 21 r Gen 49:10 | Isa 9:6        |
| Isa 11:1     | 5 f Heb 11:31 | 2 Chr 13:7       | 11 Chr 3:15  | Gen 3:15      | Jer 33:16      | t Isa 7:14     |
| Psa 132:11   | Jos 6:22      | 10 j 2 Kin 20:21 | 12 m Ezr 3:2 | 18 o Gal 4:4  | Dan 9:24       | u 1 Tim 3:16   |

**1:1-3** He says, "*The book of generation*," because the incarnation of Christ is the result of many different people from the same stock; the ancestors of Christ followed various ways, and the Savior desired that all should concur in forming the body of which he was clothed. There are among them Jews and Gentiles, righteous men and sinners; Ruth was Moabite, and Bersabee of adultery became a lawful wife. The Savior borrows the flesh of all to bring them all back to unity. St. Matthew says, "*Of Jesus Christ, the son of David*," though Abraham is before David, because Jesus Christ is called especially David's son because of his kingship, that is to say, as God comes from God, and that as king he descends from a king according to the flesh, for it was said to David, "I will place on your throne a son that will be born of you." (Ps. 131) <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q.3]

**1:16** Why does one begin the genealogy at the upper end and trace it downwards from Abraham, while the other goes upwards from the lower end and stops, not with Abraham, but with Adam and God? If their work were mutually harmonious and concordant, either Luke should have gone upwards and stopped at Abraham, or Matthew should have begun his genealogy from Adam, where Luke ended, instead of from Abraham." This, too, has an easy solution. In fact, it requires no very elaborate explanation: they are both traversing a single road. After all, one would not say that those going straight uphill, and those coming down the same way in the opposite direction, are on different roads: the track they both have to travel on is the same one, whether they are going up it or down it. Well, then, one may also speak of the steps of a genealogy in the same way. This was the accepted practice from long ago among the Hebrews, and is familiar in the divine scriptures. Take the book of Ruth, for instance. Here is the wording of David's genealogy in that, tracing his family tree downwards from Judah: "These are the descendants of Pharez" (Pharez being a son of Judah, the founder of the tribe): "Pharez was Esrom's father, Esrom was Aram's, Aram was Aminadab's, Aminadab was Naasson's, Naasson was Salmon's, Salmon was Booz', Booz was Obed's, Obed was Jesse's, and Jesse was David's". That is the same style of setting it out as Matthew has used. However, the very next book after Ruth, 1 Kingdoms, goes upwards from the lower end, just as Luke has done. This is how it puts the genealogy of Samuel's father Elkanah: "There was a man from

Armathem- Soupheir in the hill country of Ephraim, an Ephrataean called Elkanah, son of Jeremiel, son of Elias, son of Thoos, son of Sour". In Chronicles, moreover, there are times when the description goes from the earliest ones to the next in succession, as in the text of Matthew, but there are others when the genealogy is given in the same way as in Luke. Listen to these two, for instance: "Solomon," he says, "was David's son. Solomon's son was Rehoboam, his son was Abijah, Abijah's son was Ahaz, his was Jehoshaphat, his was Joram, his was Ahaziah, his was Joash, his was Amaziah..." and so it goes on in turn down to Jeconiah and the Babylonian captivity, as in Matthew; but Samuel's descent, in the same book, is traced back upwards as in Luke, with: "Samuel was the son of Elkanah, son of Jeroboam, son of Eliel, son of Thoos, son of Souphe, son of Elkana, son of Joel, son of Azaria, son of Sophonios, son of Thaar, son of Aseir, son of Abiasar, son of Kore, son of Issaar, son of Kaath, son of Levi, son of Israel". Now, look! Is that not just the same style as Luke has modelled himself on? You could find hundreds of examples like these for yourself, as well; so all that remains is to agree that there is nothing odd about what our Saviour's evangelists have done. Anyone who thinks that they are at variance is incorrect. Each has worded his book's exposition to suit a design of his own: one began with Abraham, because of the plan of his account (which this is not the occasion to explain); the other goes right on past Abraham up to the first man, and, not stopping even there, connects his whole narrative to God, taking it up to him because of the mystery of the rebirth in Christ. <sup>41</sup>[Eusebius of Caesarea (263-339AD), Questions and Answers on the Gospels, Q.1]

**1:18** An attentive reader will inquire and say: Since Joseph is not the father of the Savior, what does this list of ancestors tell the Lord descended from Joseph? We will answer, first of all, that it is not customary in Scripture to indicate the genealogy of women, and then that Joseph and Mary were of the same tribe. By law, therefore, he had to marry her as his kinsman, and register with her in Bethlehem as both from the same blood. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**1:23** And the angel proceeds to refer Joseph to Isaiah; in order that even if he should, when awakened, forget his own words, as newly spoken, he might by being reminded of those of the prophet, with which he had been nourished up continually,



retain likewise the substance of what he had said. And to the woman he mentioned none of these things, as being a damsel and unskilled in them, but to the husband, as being a righteous man and one who studied the prophets, from them he reasons. And before this he says, "Mary, your wife," but now, when he has brought the prophet before him, he then trusts him with the name of virginity; for Joseph would not have continued thus unshaken, when he heard from him of a virgin, unless he had first heard it also from Isaiah. For indeed it was nothing novel that he was to hear out of the prophets, but what was familiar to him, and had been for a long time the subject of his meditations. For this cause the angel, to make what he said easy to be received, brings in Isaiah. And neither here does he stop, but connects the discourse with God. For he does not call the saying Isaiah's, but that of the God of all things. For this cause he said not, "that it might be fulfilled which was spoken of Isaiah," but "which was spoken of the Lord." For the mouth indeed was Isaiah's, but the oracle was wafted from above. What then says this

oracle? "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel." How was it then, one may say, that His name was not called Emmanuel, but Jesus Christ? Because he said not, "you shall call," but "they shall call," that is, the multitude, and the issue of events. For here he puts the event as a name: and this is customary in Scripture, to substitute the events that take place for names. Therefore, to say, "they shall call" Him "Emmanuel," means nothing else than that they shall see God among men. For He has indeed always been among men, but never so manifestly. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew]

**1:25 And knew her not till she had brought forth her firstborn son.** From this passage, some evil spirits dare to suspect that Mary had other children; "is called firstborn, they say, only one who has brothers." Now, the divine Scriptures have the habit of calling the first-born, not the one who has brothers, but the one who was born first. <sup>60</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

## MATTHEW 2

### The Magi seek the new-born King (Matt 2:1-12 Luke 2:8-20)

<sup>1</sup> Now when <sup>a</sup>Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men <sup>b</sup>from the east to Jerusalem, <sup>2</sup> Saying, <sup>d</sup>Where is he that is born King of the Jews? for we have seen his <sup>e</sup>star in the east, and are come to worship him. <sup>3</sup> When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. <sup>4</sup> And when he had gathered all the <sup>e</sup>chief priests and <sup>f</sup>scribes of the people together, <sup>e</sup>he demanded of them where Christ should be born. <sup>5</sup> And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, <sup>6</sup> AND <sup>h</sup>THOU BETHLEHEM, IN THE LAND OF JUDAH, ART NOT THE LEAST AMONG THE PRINCES OF JUDAH: FOR OUT OF THEE SHALL COME A GOVERNOR, THAT <sup>i</sup>SHALL <sup>h</sup>RULE MY PEOPLE ISRAEL.

### Herod questions the Magi

<sup>7</sup> Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. <sup>8</sup> And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

### The Magi worship Jesus

<sup>9</sup> When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. <sup>10</sup> When they saw the star, they rejoiced with exceeding great joy. <sup>11</sup> And when they were come into the house, they saw the young child with Mary his mother, and fell down, and <sup>l</sup>worshipped him: and when they had opened their treasures, they <sup>k</sup>presented unto him gifts; gold, and frankincense, and myrrh. <sup>12</sup> And being warned of God <sup>m</sup>in a dream that they should not return to Herod, they departed into their own country another way.

### The flight into Egypt (Matt 2:13-21)

<sup>13</sup> And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. <sup>14</sup> When he arose, he took the young child and his mother by night, and departed into Egypt: <sup>15</sup> And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, <sup>n</sup>Out of Egypt have I called my son.

### Herod slays the innocents

<sup>16</sup> Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. <sup>17</sup> Then was fulfilled that which was spoken by <sup>o</sup>Jeremy the prophet, saying, <sup>18</sup> IN RAMA WAS THERE A VOICE HEARD, LAMENTATION, AND WEEPING, AND GREAT MOURNING, RACHEL WEEPING FOR HER CHILDREN, AND WOULD NOT BE COMFORTED,



BECAUSE THEY ARE NOT. <sup>19</sup> But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, <sup>20</sup> Saying, **Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.**

**The return to Nazareth  
(Matt 2:21-23 Luke 2:39-40)**

<sup>21</sup> And he arose, and took the young child and his mother, and came into the land of Israel. <sup>22</sup> But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside <sup>p</sup>into the parts of Galilee: <sup>23</sup> And he came and dwelt in a city called <sup>s</sup>Nazareth: that it might be fulfilled <sup>t</sup>which was spoken by the prophets, He shall be called a <sup>u</sup>Nazarene.

|               |             |               |               |                |              |
|---------------|-------------|---------------|---------------|----------------|--------------|
| 1 a Dan 9:4   | d Luk 2:11  | Jer 8:8       | j Joh 7:42    | Psa 2:12       | Luk 2:39     |
| Luk 2:4       | Joh 1:49    | 2 Chr 34:13   | Mic 5:2       | 12 m Job 33:15 | 23 q Num 6:2 |
| b 1 Kin 4:30  | Isa 9:6     | g Psa 2:1     | 11 k Isa 60:6 | Mat 1:20       | r 1 Sam 1:11 |
| Isa 11:10     | Psa 2:6     | 6 h Isa 40:11 | Isa 49:7      | 15 n Hos 11:1  | Jdg 13:5     |
| 2 c Rev 22:16 | 4 e Mal 2:7 | i Psa 2:1-6   | Psa 72:10     | Num 24:8       | s Luk 2:4    |
| Isa 60:3      | f Luk 20:19 | Num 24:19     | Psa 22:29     | 17 o Jer 31:15 | Joh 1:45     |
| Num 24:17     | Mar 8:31    | Gen 49:10     | 1 Joh 5:23    | 22 p Mat 3:13  | t Zec 6:12   |

**2:1-2** How could the Magi of Chaldea learn the birth of Christ, King of the Jews, on the appearance of a star that is more commonly the sign that announces a king of the earth? (Matt 2:2) These Magi of Chaldea studied the course of the stars not for any evil, but out of curiosity. As the Evangelist's account suggests, they followed the Balaam tradition that Balak had brought to curse the people of God and that a divine impulse forced him to bless him. (Num. 21:20) They knew by this historical fact that the providence of God was to bring out a king of Jacob; Balaam had indeed clearly predicted that a star would rise from Jacob. The Magi, faithful to this tradition, seeing a star shine in the sky outside the ordinary course of the stars, understood that it was the one that Balaam had foretold as the future sign of the birth of the king of the Jews. This fact goes directly against the enemies of religion. Here religion receives a testimony from those who are in the habit of attacking it, for astrologers are enemies of the truth. It is not for an evil reason that the Magi of Chaldea, etc. "A star will come out of Jacob, an offshoot will rise from Israel; he will smite the heads of Moab and ruin all the children of Seth; he will possess Edom, etc." (Num. 24:17) This prophecy comes from Balaam; he was not a prophet, but God chose him to defend the cause of his people and forced him in spite of himself to serve his purposes. Thus we see those whom Saul had sent to seize David, seized with the prophetic spirit, and it is said of Saul himself: "Is Saul also among the prophets?" God wished to show by how great was the majesty of the God of the Jews, who so changed the heart of him who had come to curse, that this false prophet regarded it as a good and commendable action to bless the people of God. God could not fear the curse of him whose heart was in his power. Now, one is allowed to believe that the tradition of this prophet had been preserved by those who applied to the same studies; by carefully examining the stars, they

saw an unknown star shining so brightly that it shone out the sunlight (for it was visible during the day), and having conferred between them, they discovered that was the star predicted by Balaam. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.63]

**2:4 chief priests and scribes.** The scribes were the teachers of the people, like those whom we call "scholars." God ordained in His providence that these men be asked, so that they would confess the truth, and by this confession be condemned. For those who crucified Him had first confessed Him. <sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**2:11 gold, and frankincense, and myrrh.** Magi offer gold, frankincense and myrrh. Gold suited a king well; incense was presented to God as a sacrifice; and it is with myrrh that one embalms the bodies of the deceased. The magi proclaim, by their symbolic gifts, who they are worshiping. Here is gold: He is a king; here is the incense: He is God; here is myrrh: He is a mortal. There are heretics who believe in his divinity without believing that his reign extends everywhere. They offer him good incense, but do not want to offer him gold too. There are others who recognize his kingship but deny his divinity. They offer him gold, but refuse to offer him the incense. Others finally confess both his divinity and his kingship, but deny that he has assumed mortal flesh. These offer him gold and incense, but do not want to offer him myrrh, symbol of the mortal condition he has assumed. For us, offer gold to the Lord who has just been born, confessing that he reigns in all places; offer him incense, recognizing that he who appeared in time was God before all times; offer him myrrh, recognizing that he whom we believe to be impassive in his divinity has also become mortal in assuming flesh. <sup>42</sup>[Gregory the Great (540-604AD), Homilies on the Gospels, 10.6]

## MATTHEW 3

**John the Baptist preaches repentance  
(Matt 3:1-6 Mark 1:2-6 Luke 3:1-6 John 1:19-23)**



<sup>1</sup> In those days came <sup>a</sup>John the Baptist, preaching <sup>b</sup>in the wilderness of Judaea, <sup>2</sup> And saying, Repent ye: <sup>c</sup>for the kingdom of heaven is at hand. <sup>3</sup> For this is he that was spoken of by the prophet Esaias, saying, THE <sup>e</sup>VOICE OF ONE CRYING IN THE WILDERNESS, <sup>d</sup>PREPARE YE THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT. <sup>4</sup> And <sup>t</sup>the same John <sup>h</sup>had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was <sup>g</sup>locusts and wild <sup>f</sup>honey. <sup>5</sup> Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, <sup>6</sup> And <sup>i</sup>were baptized of him in Jordan, confessing their sins.

#### John criticizes the Pharisees and Sadducees

(Matt 3:7-10 Luke 3:7-9)

<sup>7</sup> But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from <sup>k</sup>the wrath to come? <sup>8</sup> <sup>m</sup>Bring forth therefore fruits <sup>l</sup>meet for repentance: <sup>9</sup> And think not to say within yourselves, "We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. <sup>10</sup> And now also the axe is laid unto the root of the trees: <sup>n</sup>therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

#### John's Messianic Preaching

(Matt 3:11-12 Mark 1:7-8 Luke 3:15-18 John 1:24-28)

<sup>11</sup> <sup>q</sup>I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: <sup>p</sup>he shall baptize you with the Holy Ghost, and *with* fire: <sup>12</sup> <sup>r</sup>Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will <sup>s</sup>burn up the chaff with unquenchable fire.

#### The baptism of Jesus

(Matt 3:13-17 Mark 1:9-11 Luke 3:21-22 John 1:29-32)

<sup>13</sup> Then cometh Jesus <sup>t</sup>from Galilee to Jordan unto John, to be baptized of him. <sup>14</sup> But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? <sup>15</sup> And Jesus answering said unto him, *Suffer it to be so now: for thus it becometh us to* <sup>u</sup>*fulfil all righteousness*. Then he suffered him. <sup>16</sup> And <sup>v</sup>Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw <sup>w</sup>the Spirit of God descending like a dove, and lighting upon him: <sup>17</sup> And <sup>y</sup>lo a voice from heaven, saying, <sup>x</sup>*This is my beloved Son, in whom I am well pleased*.

1 a Mal 3:1  
Mar 1:4  
Luk 3:2  
Joh 1:28  
b Jos 14:10  
2 c Dan 2:44  
Mat 4:17  
Mat 10:7  
3 d Luk 1:76  
e Luk 3:4  
Isa 40:3

4 f Luk 24:42  
Eze 27:17  
Psa 81:16  
2 Kin 18:32  
1 Sam 14:25  
Deu 32:13  
Deu 8:8  
g Lev 11:22  
h Zec 13:4  
2 Kin 1:8  
i Mar 1:6

6 j Act 19:4  
7 k 1 The 5:9  
1 The 1:10  
Rom 5:9  
8 l 2 Cor 7:1  
2 Cor 7:11  
m Luk 3:8  
9 n Joh 8:33  
Act 13:26  
Rom 4:1  
10 o Heb 6:8

Joh 15:6  
Mat 7:19  
Isa 5:2-7  
Psa 80:15-16  
11 p Tit 3:5  
Act 2:3-4  
Mal 3:2  
Isa 4:4  
q Act 11:16  
Act 10:47  
Act 8:36,38

Act 1:5  
Joh 1:33  
Luk 3:16  
Mar 1:8  
12 r Mal 3:3  
s Mat 13:30  
Mal 4:1  
13 t Mat 2:22  
15 u Dan 9:24  
16 v Luk 3:22  
Joh 1:32

Isa 11:2  
w Mar 1:10  
17 x Psa 2:7  
Isa 42:1  
Luk 9:35  
Col 1:13  
y Joh 12:28

**3:1-2** John the Baptist first announced the kingdom of heaven, so that the precursor of the Messiah would be honored with this privilege. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**3:3** He was preparing the souls of the believers in whose midst the Lord was going to walk, so that the most pure could find very pure ways. Porphyry compares this passage with the beginning of the Gospel of Mark, where it is written, "The beginning of the gospel of Jesus Christ, the son of God, as it is written in the prophet Isaiah: Behold, I send my angel before your face, which will prepare your way, the voice of someone crying in the desert, prepare the way of the Lord, make his paths straight." As this testimony is at once taken from Malachi and Isaiah, he asks why it says Isaiah alone; ecclesiastical writers have overwhelmingly responded to him, and we think that the name of Isaiah has been mistakenly added, which is found in many places, or that one wanted to make as one whole of a set of passages. Read the thirteenth psalm and you will see one such example. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**3:6** They were baptized, but the baptism of John did not have the power to forgive sins; for John was only

preaching repentance and bringing them towards the forgiveness of sins, that is, he was guiding them to the baptism of Christ, from which there is remission of sins. <sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**3:10** His gospel preaching, which is a two-edged sword, is called a axe, according to the prophet Jeremiah, who compares the word of the Lord to a axe that cuts the stone (Jer. 46). <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**3:11** For all these things he obscurely denoted, when he said, "He shall baptize you with the Holy Ghost;" at once, by the very figure of speech, declaring the abundance of the grace (for he said not, "He will give you the Holy Ghost," but "He will baptize you with the Holy Ghost"); and by the specification of fire on the other hand indicating the vehement and uncontrollable quality of His grace. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 11.6]

**3:12** *but he will burn up the chaff with unquenchable fire.* The Holy Ghost is a fire, as the Acts of the Apostles teach, who, as he descended, rested like a fire upon each of the faithful. (Acts 2) And then was fulfilled the word of the Lord, which



says, "I have come to bring fire upon the earth, and what do I want except that it burns?" (Luke 12:49) either because, in the present time, we are baptized in the Spirit, to be so in the future by fire, meaning which is confirmed by the Apostle Saint Paul: "The fire will prove the quality of the works of each one." (1 Cor. 3:13) <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**3:14** Why was the Savior, who was a saint from his birth and who received the name of Christ the Lord, baptized, since baptism was instituted to purify sin? It is a truth of course that the Savior did not need to be baptized, because he was not made, but was born Christ, as the angel told the shepherds: "Behold, today is to you a Savior, who is the Christ, the Lord." (Luke 2:11) Also John the Baptist, who knew his holiness, refused to give him baptism; but the Savior insisted on receiving him, not to blot out his sins, but to accomplish all justice. It was fitting, in that person, that he who came to teach men that by

baptism they would become children of God, set an example for the future children of God. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.49]

**3:16** Wherefore were the heavens opened? To inform you that at your baptism also this is done, God calling you to your country on high, and persuading you to have nothing to do with earth. And if you see not, yet never doubt it. For so evermore at the beginnings of all wonderful and spiritual transactions, sensible visions appear, and such-like signs, for the sake of them that are somewhat dull in disposition, and who have need of outward sight, and who cannot at all conceive an incorporeal nature, but are excited only by the things that are seen: that so, though afterward no such thing occur, what has been declared by them once for all at the first may be received by your faith. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 12.3]

## MATTHEW 4

### The first temptation

(Matthew 4:1-11 Mark 1:12-13 Luke 4:1-13)

<sup>1</sup> Then was <sup>a</sup>Jesus led up of <sup>b</sup>the Spirit into the wilderness to be <sup>c</sup>tempted of the devil. <sup>2</sup> And when he had <sup>d</sup>fasted forty days and forty nights, he was afterward an hungred. <sup>3</sup> And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. <sup>4</sup> But he answered and said, **<sup>e</sup>It is written, <sup>f</sup>MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD.**

### Jesus is tempted a second time

<sup>5</sup> Then the devil taketh him up into <sup>g</sup>the holy city, and setteth him on a pinnacle of the temple, <sup>6</sup> And saith unto him, If thou be the Son of God, cast thyself down: for it is written, <sup>h</sup>HE SHALL GIVE HIS ANGELS CHARGE CONCERNING THEE: AND IN *THEIR* HANDS THEY SHALL BEAR THEE UP, LEST AT ANY TIME THOU DASH THY FOOT AGAINST A STONE. <sup>7</sup> Jesus said unto him, **It is written again, <sup>i</sup>THOU SHALT NOT TEMPT THE LORD THY GOD.**

### The devil tempts Jesus a third time

<sup>8</sup> Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; <sup>9</sup> And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. <sup>10</sup> Then saith Jesus unto him, **Get thee hence, Satan: for it is written, <sup>j</sup>THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE.** <sup>11</sup> Then the devil <sup>k</sup>leaveth him, and, behold, <sup>l</sup>angels came and ministered unto him.

### Jesus in Capernaum

(Matt 4:12 Mark 1:14 Luke 4:14 John 4:1-3)

<sup>12</sup> Now <sup>m</sup>when Jesus had heard that John was cast into prison, he departed into Galilee;

### Ministry in Galilee

(Matt 4:13-17 Mark 1:14-15 Luke 4:14-15 John 4:43-46)

<sup>13</sup> And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: <sup>14</sup> That it might be fulfilled which was spoken by Esaias the prophet, saying, <sup>15</sup> THE <sup>n</sup>LAND OF ZABULON, AND THE LAND OF NEPHTHALIM, BY THE WAY OF THE SEA, BEYOND JORDAN, GALILEE OF THE GENTILES; <sup>16</sup> THE <sup>o</sup>PEOPLE WHICH SAT IN DARKNESS SAW GREAT LIGHT; AND TO THEM WHICH SAT IN THE REGION AND SHADOW OF DEATH LIGHT IS SPRUNG UP. <sup>17</sup> From <sup>p</sup>that time Jesus began to preach, and to say, **<sup>q</sup>Repent: for the kingdom of heaven is at hand.**

### The first disciples called

(Matt 4:18-22 Mark 1:16-20 Luke 5:1-11 John 1:35-51)

<sup>18</sup> And <sup>r</sup>Jesus, walking by the sea of Galilee, saw two brethren, Simon <sup>s</sup>called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. <sup>19</sup> And he saith unto them, **Follow me, and I <sup>t</sup>will make you fishers of men.** <sup>20</sup> And <sup>u</sup>they straightway left *their* nets, and followed him. <sup>21</sup> And <sup>v</sup>going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. <sup>22</sup> And they immediately left the ship and their father, and followed him.

### Mission of preaching and miracles

(Matt 4:23 Mark 1:39 Luke 4:44)



<sup>23</sup> And Jesus went about all Galilee, teaching <sup>w</sup>in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

#### Occasion of the Sermon

(Matt 4:24-25; 12:15-16 Mark 3:7-12 Luke 6:17-19)

<sup>24</sup> And his <sup>x</sup>fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. <sup>25</sup> And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judaea, and *from* beyond Jordan.

|               |               |               |                |                |                |                |
|---------------|---------------|---------------|----------------|----------------|----------------|----------------|
| l a Mar 1:12  | c Heb 4:15    | 6 h Psa 91:11 | 12 m Luk 3:20  | q Mat 10:7     | Luk 5:10       | 23 w Mat 9:35  |
| Luk 4:1       | 2 d Exo 34:28 | 7 i Deu 6:16  | 15 n Isa 9:1-2 | 18 r Mar 1:16  | 20 u Luk 18:28 | Mar 1:21       |
| b 1 Kin 18:12 | 4 e Eph 6:17  | 10 j Deu 6:13 | 16 o Luk 2:32  | s Mat 16:18    | Mar 10:28      | Mar 1:39       |
| Eze 3:14      | f Deu 8:3     | 11 k Jam 4:7  | Isa 42:7       | Joh 1:42       | 21 v Mar 1:19  | Luk 4:15       |
| Act 8:39      | 5 g Neh 11:1  | 1 Heb 1:14    | 17 p Mar 1:14  | 19 t Eze 47:10 | Luk 5:10       | 24 x Isa 52:13 |

**4:1-11** Why did the Savior, after his baptism, last for forty days and then feel the need for hunger? whoever could have fasted forty days could not free himself from the necessity of hunger! The Savior wanted to fast in order to give us the example of applying ourselves to the practice of fasting, if we wish to triumph by the help of God from the attacks of the devil, and to teach ourselves by his example, that we must above all fear his pitfalls, when we embrace the service of God. Unhappy to see that we are moving away from him, the devil redoubles with fury against us. It is therefore in our interest and not for him that the Savior acts here. Likewise, if he agrees to feel the need of hunger, it is not for him, it is for us. Indeed, when he had triumphed by the fast of the temptations of the devil that are not all written, because they did not relate directly to our instruction, after forty days of fasting, he agreed to feel the need of hunger. What was in the nature of man, so that the devil he had conquered, perceiving in him this infirmity of hunger, was excited to tempt him again in the persuasion that he had been vanquished by a man. Such was indeed the mysterious conduct of the Savior, the devil insulted and made his tyrannical empire felt to the man he had conquered, God allowed that he in turn be vanquished by the man

who owed to the divine power this victory, and Satan is thus deeply humbled, because he sees only one man and does not understand the power that is in man. He remains astonished and stupefied by this mystery, the knowledge of which escapes him; he has the power of approaching; he has not the power to conquer that which attacks him. Two things were tormenting here, he approached him emboldened by the weakness he saw and he met a virtue he did not suspect, so that in this man he had before him, he suspected the power of God. Our Lord therefore submits to the necessity of hunger to thwart the wiles of Satan. He no longer prolonged his fast, so to establish the agreement between him, Moses and Elijah. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q.9]

**4:17** John having been delivered, it is with reason that the Lord began to preach; the Law ceases, the Gospel appears. That if the Savior preach what John the Baptist preached before, he shows that he is the Son of that same God of which John was the prophet. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**4:23** He begins with miracles, to give credibility to what He teaches. <sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

## MATTHEW 5

### The sermon on the mount

(Matt 4:24-5:2 Mark 3:7-12 Luke 6:17-19)

<sup>1</sup> And seeing the multitudes, <sup>a</sup>he went up into a mountain: and when he was set, his disciples came unto him: <sup>2</sup> And he opened his mouth, and taught them, saying,

#### The Beatitudes

(Matt 5:3-12 Luke 6:20-23)

<sup>3</sup> Blessed <sup>b</sup>are the poor in spirit: for theirs is the kingdom of heaven. <sup>4</sup> Blessed <sup>c</sup>are they that mourn: for they shall be comforted. <sup>5</sup> Blessed <sup>c</sup>are the meek: for <sup>d</sup>they shall inherit the earth. <sup>6</sup> Blessed <sup>a</sup>are they which do hunger and thirst after righteousness: <sup>f</sup>for they shall be filled. <sup>7</sup> Blessed <sup>a</sup>are the merciful: <sup>g</sup>for they shall obtain mercy. <sup>8</sup> Blessed <sup>h</sup>are the pure in heart: for <sup>h</sup>they shall see God. <sup>9</sup> Blessed <sup>a</sup>are <sup>j</sup>the peacemakers: for they shall be called the children of God. <sup>10</sup> Blessed <sup>k</sup>are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. <sup>11</sup> Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. <sup>12</sup> Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

### The disciples compared to salt and light

(Matt 5:13 Mark 9:49-50 Luke 14:34-35)

<sup>13</sup> Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

### The Light of the World



**(Matt 5:14-16 Mark 4:21 Luke 8:16)**

<sup>14</sup> Ye <sup>1</sup>are the light of the world. A city that is set on a hill cannot be hid. <sup>15</sup> Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. <sup>16</sup> Let your light so shine before men, that <sup>m</sup>they may see your good works, and glorify <sup>n</sup>your Father which is in heaven.

**On the Law and the Prophets**

**(Matt 5:17-20 Luke 16:16-17)**

<sup>17</sup> Think <sup>o</sup>not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. <sup>18</sup> For verily I say unto you, <sup>p</sup>Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. <sup>19</sup> Whosoever <sup>q</sup>therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. <sup>20</sup> For I say unto you, That except your righteousness shall exceed <sup>t</sup>*the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

**Against anger**

**(Matt 5:21-26 Luke 12:57-59)**

<sup>21</sup> Ye have heard that it was said by them of old time, <sup>s</sup>THOU SHALT NOT KILL; and whosoever shall kill shall be in danger of the judgment: <sup>22</sup> But I say unto you, That whosoever <sup>u</sup>is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou <sup>v</sup>fool, shall be in danger of hell fire. <sup>23</sup> Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; <sup>24</sup> Leave <sup>y</sup>there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. <sup>25</sup> Agree <sup>x</sup>with thine adversary quickly, whiles <sup>w</sup>thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. <sup>26</sup> Verily I say unto thee, <sup>y</sup>Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

**Chastity of mind and body**

**(Matt 5:27-32 Mark 9:43-48 Luke 16:18)**

<sup>27</sup> Ye have heard that it was said by them of old time, THOU SHALT NOT COMMIT ADULTERY: <sup>28</sup> But I say unto you, That whosoever looketh <sup>z</sup>on a woman to lust after her hath committed adultery with her already in his heart. <sup>29</sup> And <sup>i</sup>if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. <sup>30</sup> And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. <sup>31</sup> It hath been said, <sup>b</sup>WHOSOEVER SHALL PUT AWAY HIS WIFE, LET HIM GIVE HER A WRITING OF DIVORCEMENT: <sup>32</sup> But I say unto you, That <sup>c</sup>whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. <sup>33</sup> Again, ye have heard that it hath been said by them of old time, <sup>e</sup>Thou shalt not forswear thyself, but <sup>d</sup>shalt perform unto the Lord thine oaths: <sup>34</sup> But I say unto you, <sup>f</sup>Swear not at all; neither by heaven; for it is <sup>g</sup>God's throne: <sup>35</sup> Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. <sup>36</sup> Neither shalt thou swear by thy head, because thou canst not make one hair white or black. <sup>37</sup> But <sup>h</sup>let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

**The new law of retaliation**

**(Matt 5:38-42 Luke 6:29-30)**

<sup>38</sup> Ye have heard that it hath been said, <sup>i</sup>AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH: <sup>39</sup> But I say unto you, <sup>k</sup>That ye resist not evil: <sup>j</sup>but whosoever shall smite thee on thy right cheek, turn to him the other also. <sup>40</sup> And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also. <sup>41</sup> And whosoever <sup>l</sup>shall compel thee to go a mile, go with him twain. <sup>42</sup> Give to him that asketh thee, and from <sup>m</sup>him that would borrow of thee turn not thou away.

**The love of enemies**

**(Matt 5:43-48 Luke 6:27-36)**

<sup>43</sup> Ye have heard that it hath been said, <sup>o</sup>THOU SHALT LOVE THY NEIGHBOUR, <sup>n</sup>AND HATE THINE ENEMY. <sup>44</sup> But I say unto you, <sup>p</sup>Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; <sup>45</sup> That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. <sup>46</sup> For <sup>q</sup>if ye love them which love you, what reward have ye? do not even the publicans the same? <sup>47</sup> And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so? <sup>48</sup> Be <sup>y</sup>ye therefore perfect, even as <sup>s</sup>your Father which is in heaven is perfect.

1 a Mar 3:13

4 c Rev 21:4

Isa 11:4

Mar 11:25

1 Joh 3:2-3

2 Cor 4:17

17 o Gal 3:24

3 b Psal 51:17

2 Cor 1:7

Psal 37:11

Mat 6:14

9 j Heb 12:14

14 l Phi 2:15

Rom 10:4

Pro 16:19

Joh 16:20

Num 12:3

Psal 41:1

10 k Mar 10:30

Pro 4:18

Dan 9:24

Isa 57:15

Isa 61:2-3

6 f Isa 65:13

8 h Psal 15:1

Luk 6:22-23

16 m 1 Pet 2:12

18 p Luk 16:17

Luk 6:20

5 d Rom 4:13

7 g Jam 2:13

Heb 12:14

Joh 15:20-21

n Joh 15:8

19 q Jam 2:10

1 Cor 1:26

e Gal 5:23

Heb 6:10

i 1 Cor 13:12

Act 5:40-41

1 Cor 14:25

20 r Rom 10:3



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|----------------|----------------|----------------|----------------|----------------|-----------------|-----------------|
| 21 s Exo 20:13 | Job 22:21      | 29 a Mar 9:43  | Num 30:2       | 39 j Isa 50:6  | 43 n Deu 23:6   | 46 q Luk 6:32   |
| 22 t Act 13:10 | x Heb 3:7      | 31 b Deu 24:1  | Lev 19:12      | k 1 Pet 3:9    | o Lev 19:18     | 48 r 1 Pet 1:15 |
| Joh 8:44       | Pro 25:8       | Jer 3:1        | Exo 20:7       | 1 The 5:15     | 44 p 1 Pet 2:23 | Jam 1:4         |
| u 1 Joh 3:15   | Job 22:21      | Mar 10:2       | 34 f Jam 5:12  | 1 Cor 6:7      | 1 Cor 4:12      | Col 1:28        |
| 24 v Job 42:8  | 26 y 2 The 1:9 | 32 c Rom 7:3   | g Isa 66:1     | Rom 12:17      | Act 7:60        | Lev 19:2        |
| 1 Pet 3:7      | 28 z Gen 34:2  | 1 Cor 7:10     | 37 h Jam 5:12  | Pro 20:22      | Luk 23:34       | Gen 17:1        |
| 25 w Isa 55:6  | Pro 6:25       | 33 d Deu 23:23 | Col 4:6        | 41 l Mar 15:21 | Rom 12:14       | s Eph 5:1       |
| Psa 32:6       | Eph 5:5        | e Deu 5:11     | 38 i Lev 24:20 | 42 m Deu 15:8  | Pro 25:21       |                 |

**5:1** It cause a thought how it is that Matthew relates this sermon to have been delivered by the Lord sitting on the mountain; Luke, as He stood in the plain. Mark, it is true, has not recorded it at all, neither has he preserved any utterances of Christ's in any way resembling it, with the exception of certain sentences which are not given connectedly, but occur here and there, and which the Lord repeated in other places. This diversity in their accounts would lead us to think that the occasions were different. Why should not Christ repeat once more what He said before, or do once more what He had done before? Although another method of reconciling the two may occur to us; namely, that our Lord was first with His disciples alone on some more lofty peak of the mountain when He chose the twelve; that He then descended with them not from the mountain entirely, but from the top to some expanse of level ground in the side, capable of holding a great number of people; that He stood there while the crowd was gathering around Him, and after when He had sat down, then His disciples came near to Him, and so to them and in the presence of the rest of the multitude He spoke the same sermon which Matthew and Luke give, in a different manner, but with equal truth of facts. <sup>13</sup>[Augustine of Hippo (354-430AD), Harmony of the Gospels, 2.9, Catena Aurea]

**5:10** He expressly adds, "for righteousness' sake." Many, indeed, suffer persecution for their sins and are not righteous. Notice at the same time that the eighth beatitude of the true circumcision concludes with martyrdom. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**5:12** I do not know who will be among us, who, at the moment when his reputation is shamefully torn, may shudder with joy in the Lord? It will not be one who seeks vain glory. We must therefore rejoice and shudder with joy, that it may be prepared in heaven for a reward. It is elegantly that it was written in a book: "Do not seek glory and you will not regret when you are in ignominy." <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**5:14-16** He teaches that one must trust in preaching, so that fear does not make the apostles hide and that they are like lights under the bushel, but that they show themselves freely and announce on the roofs what they have heard in the secret. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**5:17** All that was predicted of Jesus Christ was accomplished, and our Lord Himself fulfilled the law and the prophets when He did all that the Scriptures had said of Him; he destroyed nothing, but confirmed all things. It was he who had been the object of the prophetic oracles, and the predictions concerning him no longer have to wait for fulfillment after him; just as after him the prophets could not make similar predictions, because they had no object and the one they had predicted had come. They have embraced everything in their writings, they have foretold his

incarnation, his life, his passion, his resurrection, the manifestation of his divinity, the judgment to come, and therefore their prophetic ministry had to cease when the work they predicted was fulfilled. Now, the law has ceased in two ways, but not entirely, because what has ceased can still remain if one remains in the condition of the law. We must distinguish here in what has ceased the sentence of the law, of the law itself. When John the Baptist preached the baptism of penance for the remission of sins, the sentence of the law that declared sinners guilty ceased, so were the burdens of the law that were imposed upon the Jews because of the hardness of their hearts, like the precepts which had for their object food, new moon, sabbath, or other similar things. The reign of justice was to give place to the reign of mercy. The fear of suffering himself from what he was forbidden to do to others kept him away from any act of aggression. But the Savior elevates this commandment to a much higher degree of righteousness: "For my sake I say to you not to resist evil, but if anyone strikes you on the right cheek, show him the left," (Matt. 5:39; Luke 6:29) and thus offers the means of being perfect to one who does not render evil for evil. To render evil for evil is an act of justice, but which is far from being full and complete; to conceal the injury we have received, that is the full and perfect justice. The vengeance that comes from evil can give satisfaction for a moment, but one gets an eternal joy by returning this vengeance to the future judgment. The Savior has thus fulfilled the law by making more just those to whom the law teaches justice, without being able to do more. It is therefore a real joy for the law to see its disciples more educated. The Savior had destroyed the law if he had taught men to sin with impunity. Now, it differs from rendering the sentence to leave to the one who has misused the time of repentance; if he does not profit by it, this sentence falls all the more severe on him, because he did not wish to acknowledge that God had delayed it only to give him time to correct himself. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.69]

**5:19** The least commandment, therefore, is not to kill; and whosoever shall break that, shall be called least in the kingdom of heaven; but whosoever shall fulfil that commandment not to kill, will not, as a necessary consequence, be great and meet for the kingdom of heaven, but yet he ascends a certain step. He will be perfected, however, if he be not angry without a cause; and if he shall do this, he will be much further removed from murder. For this reason he who teaches that we should not be angry, does not break the law not to kill, but rather fulfils it; so that we preserve our innocence both outwardly when we do not kill, and in heart when we are not angry. <sup>9</sup>[Augustine of Hippo (354-430AD), On the Sermon of the Mount, 1.9.21]



**5:20** He insinuates therefore to the address of the Pharisees, who, careless of the Divine precepts, preached their own traditions, that their doctrine does not favor them among the people, if they destroy what is prescribed in the law. We can still see these sounds, that despite his erudition, the master, subject to the slightest sin, descends from his height, and that he serves little to teach a justice that is disowned by his faults, even the slightest. The perfect bliss is to practice what you teach. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**5:22 Raca.** This expression is entirely Hebraic and means vain or empty, which we can render by vulgar insult: without brains. If we are to give an account of an idle word, what account has to be taken of a breach? (Mal 11) But he adds expressly: "Who shall say to his brother, Raca." We only have a brother who has the same Father as us. Since therefore he believes as we do in God, and knows the one who is the wisdom of God, Jesus Christ, why inflict him the epithet of madness? "But whosoever shall say unto him, O fool, shall be subject to the throne of fire." The foregoing makes it clear to his brother, "Who shall say to his brother, O fool, shall be subject to the fire of fire;" to say to him who is likewise in God: crazy, isn't that missing out on religion? <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**5:23 gift to the altar.** And so we may interpret the altar spiritually, as being faith itself in the inner temple of God, whose emblem is the visible altar. For whatever offering we present to God, whether prophecy, or teaching, or prayer, or a psalm, or a hymn, and whatever other such like spiritual gift occurs to the mind, it cannot be acceptable to God, unless it be sustained by sincerity of faith, and, as it were, placed on that fixedly and immoveably, so that what we utter may remain whole and uninjured. <sup>9</sup>[Augustine of Hippo (354-430AD), On the Sermon of the Mount, 1.10.27]

**5:25 prison.** I understand what is meant by the prison: evidently the punishments of darkness, which He calls in another passage the outer darkness: for this reason, I believe, that the joy of the divine rewards is something internal in the mind itself, or even if anything more hidden can be thought of, that joy of which it is said to the servant who deserved well, "Enter into the joy of your Lord;" just as also, under this republican government, one who is thrust into prison is sent out from the council chamber, or from the palace of the judge. <sup>9</sup>[Augustine of Hippo (354-430AD), On the Sermon of the Mount, 1.11.29]

**5:31** In the following, the Lord exposes more fully that Moses has prescribed to give the act of repudiation because of the harshness of the heart of the husbands, not approving the separation, but

wanting to prevent a murder. It is better to come to disunity, though deplorable, than to hatred and bloodshed. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**5:32** For it may happen that he puts away his wife for the cause of fornication, which our Lord wished to make an exception of. But now, if she is not allowed to marry while the husband is living from whom she has departed, nor he to take another while the wife is living whom he has put away, much less is it right to commit unlawful acts of fornication with any parties whomsoever. More blessed indeed are those marriages to be reckoned, where the parties concerned, whether after the procreation of children, or even through contempt of such an earthly progeny, have been able with common consent to practice self-restraint toward each other: both because nothing is done contrary to that precept whereby the Lord forbids a spouse to be put away (for he does not put her away who lives with her not carnally, but spiritually), and because that principle is observed to which the apostle gives expression, "It remains, that they that have wives be as though they had none." <sup>9</sup>[Augustine of Hippo (354-430AD), On the Sermon of the Mount, 1.14.39]

**5:33-35** The Jews are known to have always had this detestable habit of swearing by the elements, and the prophets frequently blame them in their speeches. (Isa. 65) He who swears, venerates, loves the one by which he swears, he is prescribed in lawlessness to swear by the word of the Lord our God. The Jews, thus swearing by the angels, by the city of Jerusalem, the temple, and the elements, restored to these creatures and material things the honor and homage due to God. Notice also that the Savior does not forbid here to swear by God, but to swear by heaven and earth, and Jerusalem and our heads. This concession, the law made it to them, as it is done to little children, and just as they could sacrifice victims to God so that they do not offer them to idols. Thus, they were allowed to swear by God, not that it was good, but because it was better to pay homage to God than to demons. As for the gospel of truth, he repels the oath, for every truthful word is worth an oath. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**5:39** "The evil one" here means the devil, who works through man. We ought not, then, to resist the devil? Yes, we should, but not by striking back at our neighbor, but through patient endurance. For fire is not extinguished by fire but by water. Do not think that the Lord is speaking only of a blow on the cheek, but of any and every other kind of affliction. <sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

## MATTHEW 6

### On Almsgiving (Matt 6:1-4)

<sup>1</sup> Take heed that ye do not your <sup>a</sup>alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. <sup>2</sup> Therefore <sup>b</sup>when thou doest *thine* alms, <sup>c</sup>do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. <sup>3</sup> But when thou doest alms, let not thy left hand know what thy right



hand doeth: <sup>4</sup> That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

**On Prayer  
(Matt 6:5-6)**

<sup>5</sup> And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. <sup>6</sup> But thou, when thou prayest, enter <sup>d</sup>into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father <sup>e</sup>which seeth in secret shall reward thee openly.

**The Lord's Prayer  
(Matt 6:7-15 Mark 11:25 Luke 11:1-4)**

<sup>7</sup> But when ye pray, <sup>e</sup>use not vain repetitions, as the heathen *do*: <sup>f</sup>for they think that they shall be heard for their much speaking. <sup>8</sup> Be not ye therefore like unto them: for your <sup>h</sup>Father knoweth what things ye have need of, before ye ask him. <sup>9</sup> After this manner therefore pray ye: <sup>i</sup>Our Father which art in heaven, <sup>j</sup>Hallowed be thy name. <sup>10</sup> Thy kingdom come. Thy will be done in earth, <sup>k</sup>as *it is* in heaven. <sup>11</sup> Give us this day our <sup>l</sup>daily bread. <sup>12</sup> And forgive us our debts, as we forgive our debtors. <sup>13</sup> And <sup>m</sup>lead us not into temptation, but <sup>n</sup>deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. <sup>14</sup> For <sup>o</sup>if ye forgive men their trespasses, your heavenly Father will also forgive you: <sup>15</sup> But <sup>p</sup>if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

**On Fasting  
(Matt 6:16-18)**

<sup>16</sup> Moreover <sup>q</sup>when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. <sup>17</sup> But thou, when thou fastest, anoint thine head, and wash thy face; <sup>18</sup> That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

**On Treasures  
(Matt 6:19-21 Luke 12:33-34)**

<sup>19</sup> Lay <sup>r</sup>not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: <sup>20</sup> But <sup>s</sup>lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: <sup>21</sup> For where your treasure is, there will your heart be also.

**The Sound Eye  
(Matt 6:22-23 Luke 11:34-36)**

<sup>22</sup> The <sup>t</sup>light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. <sup>23</sup> But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, <sup>u</sup>how great *is* that darkness!

**On Serving Two Masters  
(Matt 6:24 Luke 16:13)**

<sup>24</sup> No <sup>v</sup>man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. <sup>w</sup>Ye cannot serve God and mammon.

**On Anxiety  
(Matt 6:25-34 Luke 12:22-32)**

<sup>25</sup> Therefore I say unto you, <sup>x</sup>Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? <sup>26</sup> Behold <sup>y</sup>the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? <sup>27</sup> Which of you by taking thought can add one cubit unto his stature? <sup>28</sup> And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: <sup>29</sup> And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. <sup>30</sup> Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, <sup>z</sup>shall he not much more *clothe* you, O ye of little faith? <sup>31</sup> Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? <sup>32</sup> (For after all these things do the Gentiles seek:) for <sup>aa</sup>your heavenly Father knoweth that ye have need of all these things. <sup>33</sup> But <sup>ab</sup>seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. <sup>34</sup> Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

1 a 2 Cor 9:9  
2 b Rom 12:8  
c 1 Cor 10:31  
6 d 2 Kin 4:33  
e Jer 17:10  
7 f 1 Kin 18:26  
g Ecc 5:2  
8 h Psa 139:2

9 i Rev 4:11  
Isa 6:3  
Lev 10:3  
j Heb 12:9  
1 Cor 8:6  
Rom 8:15-16  
Luk 11:2  
Mat 23:9

Deu 32:6  
10 k Psa 103:20  
11 l Pro 30:8  
Job 23:12  
13 m Gal 1:4  
Joh 17:15  
n Rev 3:10  
2 Pet 2:9

Jam 1:18  
1 Cor 10:13  
Luk 22:46  
Luk 22:40  
Mat 26:41  
14 o Col 3:13  
Eph 4:32  
Mar 11:25

15 p Mat 18:35  
Jam 2:13  
16 q Isa 58:5  
19 r Jam 5:1  
Heb 13:5  
1 Tim 6:17  
Pro 23:4  
20 s 1 Pet 1:4

1 Tim 6:19  
Luk 12:33-34  
Mat 19:21  
22 t Psa 119:18  
Luk 11:34  
23 u Rom 1:21  
2 Cor 4:4  
24 v 1 Joh 2:15

Jam 4:4  
1 Tim 6:17  
Gal 1:10  
w Luk 16:13  
25 x Psa 55:22  
Luk 12:22-23  
26 y Job 38:41  
Psa 147:9



**6:1-3** The one who, by giving alms, rings the bell, is a hypocrite. He who, when he is young, breaks down his face so that one can see on his features the hunger of his stomach, this too is a hypocrite. He who prays in synagogues and on the corner of high streets to be seen by men is a hypocrite. Of all this, conclude that it is hypocritical to do anything in order to be glorified by men. It also seems to me that the one who says to his brother: "Let me take the straw out of your eye, " (Matt. 7:4) also does so in a view of pride, in order to appear just himself. This is why it is said to him by the Lord: "Hypocrite, take the beam out of your eye first." it is not virtue, but the motive of virtue that will receive from God its reward. If you deviate from your route, it doesn't matter if you turn right or left, when you are no longer in the real path. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**6:4** For it is impossible that God should leave in obscurity any good work of man; but He makes it manifest in this world, and glorifies it in the next world, because it is the glory of God; as likewise the Devil manifests evil, in which is shewn the strength of his great wickedness. But God properly makes public every good deed only in that world the goods of which are not common to the righteous and the wicked; therefore to whomsoever God shall there show favor, it will be manifest that it was as reward of his righteousness. But the reward of virtue is not manifested in this world, in which both bad and good are alike in their fortunes. <sup>13</sup>[Ps. Chrysostom (5th century), Catena Aurea on Matthew]

**6:5 They have their reward.** Not the reward of God, but theirs; they are indeed praised by men for whom they have practiced their virtues. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**6:7** If therefore the pagan speaks a lot while praying, he who is a Christian must speak little. "It is not the words, it is the heart that God hears." (Wis. 1:6) <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**6:9 "Our Father."** In the name of our Father, we call ourselves his children. "*Hallowed be thy name*" not in you, but in us. If, because of sinners, the name of God is blasphemed in the nations, on the other hand, it is sanctified because of the righteous. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**6:10 "Thy kingdom come."** Or it is for the world in general that he asks for the reign of God, in order that the devil cease to reign there, or so that it is in each of us that he establishes his reign, and sin does not dominate more in our mortal bodies. In both cases, it is to be remarked that it is to show a great boldness and a great purity of heart that to ask the reign of God, and not to fear his judgment. "*Thy will be done in earth, as it is in heaven.*" That is to say,

just as in heaven the angels are serving you in all perfection, also men may serve you on the earth. Let them then blush those who claim that heaven is the scene of disorder every day. What good is this resemblance to heaven, if in heaven also reigns sin? <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**6:11 our daily bread.** What the Latin expresses by supersubstantial, the Greek renders by the expression necessary for the subsistence of each day, and that is how the Septuagint rendered it in a multitude of places. By bringing the Hebrew text closer together, we find a term that Symmachus has translated as principal, excellent, although in one place he translates it by: particular. When we ask that God give us the main or special bread, we implore the one who says, "I am the living bread that came down from heaven." (Jn. 6:51) In the Gospel, according to the Hebrews, I found in the place of the word super-substantial the expression MAHAR, which means of tomorrow, that is to say: Give us the tomorrow's bread or the future. One can understand by the supersubstantial bread, the one which is above all the substances, and which is superior to all the creatures. Others just think, according to this saying of the apostle, "Having therefore food and clothing, let us be content with it" (1 Tim. 6: 8) that it is only for daily bread. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**6:12 debts.** Because we sin even after our baptism, we beseech Him to forgive us. But forgive us as we forgive others: if we remember wrongs, God will not forgive us. God takes me as the pattern He will follow: what I do to another, He does to me. <sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**6:13 lead us not into temptation.** For God does not Himself lead, but suffers that man to be led into temptation whom He has deprived of His assistance, in accordance with a most hidden arrangement, and with his deserts. Often, also, for manifest reasons, He judges him worthy of being so deprived, and allowed to be led into temptation. But it is one thing to be led into temptation, another to be tempted. For without temptation no one can be proved, whether to himself, as it is written, "He that has not been tempted, what manner of things does he know?" or to another, as the apostle says, "And your temptation in my flesh you despised not:" for from this circumstance he learned that they were steadfast, because they were not turned aside from charity by those tribulations which had happened to the apostle according to the flesh. For even before all temptations we are known to God, who knows all things before they happen. <sup>9</sup>[Augustine of Hippo (354-430AD), On the Sermon of the Mount, 2.9.30]

## MATTHEW 7

### On Judging

(Matt 7:1-5 Mark 4:24-25 Luke 6:37-42)

<sup>1</sup> Judge <sup>a</sup>not, that ye be not judged. <sup>2</sup> For with what judgment ye judge, ye shall be judged: <sup>b</sup>and with what measure ye mete, it shall be measured to you again. <sup>3</sup> And <sup>c</sup>why beholdest thou the mote that is in thy



brother's eye, but considerest not the beam that is in thine own eye? <sup>4</sup> Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye? <sup>5</sup> Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. <sup>6</sup> Give <sup>d</sup>not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

**God's Answering of Prayer**  
(Matt 7:7-11 Luke 11:9-13)

<sup>7</sup> Ask, <sup>e</sup>and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: <sup>8</sup> For <sup>f</sup>every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. <sup>9</sup> Or what man is there of you, whom if his son ask bread, will he give him a stone? <sup>10</sup> Or if he ask a fish, will he give him a serpent? <sup>11</sup> If ye then, being evil, know how to give good gifts unto your children, how much <sup>g</sup>more shall your Father which is in heaven give good things to them that ask him?

**The Golden Rule**  
(Matt 7:12 Luke 6:31)

<sup>12</sup> Therefore all things <sup>h</sup>whatsoever ye would that men should do to you, do ye even so to them: for this <sup>i</sup>is the law and the prophets.

**The Straight and Narrow and Wide Broad Gate**  
(Matt 7:13-14 Luke 13:23-24)

<sup>13</sup> Enter <sup>k</sup>ye in at the strait gate: <sup>j</sup>for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: <sup>14</sup> Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

**The Test of a Good Person, "By their Fruits"**  
(Matt 7:15-20; 12:33-35 Luke 6:43-45)

<sup>15</sup> Beware <sup>n</sup>of false prophets, which <sup>m</sup>come to you in sheep's clothing, but inwardly they <sup>l</sup>are ravening wolves. <sup>16</sup> Ye shall know them by their fruits. <sup>o</sup>Do men gather grapes of thorns, or figs of thistles? <sup>17</sup> Even so <sup>p</sup>every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. <sup>18</sup> A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. <sup>19</sup> Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. <sup>20</sup> Wherefore by their fruits ye shall know them.

**Not Every One who "Says Lord, Lord" shall Enter into the Kingdom**  
(Matt 7:21-23 Luke 6:46; 13:25-27)

<sup>21</sup> Not every one that saith unto me, <sup>q</sup>Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. <sup>22</sup> Many will say to me in that day, Lord, Lord, have we <sup>r</sup>not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? <sup>23</sup> And then will I profess unto them, I never knew you: <sup>s</sup>depart from me, ye that work iniquity.

**The House Built upon the Rock**  
(Matt 7:24-27 Luke 6:47-49)

<sup>24</sup> Therefore <sup>t</sup>whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: <sup>25</sup> And <sup>v</sup>the rain descended, and the floods came, and the winds blew, and beat upon that house; and <sup>u</sup>it fell not: for it was founded upon a rock. <sup>26</sup> And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: <sup>27</sup> And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: <sup>w</sup>and great was the fall of it.

**The End and the Effect of the Sermon**  
(Matt 7:28-29 Mark 1:21-22 Luke 4:31-32)

<sup>28</sup> And it came to pass, when Jesus had ended these sayings, <sup>x</sup>the people were astonished at his doctrine: <sup>29</sup> For <sup>y</sup>he taught them as *one* having authority, and not as the scribes.

|               |               |               |                 |                |                |                |
|---------------|---------------|---------------|-----------------|----------------|----------------|----------------|
| 1 a Eze 16:52 | Act 13:45     | Jon 3:8       | 13 j 1 Joh 5:19 | Rom 16:17      | Luk 14:26-27   | 27 w Heb 10:31 |
| Luk 6:37      | 7 e Joh 16:23 | Luk 23:42-43  | k Luk 14:33     | Jer 23:16      | Num 24:4       | 2 Pet 2:20     |
| Rom 2:1       | Joh 15:7      | Act 9:11      | Luk 13:24       | Deu 13:3       | 23 s Psa 5:5   | 28 x Luk 4:32  |
| Rom 14:3      | Joh 14:13     | 11 g Rom 8:32 | Luk 9:23        | 16 o Luk 6:43  | Psa 6:8        | Mar 6:22       |
| 1 Cor 4:3,5   | Luk 18:1      | Isa 49:15     | Eze 18:30-32    | 17 p Jer 11:19 | Mat 25:41      | Mar 1:22       |
| Jam 4:11      | Luk 11:9-10   | 12 h Luk 6:31 | 15 l Act 20:29  | 21 q Hos 8:2   | 24 t Luk 6:47  | Mat 13:54      |
| 2 b Luk 6:38  | Mar 11:24     | i Lev 19:18   | m 2 Tim 3:5     | Act 19:13      | 25 u 1 Pet 1:5 | 29 y Isa 50:4  |
| Mar 4:24      | Mat 21:22     | Rom 13:8      | Mic 3:5         | Rom 2:13       | 2 Tim 2:19     | Joh 7:46       |
| 3 c Luk 6:41  | 8 f Pro 8:17  | Gal 5:14      | n Col 2:8       | Jam 1:22       | v 2 Tim 3:12   |                |
| 6 d Pro 9:7-8 | Jon 2:2       | 1 Tim 1:5     | Eph 5:6         | 22 r Joh 11:51 | Act 14:22      |                |

**7:1 Judge not.** He forbids condemning others, but not reproofing others. A reproof is for another's benefit, but condemnation expresses only derision and scorn. You may also understand that the Lord is speaking of one who, despite his own great sins, condemns others who have lesser sins of which God

will be the judge. <sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**7:6** "holy unto the dogs." Holy thing is the children's bread (Cf. Matt. 15:26). We must not take it away from the children and give it to the dogs. "And do not throw your pearls before swine, lest they tread them



underfoot, and turning, they tear you apart." The swine is the enemy of adornments, he who wallows in filth and mud, and who, according to the proverbs of Solomon: "If he wears a gold necklace, seems only more repulsive." (Prov. 11:22) Some believe that dogs here designate those who, after embracing the faith of Jesus Christ, return to the vomit of their sins, in the prayers they see those who, not yet believing the gospel, remain in the mud of unbelief and in all its vices, so it is not expedient to confirm the gospel pearl to such men, lest they tread it underfoot and returning, they do not undertake to pervert us. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**7:8** The asking refers to the obtaining by request soundness and strength of mind, so that we may be able to discharge those duties which are commanded; the seeking, on the other hand, refers to the finding of the truth. For inasmuch as the blessed life is summed up in action and knowledge, action wishes for itself a supply of strength, contemplation desiderates that matters should be made clear: of these therefore the first is to be asked, the second is to be sought; so that the one may be given, the other found. But knowledge in this life

belongs rather to the way than to the possession itself: but whoever has found the true way, will arrive at the possession itself which, however, is opened to him that knocks. <sup>9</sup>[Augustine of Hippo (354-430AD), On the Sermon of the Mount, 2.21.71]

**7:15** This can be understood by all those who, announcing themselves in a way by habit and language, demonstrate themselves quite differently by their works, but especially heretics, who adorn themselves with restraint, chastity, penance as a garment of piety, while inside they have a heart full of venom and surprise the simplicity of the soul of our brothers. By the fruits of the soul and the deplorable ruins they leave behind, they are compared to ravening wolves. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**7:21** Thus whereas all His discourse had been touching the future; of a kingdom, and an unspeakable reward and consolation, and the like; His will is, out of things here also to give them their fruits, and to signify how great is the strength of virtue even in the present life. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 24.3]

## MATTHEW 8

### Healing and Cleansing of the Leper (Matt 8:1-4 Mark 1:40-45 Luke 5:12-16)

<sup>1</sup> When he was come down from the mountain, great multitudes followed him. <sup>2</sup> And, <sup>a</sup>behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. <sup>3</sup> And Jesus put forth *his* hand, and touched him, saying, **I will; be thou clean.** And immediately his leprosy was cleansed. <sup>4</sup> And Jesus saith unto him, **See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that <sup>b</sup>Moses commanded, for a testimony unto them.**

### The Centurion of Capernaum and his Servant (Matt 8:5-13 Mark 7:30 Luke 7:1-10; 13:28-29 John 4:46-54)

<sup>5</sup> And <sup>d</sup>when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, <sup>6</sup> And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. <sup>7</sup> And Jesus saith unto him, **I will come and heal him.** <sup>8</sup> The centurion answered and said, Lord, I 'am not worthy that thou shouldst come under my roof: but <sup>e</sup>speak the word only, and my servant shall be healed. <sup>9</sup> For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. <sup>10</sup> When Jesus heard *it*, he marvelled, and said to them that followed, **Verily I say unto you, I have not found so great faith, no, not in Israel.** <sup>11</sup> **And I say unto you, <sup>8</sup>That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.** <sup>12</sup> **But <sup>t</sup>the children of the kingdom <sup>h</sup>shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.** <sup>13</sup> And Jesus said unto the centurion, **Go thy way; and as thou hast believed, so be it done unto thee.** And his servant was healed in the selfsame hour.

### The Healing of Peter's Mother-in-law (Matt 8:14-15 Mark 1:29-31 Luke 4:38-39)

<sup>14</sup> And <sup>k</sup>when Jesus was come into Peter's house, he saw <sup>j</sup>his wife's mother laid, and sick of a fever. <sup>15</sup> And he touched her hand, and the fever left her: and she arose, and ministered unto them.

### The Sick Healed at Evening (Matt 8:16-17 Mark 1:32-34 Luke 4:40-41)

<sup>16</sup> When <sup>l</sup>the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick: <sup>17</sup> That it might be fulfilled which was spoken by Esaias the prophet, saying, HIMSELF <sup>m</sup>TOOK OUR INFIRMITIES, AND BARE *OUR* SICKNESSES.

### On Following Jesus, the Would-be Followers (Matt 8:18-22 Mark 4:35 Luke 9:57-62)

<sup>18</sup> Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

<sup>19</sup> And <sup>n</sup>a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. <sup>20</sup>



And Jesus saith unto him, **The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.** <sup>21</sup> And <sup>p</sup>another of his disciples said unto him, Lord, <sup>s</sup>suffer me first to go and bury my father. <sup>22</sup> But Jesus said unto him, **Follow me; and let the dead bury their dead.**

**Stilling the Storm**  
(Matt 8:23-27 Mark 4:36-41 Luke 8:22-25)

<sup>23</sup> And when he was entered into a ship, his disciples followed him. <sup>24</sup> And, <sup>s</sup>behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. <sup>25</sup> And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish. <sup>26</sup> And he saith unto them, **Why are ye fearful, O ye of little faith?** Then <sup>h</sup>he arose, and rebuked the winds and the sea; and there was a great calm. <sup>27</sup> But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

**The Gadarene Demoniacs**  
(Matt 8:28-34 Mark 5:1-20 Luke 8:26-39)

<sup>28</sup> And <sup>w</sup>when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. <sup>29</sup> And, behold, they cried out, saying, What have <sup>w</sup>we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? <sup>30</sup> And there was a good way off from them an herd of many <sup>s</sup>swine feeding. <sup>31</sup> So the devils <sup>b</sup>besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. <sup>32</sup> And he said unto them, **Go.** And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. <sup>33</sup> And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. <sup>34</sup> And, behold, the whole city came out to meet Jesus: and when they saw him, they <sup>b</sup>besought *him* that he would depart out of their coasts.

|               |               |                |                 |               |                |               |
|---------------|---------------|----------------|-----------------|---------------|----------------|---------------|
| 2 a Mar 1:40  | Exo 15:26     | Isa 11:10      | k Luk 4:38      | Luk 2:7       | Psa 93:4       | 2 Sam 19:22   |
| Luk 5:12      | f Luk 15:19   | Mal 1:11       | Mar 1:29        | Psa 69:29     | Psa 89:9       | 2 Sam 16:10   |
| 4 b Luk 5:14  | 11 g Rev 14:6 | Luk 13:29      | 16 l Mar 1:32   | Psa 40:17     | Psa 65:7       | 30 x Deu 14:8 |
| Lev 14:3      | Rev 7:9       | 12 h Jud 1:13  | Luk 4:40        | Psa 22:6      | Job 38:8-11    | 31 y Phi 2:10 |
| c Mar 5:43    | Rev 5:9       | 2 Pet 2:17     | 17 m 1 Pet 2:24 | 21 p Luk 9:59 | u Phi 4:6      | 34 z Deu 5:25 |
| Mat 9:30      | Eph 3:6       | Luk 13:28      | Isa 53:4        | q 1 Kin 19:20 | 28 v Mar 5:1   | 1 Kin 17:18   |
| 5 d Luk 7:1   | Rom 15:9      | Mat 25:30      | 19 n Luk 9:57   | 22 r Eph 2:1  | 29 w 2 Pet 2:4 | Luk 5:8       |
| 8 e Jer 17:14 | Act 14:27     | Mat 24:51      | 20 o Phi 2:7-8  | 24 s Mar 4:37 | Luk 8:28       | Act 16:39     |
| Psa 107:20    | Act 11:18     | Mat 22:13      | 2 Cor 8:9       | Luk 8:23      | Luk 4:34       |               |
| Psa 103:3     | Act 10:45     | Mat 13:42      | Joh 1:10-11     | 26 t Nah 1:4  | Mar 5:7        |               |
| Psa 33:9      | Gen 12:3      | i Mat 21:43    | Luk 8:3         | Pro 30:4      | Mar 1:24       |               |
| Deu 32:39     | Isa 2:2-3     | 14 j 1 Cor 9:5 | Luk 2:12        | Psa 104:3     | Joe 3:4        |               |

**8:4** If the law and the prophets were only in effect until John the Baptist, how does the Savior send lepers to offer gifts to priests for the healing of their leprosy? This prescription was no longer in force, it is true, but the Savior imposes it on the lepers for the condemnation of the Jews. They had not understood that the sovereign truth was manifested more clearly to them in better days in the interest of their salvation; the truth was thus lowered to the point of accusing them. They looked upon the Savior as an enemy of the law, because in a feeling of mercy he wanted to deliver them from the heavy yoke of the law, according to this prophet Jeremiah's prophecy: "And I will establish among them a new covenant, not such as the covenant I gave to their fathers." (Jer. 31:32) And in order to establish that this step was to crush them, he adds: "To bear witness to them," that is to say, that it was a witness against them who dared to say that the Savior was an enemy of the law. The apostle St. Paul imitated this example; he taught that one should no longer submit to circumcision, and yet he did not fail to circumcise Timothy to avoid scandalizing the Jews. He preferred to do a useless action than to excite agitation among the false brethren. But this approach only confirmed the Jews in error. This satisfaction which was then given them became the cause of an error in which they persevere still. The apostle St. Paul imitates this example. He taught that the precept of circumcision no longer forced anyone,

and yet he circumcised Timothy to avoid scandalizing the Jews. He preferred doing a useless thing rather than being scandalous to some uneducated minds that could be saved. The Lord has much the same attitude towards the Jews to destroy the opinion they had formed of him, that he was an enemy of the traditions of the Jews. So he commanded the leper to offer to the priest for his healing the gifts prescribed by the law of Moses, and he added: "To bear witness to them," so that this was a testimony against them that the Savior was not an enemy of the law. He therefore prescribed an action which had ceased to be obligatory. But as useless things are not harmful for this reason, this step became even useful to those who had formed a bad opinion of it by giving them cause to convince themselves that the Savior was not an enemy of the law. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1Q.60]

**8:8** What is here said seems to disagree with Luke's account, "When the centurion heard concerning Jesus, he sent unto him elders of the Jews, beseeching him that he would come and heal his servant." (Luke 7:3) And again, "When he was come nigh to the house, the centurion sent friends unto him, saying, Lord, trouble not yourself, for I am not worthy that you should enter under my roof." Matthew therefore intended to state summarily all that passed between the centurion and the Lord, which was indeed done through others, with the view



of commending his faith; as the Lord spoke, "I have not found so great faith in Israel." Luke, on the other hand, has narrated the whole as it was done, that so we might be obliged to understand in what sense Matthew, who could not err, meant that the centurion himself came to Christ, namely, in a figurative sense through faith. <sup>13</sup>[Augustine of Hippo (354-430AD), Harmony of the Gospels, Catena Aurea]

**8:22** Whoever does not believe is dead; if the dead bury the dead, we must have no concern for the dead but the living, lest, if we worry about the dead,

we ourselves are called dead. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**8:26** We understand that all creatures recognize their Creator. Whether he makes them notice or commands them, they feel his power, not that we think that everything is animated, as heretics falsely believe, but because the creatures, insensitive to us, become sensitive before the majesty of the Creator. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

## MATTHEW 9

### The Healing of the Paralytic

(Matt 9:1-8 Mark 2:1-12 Luke 5:17-26 John 5:8-9)

<sup>1</sup> And he entered into a ship, and passed over, <sup>a</sup>and came into his own city. <sup>2</sup> And, <sup>d</sup>behold, they brought to him a man sick of the palsy, lying on a bed: <sup>c</sup>and Jesus seeing their faith said unto the sick of the palsy; **Son, be of good cheer; <sup>b</sup>thy sins be forgiven thee.** <sup>3</sup> And, behold, certain of the scribes said within themselves, This *man* blasphemeth. <sup>4</sup> And Jesus <sup>e</sup>knowing their thoughts said, **Wherefore think ye evil in your hearts?** <sup>5</sup> For whether is easier, to say, *Thy sins be forgiven thee; or to say, Arise, and walk?* <sup>6</sup> But that ye may know that the <sup>f</sup>Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) **Arise, take up thy bed, and go unto thine house.** <sup>7</sup> And he arose, and departed to his house. <sup>8</sup> But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

### The Call of Levi (Matthew)

(Matt 9:9-13 Mark 2:13-17 Luke 5:27-32)

<sup>9</sup> And <sup>g</sup>as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, **Follow me.** And he arose, and followed him. <sup>10</sup> And <sup>h</sup>it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. <sup>11</sup> And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master <sup>j</sup>with publicans and <sup>i</sup>sinners? <sup>12</sup> But when Jesus heard *that*, he said unto them, **They that be whole need not a physician, but they that are sick.** <sup>13</sup> But go ye and learn what *that* meaneth, I <sup>l</sup>WILL HAVE MERCY, AND NOT SACRIFICE: for I am not come to call the righteous, <sup>mk</sup>but sinners to repentance.

### The Question about Fasting

(Matt 9:14-17 Mark 2:18-22 Luke 5:33-39)

<sup>14</sup> Then came to him the disciples of John, saying, <sup>n</sup>Why do we and the Pharisees fast oft, but thy disciples fast not? <sup>15</sup> And Jesus said unto them, **Can <sup>p</sup>the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and <sup>o</sup>then shall they fast.** <sup>16</sup> No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. <sup>17</sup> Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

### Jairus' Daughter and the Woman with a Hemorrhage

(Matt 9:18-26 Mark 5:21-43 Luke 8:40-56)

<sup>18</sup> While <sup>q</sup>he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. <sup>19</sup> And Jesus arose, and followed him, and *so did* his disciples. <sup>20</sup> And, <sup>r</sup>behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment: <sup>21</sup> For she said within herself, If I may but touch his garment, I shall be whole. <sup>22</sup> But Jesus turned him about, and when he saw her, he said, **Daughter, be of good comfort; <sup>s</sup>thy faith hath made thee whole.** And the woman was made whole from that hour. <sup>23</sup> And <sup>t</sup>when Jesus came into the ruler's house, and saw <sup>u</sup>the minstrels and the people making a noise, <sup>24</sup> He said unto them, **<sup>v</sup>Give place: for the maid is not dead, but sleepeth.** And they laughed him to scorn. <sup>25</sup> But when the people were put forth, he went in, and took her by the hand, and the maid arose. <sup>26</sup> And <sup>w</sup>the fame hereof went abroad into all that land.

### Two Blind Men Healed

(Matt 9:27-31; 20:29-34 Mark 10:46-52 Luke 18:35-43)

<sup>27</sup> And when Jesus departed thence, two blind men followed him, crying, and saying, <sup>x</sup>*Thou* Son of David, have mercy on us. <sup>28</sup> And when he was come into the house, the blind men came to him: and Jesus saith unto them, **Believe ye that I am able to do this?** They said unto him, Yea, Lord. <sup>29</sup> Then touched he their eyes, saying, **According to your faith be it unto you.** <sup>30</sup> And <sup>z</sup>their eyes were opened; and Jesus straitly



charged them, saying, *See <sup>y</sup>that no man know it.* <sup>31</sup> But <sup>a</sup>they, when they were departed, spread abroad his fame in all that country.

**The Dumb Demoniac Healed**  
(Matt 9:32-34; 12:22-24 Mark 3:22-27 Luke 11:14-15)

<sup>32</sup> As <sup>b</sup>they went out, behold, they brought to him a dumb man possessed with a devil. <sup>33</sup> And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. <sup>34</sup> But the Pharisees said, He casteth out devils through the prince of the devils.

**The Harvest is Great**  
(Matt 9:35-38 Mark 6:6, 34 Luke 8:1, 10:2)

<sup>35</sup> And <sup>c</sup>Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. <sup>36</sup> But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. <sup>37</sup> Then saith he unto his disciples, *<sup>d</sup>The harvest truly is plenteous, but the labourers are few;* <sup>38</sup> *Pray <sup>e</sup>ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*

|               |               |                |                |                |                |                  |
|---------------|---------------|----------------|----------------|----------------|----------------|------------------|
| 1 a Mat 4:13  | Luk 5:22      | 11 i Eph 2:12  | Mat 3:2        | 18 q Mar 5:22  | 26 w Isa 52:13 | 35 c Mar 6:6     |
| 2 b Eph 1:7   | Mar 12:15     | Gal 2:15       | 1 Pro 21:3     | Luk 8:41       | 27 x Mat 15:22 | Luk 13:22        |
| Rom 5:11      | Mat 12:25     | j Luk 19:7     | Hos 6:6        | 20 r Mar 5:25  | Mat 20:30      | 37 d 1 The 5:12- |
| Rom 4:6-8     | Psa 139:2     | Luk 15:2       | Mic 6:6        | Luk 8:43       | Mar 9:22       | 13               |
| Act 13:38-39  | 6 f Eph 1:7   | Luk 5:30       | Mat 12:7       | 22 s Luk 18:42 | Luk 17:13      | 1 Cor 3:9        |
| Luk 5:20      | 2 Cor 2:10    | Mat 18:17      | m Isa 55:6-7   | Luk 17:19      | Luk 18:38      | Joh 4:35         |
| Psa 32:1-2    | Act 5:31      | Isa 64:5       | 14 n Mar 2:18  | Luk 8:48       | 30 y Luk 5:14  | Luk 10:2         |
| c Mat 8:10    | Luk 5:21      | 13 k 1 Joh 3:5 | Luk 5:33       | Luk 7:50       | z Joh 9:26     | 38 e Act 13:2    |
| d Luk 5:18    | Mar 2:7,10    | 1 Tim 1:15     | Luk 18:12      | Mar 10:52      | Joh 9:14       | Act 20:28        |
| Mar 2:3       | 9 g Mar 2:14  | Luk 19:10      | 15 o 1 Cor 7:5 | 23 t Mar 5:38  | Joh 9:7        | 1 Cor 12:28      |
| 4 e Luk 11:17 | Luk 5:27      | Mat 11:20      | Act 14:23      | Luk 8:51       | Psa 146:8      | Eph 4:11         |
| Luk 9:47      | 10 h Mar 2:15 | Mat 4:17       | Act 13:3       | u 2 Chr 35:25  | 31 a Mar 7:36  | 2 The 3:1        |
| Luk 6:8       | Luk 5:29      | Mat 3:8        | p Joh 3:29     | 24 v Act 20:10 | 32 b Luk 11:14 |                  |

**9:3 This man blasphemeth.** And by many things one may see, that to know what is in the mind belongs to God alone. Implying therefore that He is God, equal to Him that begot Him; what things they were reasoning in themselves (for through fear of the multitude, they dared not utter their mind), this their opinion He unveils and makes manifest, evincing herein also His great gentleness. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 29.2]

**9:5-6** Between saying and doing, the difference is great. That the sins were handed over to the paralytic, he alone knew who could put them back. But as for this word: get up and walk, as much as one who rose up and those who saw him get up could see it. It is therefore a material sign to prove the spiritual miracle, although it possesses the same power to heal both the vices of the soul and the body. We are given to understand that many miseries come to our bodies because of our sins, and that perhaps the sins are first given to you so that, freed from the principle of his weakness, the body finds his health. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**9:7-8** Jesus commanded him to carry his bed so that the event would not appear to have been imaginary, and also, so that the multitudes would see the miracle. For they thought that Jesus, Who is greater than all, was only a man. <sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**9:13** The Lord attended the meals of sinners, to have the opportunity to instruct them and to serve his spiritual foods to those who invited him. Moreover, frequent meals where we are told that he has come, nothing is reported, except what he did, what he taught, so that appears and his humility to descend to sinners and the power of his doctrine for the conversion of their hearts. The following testimony

borrowed from the prophet: "I want mercy and not sacrifice," (Hosea 6: 6) and, "I did not come to call the righteous, but sinners," is to scoff at the scribes and Pharisees who, believing themselves righteous, avoided the society of publicans and sinners. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**9:14** John's disciples were envious of Christ's fame and so accused Him of not fasting. And perhaps they were wondering how He conquered the passions without ascetic struggle, something which John could not do. For they did not understand that while John, a mere man, was righteous because of his virtues, Christ is Virtue, as He is God. <sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**9:15** The bridegroom is Christ, and the bride is the Church; from this holy and spiritual alliance were born the Apostles, who can not be in mourning so long as they see and know the bridegroom with the bride. But when the time of the wedding is over and the days of the passions and resurrection come, then the sons of the bridegroom will be alive. Of the few who think that after the forty days of passion, it is necessary to put oneself to fasts, though the day of Pentecost and the arrival of the Holy Spirit invite us to rejoice. It is on the occasion of this word that Montanus, Prisca, and Maximilla place the Quadrages after Pentecost, because the bridegroom having disappeared, the sons of the bride must fast. But the habit of the Church is to arrive at the passion and resurrection of the Lord by humbling the flesh, in order to prepare ourselves by the fasting of the body to the feast of the soul. In the figured sense, let us know that as long as the husband is with us and we are in joy, there is no need for fasting or sadness; but when, because of our sins, he has departed from us, then it is the case to regain fasting and to mourn



again. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**9:17 new wine.** This is what he hears us say: As long as you are not born again, and having stripped the old man you will not have put on the new man by the means of my passion, you cannot observe the serious precepts of fasting and continence. It is to be feared that their excessive severity will make you lose the beginning of faith which seems to be in you. It brings the double comparison of old and new skins and clothing. Old skins designate scribes and Pharisees. By the side of the new garment and the new wine, one must hear the evangelical precepts that the Jews cannot observe without danger of more tears. This is what the Galatians desired when they wished to combine the precepts of the law with those of the Gospel; it was to put the new wine in the old bottles; so the Apostle tells them, "O foolish Galatians, who has fascinated you not to obey the truth?" (Gal. 3:1) It is therefore to the apostles that the Gospel word is addressed, rather than to the scribes and Pharisees who, imbued with their old traditions, were unable to keep the precepts of Christ in all their truth. Another is the purity of a virgin soul, which no breath of vice tarnishes, but the state of a soul, which all passions have defiled. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**9:20** It is marked in the Gospel according to S. Luke that the daughter of the prince of the synagogue was also twelve years old. Notice that this woman's illness, that is, the people of the nations, dates from the very birth of the faith of the Jewish people; for it is above all by bringing it closer to the virtues that vice appears. So it is not in a house or in a city, from where the laws banish it, that the hemorrhaged woman approaches the Lord, but on the way, while he is on his way, so that while he goes towards one, another is healed. The Apostles also say, "It was to you first to bear the word of God, but because you consider yourself unworthy of eternal life, we go to the Gentiles." (Acts 13:46) <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**9:21** According to the law, it was defilement to touch a woman in a state of menstruation or flux of blood. (Lev. 25) So it is she who touches the Lord to be delivered from the defilement that afflicts her. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**9:22** He does not say that your faith will heal you, but has healed you. It's the same way you thought you're already healed. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**9:28 Believe ye that I am able to do this.** And having brought them into the house, He puts to them a further question. For in many cases He made a point of healing on entreaty, lest any should suppose Him to be rushing upon these miracles through vainglory: and not on this account alone, but to indicate also that they deserve healing, and that no one should say, "If it was of mere mercy that He saved, all men ought to be saved." For even His love to man has a kind of proportion; depending on the faith of them that are healed. But not for these causes only does He require faith of them, but forasmuch as they called Him "Son of David," He to lead them up to what is higher, and to teach them to entertain the imaginations they ought of Himself, says, "Believe ye that I am able to do this?" He did not say, "Believe ye that I am able to entreat my Father, that I am able to pray" but, "that I am able to do this?" <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 32.1]

**9:34 prince of the devils.** What can be more foolish than this? For in the first place, as He also says further on, it is impossible that a devil should cast out a devil, for that being is wont to repair what belongs to himself, not to pull it down. But He did not cast out devils only, but also cleansed lepers, and raised the dead, and curbed the sea, and remitted sins, and preached the kingdom, and brought men unto the Father; things which a demon would never either choose, or at any time be able to effect. For the devils bring men to idols, and withdraw them from God, and persuade them to disbelieve the life to come. The devil does not bestow kindness when he is insulted; forasmuch as even when not insulted, he harms those that court and honor him. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 32.2]

**9:37-38** The abundance of the harvest signifies the multitude of peoples; the lack of workers, the scarcity of doctors. So he commands the Lord of the harvest to send workers to his harvest. It is these workers of whom the psalmist speaks: "Who sow in tears and gather in joy." As they went, they walked and wept, throwing their seed, but on their return, they will return with joy, bearing the fruits of their works." (Psalm 125: 7-8) And to speak more clearly of the abundant harvest, it is the whole multitude of faithful; the small number of workers are the apostles and those who, afterwards, are sent to the harvest. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

## MATTHEW 10

### Commissioning the Twelve

(Matt 10:1-16 Mark 6:7-11; 3:13-19 Luke 6:12-16; 9:1-6; 10:3)

<sup>1</sup> And <sup>a</sup>when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. <sup>2</sup> Now the names of the twelve apostles are these; The first, Simon, who <sup>b</sup>is called Peter, and Andrew his brother; James *the son of* Zebedee, and John his brother; <sup>3</sup> Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son of* Alphaeus, and Lebbaeus, whose surname was Thaddaeus; <sup>4</sup> Simon <sup>d</sup>the Canaanite, and Judas <sup>c</sup>Isariot, who also betrayed him. <sup>5</sup> These twelve Jesus sent forth, and commanded them, saying, **Go not into the way of the Gentiles, and into *any* city of <sup>e</sup>the Samaritans enter ye not:** <sup>6</sup> **But <sup>g</sup>go rather to the <sup>f</sup>lost sheep of the**



house of Israel. <sup>7</sup> And <sup>h</sup>as ye go, preach, saying, The kingdom of heaven is at hand. <sup>8</sup> Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. <sup>9</sup> <sup>i</sup>Provide neither gold, nor silver, nor brass in your purses, <sup>10</sup> Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: <sup>j</sup>for the workman is worthy of his meat. <sup>11</sup> And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. <sup>12</sup> And when ye come into an house, salute it. <sup>13</sup> And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. <sup>14</sup> And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, <sup>k</sup>shake off the dust of your feet. <sup>15</sup> Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. <sup>16</sup> Behold, I send you forth as sheep in the midst of wolves: <sup>m</sup>be ye therefore wise as serpents, and <sup>n</sup>harmless as doves.

#### The Coming Fate and Persecution of the Disciples

(Matt 10:17-25; 24:9-14 Mark 13:9-13 Luke 6:40; 12:11-12; 21:12-19 John 13:16)

<sup>17</sup> But beware of men: for they will deliver you up to the councils, and <sup>n</sup>they will scourge you in their synagogues; <sup>18</sup> And <sup>o</sup>ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. <sup>19</sup> But when they deliver you up, take no thought how or what ye shall speak: for <sup>p</sup>it shall be given you in that same hour what ye shall speak. <sup>20</sup> For <sup>q</sup>it is not ye that speak, but the Spirit of your Father which speaketh in you. <sup>21</sup> And <sup>r</sup>the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. <sup>22</sup> And ye shall be hated of all *men* for my name's sake: <sup>s</sup>but he that endureth to the end shall be saved. <sup>23</sup> But <sup>t</sup>when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till <sup>u</sup>the Son of man be come. <sup>24</sup> The disciple is not above *his* master, nor the servant above his lord. <sup>25</sup> It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

#### Exhortation to Fearless Confession

(Matt 10:26-33 Mark 4:22 Luke 12:2-9)

<sup>26</sup> Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. <sup>27</sup> What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. <sup>28</sup> And <sup>v</sup>fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. <sup>29</sup> Are not two sparrows sold for a <sup>w</sup>farthing? and one of them shall not fall on the ground without your Father. <sup>30</sup> But <sup>x</sup>the very hairs of your head are all numbered. <sup>31</sup> Fear ye not therefore, ye are of more value than many sparrows. <sup>32</sup> Whosoever <sup>y</sup>therefore shall confess me before men, <sup>z</sup>him will I confess also before my Father which is in heaven. <sup>33</sup> But <sup>a</sup>whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

#### Divisions within Households

(Matt 10:34-36 Luke 12:51-53)

<sup>34</sup> Think not that I am come to send peace on earth: I came not to send peace, but a sword. <sup>35</sup> For I am come to SET A MAN AT VARIANCE <sup>b</sup>AGAINST HIS FATHER, AND THE DAUGHTER AGAINST HER MOTHER, AND THE DAUGHTER IN LAW AGAINST HER MOTHER IN LAW. <sup>36</sup> And A MAN'S FOES *SHALL BE* THEY OF HIS OWN HOUSEHOLD.

#### Conditions of Discipleship

(Matt 10:37-39 Luke 14:25-27; 17:33 John 12:25)

<sup>37</sup> He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. <sup>38</sup> And he that taketh not his cross, and followeth after me, is not worthy of me. <sup>39</sup> He <sup>c</sup>that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

#### Rewards of Discipleship

(Matt 10:40-42 Mark 9:41 Luke 10:16 John 13:20)

<sup>40</sup> He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. <sup>41</sup> He <sup>d</sup>that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. <sup>42</sup> And <sup>e</sup>whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

|                 |                |                  |                 |                |                   |                  |
|-----------------|----------------|------------------|-----------------|----------------|-------------------|------------------|
| 1 a Mar 3:13    | Joh 4:9        | Luk 9:2          | 17 n Act 5:40   | 23 t Act 2:1   | 1 Tim 6:12-13     | Mic 7:6          |
| Mar 6:7         | Joh 4:20       | Mar 6:12         | 18 o Act 12:1   | Mat 16:28      | Rom 10:9          | 39 c Mat 16:25   |
| Luk 6:13        | 6 f 1 Pet 2:25 | 9 i 1 Sam 9:7    | Act 24:12       | u Act 14:6     | Psa 119:46        | Luk 17:33        |
| Luk 9:1         | Rom 11:1       | Luk 22:35        | 19 p Jer 1:7    | Joh 7:1        | 33 a Mat 26:70-75 | Joh 12:25        |
| 2 b Mat 4:18    | Jer 50:17      | 10 j 1 Tim 5:18  | Exo 4:12        | 28 v Isa 8:12  | Mar 8:38          | Rev 2:10         |
| Mat 16:16-18    | Jer 50:6       | Luk 10:7         | 20 q 2 Sam 23:2 | 29 w Mat 18:28 | Luk 9:26          | 41 d 1 Kin 17:10 |
| Mar 1:16        | Isa 53:6       | 14 k Act 13:51   | Act 4:8         | 30 x Act 27:34 | Luk 12:9          | 2 Kin 4:8        |
| Joh 1:42        | g Act 13:46    | Act 18:6         | Act 6:10        | 32 y Rev 3:5   | 2 Tim 2:12        | 42 e Mat 25:40   |
| 4 c Joh 13:26   | Act 3:25-26    | 16 l 1 Cor 14:20 | 21 r Mic 7:6    | Mat 25:34      | 35 b Mar 13:12    | Heb 6:10         |
| d Act 1:13      | Mat 15:24      | m Eph 5:19       | 22 s Dan 12:12  | 1 Sam 2:30     | Mat 24:10         |                  |
| 5 e 2 Kin 17:24 | 7 h Luk 10:1   | Rom 16:19        | Gal 6:9         | z Rev 2:13     |                   |                  |



**10:1 gave them power.** He granted them the power to work miracles so that having first caused astonishment by the miracles, the disciples would then have receptive listeners for their teaching.<sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**10:2-4** It belonged to him who knows the secrets of the heart to assign the rank of the Apostles and the merit of each of them. The first: inscribed is Simon, nicknamed Peter, a name which distinguishes him from the other Simon called the Cananean, from the village of Cana, from Galilee, where the Lord changed the water into wine. (Jn. 11) Calls James of Zebedee, because after there is James of Alphaeus. He groups them in pairs; Peter and Andrew, brethren, still less by blood than by spirit; James and John, who have abandoned their father according to the flesh to follow the true Father; Philip and Bartholomew, Thomas in the end and Matthew the publican. The other evangelists place Matthew first in the grouping of names, and Thomas afterwards, without giving him the qualification of a publican, so as not to appear to reproach an evangelist with his first kind of life. He, on the contrary, as we have said above, places himself after Thomas, and calls himself a publican, so that "the place where iniquity abounded also overflows with grace." (Jn. 5:20) "Simon Cananean." He who is called zealous by another evangelist. (Luke 6) "Chana," in effect, means "zeal." Ecclesiastical history records that the Apostle Thaddeus was sent to Edessa to Abgarus, king of Osroen, which is the one that the evangelist Luke calls Judas of James, and is also called to Lebeus, which signifies "little heart." It is to be believed that he had three names, as Simon was called Peter, and the sons of Zebedee, Boanerges, because of the energy and grandeur of their faith.<sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**10:12** What he commands is this: As you enter the house, wish peace to your host, and as much as it is in you, soothe any point of contention. If, on the contrary, the contradiction rises, you will have the reward of peace that you have offered; those, on the other hand, who will have wanted it, will have war.<sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**10:14** The dust of his feet is shaken to bear witness to his work, that one has entered the city and that the apostolic preaching has reached this people; or shakes the dust as a sign that nothing is received, not even what is necessary to live, from those who have made the Gospel evil.<sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**10:15 more tolerable.** If there must be less suffering for the Sodomites and Gomorrheans on earth than for this city which has not received the Gospel, and less to suffer for that very reason that it has not been preached to the Sodomists and to the Gomoreans, while it has been preached in this city and will not have received it; therefore, there is for sinners a variety of tortures.<sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**10:17-18** Cautious to avoid traps, simple to avoid doing harm. He gives as an example the cunning of the snake, which covers his head with his whole body to protect what life is all about. So ourselves, at the risk of our whole body, keep our head, which is

Christ. The simplicity of the doves is demonstrated in that the Holy Spirit has taken on the appearance. So Paul says, "Yet in the evil, be little children." (1 Corinthians 14:20) <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**10:19 for it shall be given you.** He bids them be confident as to their defense also. And elsewhere indeed He says, "I will give you a mouth and wisdom;" (Luke 21:15) but here, "It is the Spirit of your Father that speaks in you," advancing them unto the dignity of the prophets.<sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 33.4]

**10:25** Beelzebub is the idol of Accaron who is called in the book of Kings, the God of flies; [2 Ki 1:3] 'Bel,' signifying, "idol;" 'zebug,' a "fly". The Prince of the daemons He calls by the name of the foulest of idols, which is so called because of the uncleanness of the fly, which destroys the sweetness of ointment.<sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea]

**10:32 shall confess me before men.** But why is He not satisfied with the faith in the mind, but requires also the confession with the mouth? To train us up to boldness in speech, and a more abundant love and determination, and to raise us on high. Wherefore also He addresses Himself to all. Nor does He at all apply this to the disciples only in person, for not them, but their disciples too, He is now rendering noble hearted. Because he that has learned this lesson will not only teach with boldness, but will likewise suffer all things easily, and with ready mind. This at any rate brought over many to the apostles, even their belief in this word. Because both in the punishment the infliction is heavier, and in the good things the recompense greater. I mean, whereas he that does right has the advantage in time, and the delay of the penalty is counted for gain by the sinner: He has introduced an equivalent, or rather a much greater advantage, the increase of the recompenses.<sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 34.3]

**10:34-36** Harmony is not always a good thing, while separation sometimes is. The sword, then, is the word of faith which severs our bond to our families and relatives when they hinder our piety towards God. For He does not tell us simply to separate ourselves from them, but only when they will not come with us, and especially when they hinder us in our faith.<sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**10:37 more than me.** For this order is needed in every affection; after God love thy father, thy mother, and thy children; but if a necessity should occur that the love of parents and children comes into competition with the love of God, and where both cannot be preserved, remember that hatred of our kindred becomes then love to God. He forbids not to love parent or child, but adds emphatically, "more than me."<sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea]

**10:42** He says not, a reward from a prophet, or righteous man, but the reward of a prophet or righteous man. For the prophet is perhaps a righteous man, and the less he possesses in this world, the greater confidence has he in speaking in behalf of righteousness. He who hath of this world's goods, in supporting such a man, makes himself a



free partaker in his righteousness, and shall receive the reward of righteousness together with him whom he has aided by supporting him. He is full of the spirit of prophecy, but he lacks bodily sustenance, and if the body be not supported, it is certain that the voice will fail. Whoso then gives a prophet food, gives him

strength for speaking, therefore together with the prophet he shall receive the prophet's reward, when he shews before the face of God what bounty be shewed him. <sup>13</sup>[Gregory the Great (540-604AD), Catena Aurea]

## MATTHEW 11

### Continuation of Journey (Matt 11:1)

<sup>1</sup> And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

### John the Baptist's Question and Jesus' Answer (Matt 11:2-6 Luke 7:18-23)

<sup>2</sup> Now <sup>a</sup>when John had heard <sup>b</sup>in the prison the works of Christ, he sent two of his disciples, <sup>3</sup> And said unto him, Art thou he <sup>c</sup>that should come, or do we look for another? <sup>4</sup> Jesus answered and said unto them, **Go and shew John again those things which ye do hear and see:** <sup>5</sup> The <sup>e</sup>blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the <sup>f</sup>poor have the gospel preached to them. <sup>6</sup> And blessed is *he*, whosoever shall not be <sup>f</sup>offended in me.

### Jesus' Witness concerning John (Matt 11:7-19 Luke 7:24-35; 16:16)

<sup>7</sup> And <sup>g</sup>as they departed, Jesus began to say unto the multitudes concerning John, **What went ye out into the wilderness to see? A reed shaken with the wind?** <sup>8</sup> But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses. <sup>9</sup> But what went ye out for to see? A prophet? yea, I say unto you, <sup>h</sup>and more than a prophet. <sup>10</sup> For this is *he*, of whom it is written, <sup>i</sup>BEHOLD, I SEND MY MESSENGER BEFORE THY FACE, WHICH SHALL PREPARE THY WAY BEFORE THEE. <sup>11</sup> Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. <sup>12</sup> And <sup>j</sup>from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. <sup>13</sup> For <sup>k</sup>all the prophets and the law prophesied until John. <sup>14</sup> And if ye will receive *it*, this is <sup>l</sup>Elias, which was for to come. <sup>15</sup> He <sup>m</sup>that hath ears to hear, let him hear. <sup>16</sup> But <sup>n</sup>whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, <sup>17</sup> And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. <sup>18</sup> For John came neither eating nor drinking, and they say, He hath a devil. <sup>19</sup> The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, <sup>o</sup>a friend of publicans and sinners. <sup>o</sup>But wisdom is justified of her children.

### Woes Pronounced on Galilean Cities (Matt 11:20-24 Luke 10:12-15)

<sup>20</sup> Then <sup>q</sup>began he to upbraid the cities wherein most of his mighty works were done, because they repented not: <sup>21</sup> **Woe unto thee, Chorazin! woe unto thee, Bethsaida!** for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago <sup>r</sup>in sackcloth and ashes. <sup>22</sup> But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. <sup>23</sup> And thou, Capernaum, <sup>s</sup>which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. <sup>24</sup> But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

### Jesus' Thanksgiving to the Father (Matt 11:25-27 Luke 10:21-22)

<sup>25</sup> At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou <sup>t</sup>hast hid these things from the wise and prudent, and hast revealed them unto babes. <sup>26</sup> Even so, Father: for so it seemed good in thy sight. <sup>27</sup> All <sup>u</sup>things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither <sup>v</sup>knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. <sup>28</sup> Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. <sup>29</sup> Take my yoke upon you, <sup>y</sup>and learn of me; for I am meek and lowly <sup>z</sup>in heart: and <sup>y</sup>ye shall find rest unto your souls. <sup>30</sup> For <sup>z</sup>my yoke *is* easy, and my burden is light.

2 a Luk 7:18  
b Mat 14:8  
Mar 9:41  
3 c Joh 6:14  
Mal 3:1-3

Dan 9:24  
Deu 18:15  
Num 24:17  
Gen 49:10  
5 d Jam 2:5

Luk 4:1  
Isa 61:1  
Psa 22:26  
e Joh 5:36  
Isa 42:7

Isa 35:4  
Isa 29:18  
6 f 1 Pet 2:8  
Gal 5:11  
1 Cor 1:23

Rom 9:32  
Mat 26:31  
Mat 24:10  
Mat 13:57  
Isa 8:14

7 g Luk 7:24  
9 h Luk 1:76  
10 i Mal 3:1  
Mar 1:2  
12 j Luk 16:16

13 k Mal 4:6  
14 l Mal 4:5  
Mat 17:12  
Luk 1:17  
Joh 1:23



|               |                |                 |                |               |             |                |
|---------------|----------------|-----------------|----------------|---------------|-------------|----------------|
| 15 m Rev 2:7  | Luk 7:35       | 21 r Jon 3:8    | Psa 8:2        | Joh 17:2      | 2 Cor 10:1  | 1 Pet 2:21     |
| Luk 8:8       | Luk 7:29       | 23 s Isa 14:13  | 27 u Joh 10:15 | Joh 3:35      | Luk 9:45-56 | Phi 2:5        |
| Mat 13:43     | p Luk 19:7     | Lam 2:1         | Joh 6:46       | Luk 10:22     | Mat 21:5    | 30 z 1 Joh 5:3 |
| Mat 13:9      | Luk 15:2-3     | 25 t 2 Cor 3:14 | Joh 1:18       | Mat 28:18     | Mat 2:19-20 |                |
| 16 n Luk 7:31 | Mat 9:10       | 1 Cor 2:7-8     | v Eph 1:21     | 29 w Jer 6:16 | Zec 9:9     |                |
| 19 o Phi 2:15 | 20 q Luk 10:13 | 1 Cor 1:27      | 1 Cor 15:27    | x Phi 2:7-8   | y 1 Joh 2:6 |                |

**11:3 Art thou he that should come.** John the Baptist pleads here under his name the cause of his disciples. We cannot admit the slightest doubt in the spirit of John, who said, "Behold, the Lamb of God, behold, he who takes away the sins of the world." It is therefore in the interest of his disciples that he send this request in his name, to give place to the Savior to confirm what he himself had taught them about his divine person, and so that after his death his disciples would follow Him without hesitation.

<sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2.Q.14]

**11:7 What went ye out into the wilderness to see? A reed shaken with the wind?** He does not say that to affirm it, but to deny it. The reed flexes as soon as the breeze touches it. What does it mean, if not the carnal mind, which bows to one side or the other as soon as it is touched by flattery or criticism? Indeed, a human mouth comes to blow on him the breeze of flattery, and here it is that rejoices, prides itself and bends all over by complacency. But a breath of criticism springs from the very mouth from which the breeze of praise came, and he immediately bows to the other side in a fit of rage. John was not a wind-blown reed; neither favor made him caressing him, nor criticism, from whence it came, made him violent by angering him. Prosperity could not elevate it, nor adversity weaken it. No, Jean was not a reed waved by the wind: no change of circumstances made his righteousness bend.

<sup>42</sup>[Gregory the Great (540-604AD), Homilies on the Gospels, 6.2]

**11:14** John is therefore said to be Elijah, not in the sense of those foolish philosophers and certain heretics who invoke metempsychosis, but in that according to another testimony of the Gospel he came into the spirit and virtue of Elijah and that he had the same grace or abundance of the Holy Spirit. For the rest, such severity of life, equal austerity of soul in Elijah and John. This one lives in the desert, this one withdraws there. This one has a skin for a belt, this one a cord all the same. The first, who reproaches their impiety to King Ahab and Jezebel, is compelled to flee; [1 Reg. 19] the second, which

censures the ill-fated union of Herod and Herodias, is beheaded. There are some who think that John is called Elijah, because Elijah must, on the occasion of the second advent of the Savior, according to Malachi, precede him and announce the coming of the Judge as John did on the occasion of the first, and so they are both the messengers of the coming of the Savior, one of the first, the other of the second. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**11:21 sackcloth and ashes.** In "sackcloth" is the roughness which denotes the pricking of the conscience for sin, "ashes" denote the dust of the dead; and both are wont to be employed in penitence, that the pricking of the sackcloth may remind us of our sins, and the dust of the ash may cause us to reflect what we have become by judgment. <sup>13</sup>[Gregory the Great (540-604AD), Catena Aurea]

**11:25** Wherefore neither did He say, "you have revealed it to fools," but "to babes;" to unsophisticated, that is, to simple-minded men; and He implies that so far from their missing these privileges contrary to their desert, it was just what might be expected. And He instructs us throughout, to be free from pride, and to follow after simplicity. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 38.1]

**11:30** And how is the Gospel lighter than the Law, seeing in the Law murder and adultery, but under the Gospel anger and concupiscence also, are punished? Because by the Law many things are commanded which the Apostle fully teaches as cannot be fulfilled; by the Law works are required, by the Gospel the will is sought for, which even if it goes not into act, yet does not lose its reward. The Gospel commands what we can do, as that we lust not; this is in our own power; the Law punishes not the will but the act, as adultery. Suppose a virgin to have been violated in time of persecution; as here was not the will she is held as a virgin under the Gospel; under the Law she is cast out as defiled. <sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea]

## MATTHEW 12

### Plucking Grain on the Sabbath

(Matt 12:1-8 Mark 2:23-28 Luke 6:1-5)

<sup>1</sup> At that time <sup>a</sup>Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. <sup>2</sup> But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. <sup>3</sup> But he said unto them, **Have ye not read <sup>b</sup>what David did, when he was an hungred, and they that were with him; <sup>4</sup> How he entered into the house of God, and did eat <sup>c</sup>the shewbread, which was not lawful for him to eat, neither for them which were with him, <sup>d</sup>but only for the priests?** <sup>5</sup> Or have ye not read in the <sup>e</sup>law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? <sup>6</sup> But I say unto you, That in this place is *one* <sup>f</sup>greater than the temple. <sup>7</sup> But if ye had known what *this* meaneth, I <sup>g</sup>WILL HAVE MERCY, AND NOT SACRIFICE, ye would not have condemned the guiltless. <sup>8</sup> For the <sup>h</sup>Son of man is Lord even of the sabbath day.



**Healing the Withered Hand**  
**(Matt 12:9-14 Mark 3:1-6 Luke 6:6-11)**

<sup>9</sup> And <sup>i</sup>when he was departed thence, he went into their synagogue: <sup>10</sup> And, behold, there was a man which had *his* hand withered. And they asked him, saying, <sup>j</sup>Is it lawful to heal on the sabbath days? that they might accuse him. <sup>11</sup> And he said unto them, **What man shall there be among you, that shall have one sheep, and <sup>k</sup>if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?**

**Jesus Heals Multitudes by the Sea**  
**(Matt 12:15-21 Mark 3:7-12 Luke 6:17-19)**

<sup>12</sup> **How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.** <sup>13</sup> Then saith he to the man, **Stretch forth thine hand.** And he stretched *it* forth; and it was restored whole, like as the other. <sup>14</sup> Then <sup>l</sup>the Pharisees went out, and held a council against him, how they might destroy him. <sup>15</sup> But when Jesus <sup>m</sup>knew *it*, <sup>n</sup>he withdrew himself from thence: and great multitudes followed him, and he healed them all; <sup>16</sup> And charged them that they should not make him known: <sup>17</sup> That it might be fulfilled which was spoken by Esaias the prophet, saying, <sup>18</sup> **BEHOLD <sup>p</sup>MY SERVANT, WHOM I HAVE CHOSEN; MY BELOVED, IN WHOM MY SOUL IS WELL PLEASSED: I WILL PUT MY <sup>q</sup>SPIRIT UPON HIM, AND HE SHALL SHEW JUDGMENT TO THE GENTILES. <sup>19</sup> HE SHALL NOT STRIVE, NOR CRY; NEITHER SHALL ANY MAN HEAR HIS VOICE IN THE STREETS. <sup>20</sup> A <sup>r</sup>BRUISED REED SHALL HE NOT BREAK, AND SMOKING FLAX SHALL HE NOT QUENCH, TILL HE SEND FORTH JUDGMENT UNTO VICTORY. <sup>21</sup> And IN HIS NAME SHALL THE GENTILES TRUST.**

**The Dumb Demoniac Healed**  
**(Matt 12:22-30: 9:32-34 Mark 3:22 Luke 11:14-15)**

<sup>22</sup> Then <sup>r</sup>was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. <sup>23</sup> And all the people were amazed, and said, Is not this <sup>s</sup>the son of David? <sup>24</sup> But <sup>t</sup>when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils. <sup>25</sup> And Jesus <sup>u</sup>knew their thoughts, and said unto them, **Every <sup>v</sup>kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: <sup>26</sup> And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? <sup>27</sup> And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges. <sup>28</sup> But if I cast out devils by the Spirit of God, then <sup>w</sup>the kingdom of God is come unto you. <sup>29</sup> Or <sup>x</sup>else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. <sup>30</sup> He that is not with me is against me; and he that gathereth not with me scattereth abroad.**

**The Sin against the Holy Spirit**  
**(Matt 12:31-32 Mark 3:28-30 Luke 12:10)**

<sup>31</sup> Wherefore I say unto you, <sup>y</sup>All manner of sin and blasphemy shall be forgiven unto men: <sup>z</sup>but the blasphemy *against* the Holy Ghost shall not be forgiven unto men. <sup>32</sup> And whosoever <sup>b</sup>speaketh a word against the Son of man, <sup>a</sup>it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

**The Test of a Good Person, "By their Fruits"**  
**(Matt 12:33-35: 7:15-20 Luke 6:43-45)**

<sup>33</sup> Either make the tree good, and his <sup>c</sup>fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. <sup>34</sup> O <sup>e</sup>generation of vipers, how can ye, being evil, speak good things? <sup>d</sup>for out of the abundance of the heart the mouth speaketh. <sup>35</sup> A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. <sup>36</sup> But I say unto you, That every <sup>f</sup>idle word that men shall speak, they shall give account thereof in the day of judgment. <sup>37</sup> For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

**Against Seeking Signs, the Sign of Jonah**  
**(Matt 12:38-42: 16:1-4 Mark 8:11-12 Luke 11:16, 29-32)**

<sup>38</sup> Then <sup>g</sup>certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. <sup>39</sup> But he answered and said unto them, An evil and <sup>h</sup>adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: <sup>40</sup> For <sup>i</sup>as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. <sup>41</sup> The <sup>m</sup>men of Nineveh shall rise in judgment with this generation, and <sup>j</sup>shall condemn it: <sup>k</sup>because they repented at the preaching of Jonas; and, behold, <sup>l</sup>a greater than Jonas *is* here. <sup>42</sup> The <sup>n</sup>queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a <sup>o</sup>greater than Solomon *is* here.

**The Return of the Unclean Evil Spirit**  
**(Matt 12:43-45 Luke 11:24-26)**

<sup>43</sup> When <sup>q</sup>the unclean spirit is gone out of a man, <sup>p</sup>he walketh through dry places, seeking rest, and findeth none. <sup>44</sup> Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished. <sup>45</sup> Then goeth he, and taketh with himself seven other spirits more wicked



than himself, and they enter in and dwell there: and 'the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

**Jesus' True Kindred Relatives**  
**(Matt 12:46-50 Mark 3:31-35 Luke 8:19-21 John 15:14)**

<sup>46</sup> While he yet talked to the people, behold, <sup>t</sup>his mother and his <sup>s</sup>brethren stood without, desiring to speak with him. <sup>47</sup> Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. <sup>48</sup> But he answered and said unto him that told him, **Who is my mother? and who are my brethren?** <sup>49</sup> And he stretched forth his hand toward his disciples, and said, **Behold my mother and my brethren!** <sup>50</sup> For "whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

|                |                |                |                 |                 |                 |               |
|----------------|----------------|----------------|-----------------|-----------------|-----------------|---------------|
| 1 a Deu 23:25  | Dan 7:13       | Isa 61:1       | Luk 17:20       | 34 d Luk 6:45   | 1 Eze 16:51     | t Luk 8:19    |
| Mar 2:23       | 9 i Mar 3:1    | Isa 11:2       | Luk 11:20       | e 1 Joh 3:10    | Jer 3:11        | Mar 3:31      |
| 3 b 1 Sam 21:6 | Luk 6:6        | p Isa 53:11    | Luk 1:33        | Joh 8:44        | m Luk 11:32     | 50 u Col 3:11 |
| 4 c Exo 25:30  | 10 j Luk 13:14 | Isa 52:13      | Dan 7:14        | Luk 3:7         | 42 n 1 Kin 10:1 | Gal 6:15      |
| Lev 24:5       | Luk 14:3       | Isa 49:5-6     | Dan 2:44        | Mat 23:33       | 2 Chr 9:1       | Gal 5:6       |
| d Exo 29:32    | Joh 9:16       | Isa 42:1       | 29 x Isa 49:24  | Mat 3:7         | o Col 2:2-3     | Rom 8:29      |
| Lev 8:31       | 11 k Deu 22:4  | 20 q Luk 4:18  | 31 y Heb 6:4    | 36 f Eph 5:4    | 43 p 1 Pet 5:8  | Joh 20:17     |
| Lev 24:9       | Exo 23:4       | Lam 3:31-33    | Act 7:51        | 38 g 1 Cor 1:22 | Job 1:7         | Joh 15:14     |
| 5 e Joh 7:22   | 14 l Mar 3:6   | Isa 40:11      | z 1 Joh 5:16    | Joh 2:18        | q Luk 11:24     | Joh 14:23     |
| Num 28:9       | Luk 6:11       | 22 r Mar 3:11  | Heb 10:26       | Luk 11:16       | 45 r Heb 6:4    | Mat 28:10     |
| 6 f 1 Chr 6:18 | Joh 5:18       | Luk 11:14      | Luk 12:10       | Mar 8:11        | Heb 10:26       | Mat 25:45     |
| Hag 2:7-9      | Joh 10:39      | 23 s Rom 9:5   | Mar 3:28        | Mat 16:1        | 2 Pet 2:20      | Mat 25:40     |
| Mal 3:1        | Joh 11:53      | 24 t Mar 3:22  | 32 a 1 Tim 1:13 | 39 h Isa 57:3   | 46 s Gal 1:19   | Heb 2:11      |
| 7 g Hos 6:6    | 15 m Mar 3:7   | 25 u Mat 9:4   | b Joh 7:12      | Mar 8:38        | 1 Cor 9:5       |               |
| Mic 6:6        | n Psa 139:2    | Joh 2:25       | Mat 13:55       | Joh 4:48        | Act 1:14        |               |
| 8 h Luk 6:5    | Heb 4:13       | v Gal 5:15     | Mat 11:29       | 40 i Jon 1:7    | Joh 7:3,5       |               |
| Mar 2:28       | 18 o Luk 3:22  | Rev 2:23       | 33 c Mat 7:17   | 41 j Isa 9:6    | Joh 2:12        |               |
| Mat 9:6        | Mat 3:16       | 28 w Heb 12:28 | Luk 6:43        | k Jon 3:5       | Mar 6:3         |               |

**12:1-8** The Savior wants to confuse the hypocrisy of the Jews with many examples. He therefore cites to them greater transgressions under the law without anyone having dared to accuse them, he shows the Sabbath violated several times in the law, the breads reserved for priests eaten by the priests by those who were not, and these transgressions having as authors men who enjoyed great authority under the law. The first was Joshua, the son of Nave, who, by the command of God himself, did not observe the Sabbath day and saw the walls of Jericho fall on his approach (Josh. 1:20). It was therefore very useful to him to have obeyed the command of God rather than the Sabbath law. The Maccabees, defeated in a first battle, delivered a second on the Sabbath and triumphed over their enemies (1 Mac. 2:38,41). David had already received the royal anointing and robbed the Philistine of his armies, whom he had killed by the power of God (1 Sam. 21:1). Now, finding himself on a journey, pressed by hunger, he received from the hands of the high priest some bread which he was forbidden to eat; but this defense was only out of necessity, which permitted its use. The high priest, before this necessity, gave him these loaves, and David, the chosen of God, did not hesitate to take them. It is the same with the Sabbath, so it is not forbidden to give circumcision on the Sabbath. Commands whose violation does not entail any danger must be observed; but if there is necessity, or can transgress them without any danger, because they have been given rather to impress a certain respect than as necessary to salvation. On the contrary, what is forbidden absolutely is never allowed, and transgression, whatever the necessity, is always harmful. What laws prohibit as essentially bad is always forbidden. As for the precepts of which we have said that transgression is sometimes permitted, it is for example the ages of obligation, which we may not

observe in case of necessity without being guilty, if we are authorized by the weakness of the stomach or disease. The Jews did not ignore it, and their accusation against the disciples of breaking the Sabbath law was not sincere. Now, the Savior did not wish to oppose to them the time of the law which touched his soul in order not to irritate them more, but he fights their calumnious accusation by examples taken in the past much more favorable for them in the defense of the Sabbath and, as we have said above, he confounds them not only on the Sabbath article, but on the breads reserved for priests. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1.Q.61]

**12:27-29** He gives Beelzebub the name of strong man, because men could not shake his yoke by their own strength, but only by the grace of God. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospels, Q.5]

**12:30** But let none think that this is said of heretics and schismatics; though we may apply it besides to such; but it is shewn by the context to refer to the Devil; in that the works of the Savior cannot be compared with the works of Beelzebub. He seeks to hold men's souls in captivity, the Lord to set them free; he preaches idols, the Lord the knowledge of the true God; he draws men to sin, the Lord calls them back to virtues. How then can these have agreement together, whose works are so opposite? <sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea]

**12:31-32 blasphemy against the Holy Ghost.** He is saying here that every other sin, such as fornication or theft, has some defense, however slight. For we take refuge in human weakness and we may be forgiven. But when one sees miracles performed by the Spirit and slanders them as being the work of a demon, what defense will he have? For it is clear that such a slanderer knows that these things are of the Holy Spirit, yet he speaks evil of his



own will. How then can such a man be forgiven? When the Jews saw the Lord eating and drinking, associating with publicans and harlots, and doing all the other things He did as the Son of Man, then they slandered Him as a glutton and drunkard; yet for this they deserve forgiveness, and not even repentance will be required. For they were understandably scandalized. But when they saw Him working miracles and were slandering and blaspheming the Holy Spirit, saying that it was something demonic, how will this sin be forgiven them, unless they repent? So, then, know that he who blasphemes the Son of Man, seeing Him living as a man, and says that He is a friend of harlots, a glutton, and a drunkard because of those things which Christ does, such a man will not have to give an answer for this, even if he does not repent. For he is forgiven, as he did not realize that this was God concealed. But he who blasphemes the Holy Spirit, that is, the spiritual deeds of Christ, and calls them demonic, unless he repents, he will not be forgiven. For he does not have a reasonable excuse to slander, as does the man who sees Christ with harlots and publicans and then slanders. He will not be forgiven either here or there, but both here and there he will be punished. For many are punished here, but there, not at all, such as the poor man, Lazarus; while others are punished both here and there, as the Sodomites and those who blaspheme the Holy Spirit. But some, like the apostles and the Forerunner, are punished neither here nor there. For though they who are persecuted appear to suffer punishment, these are not punishments for sins, but rather trials and crowns.

<sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**Or**, Against this gratuitous gift, against this grace of God, does the unrepentant heart speak. This unrepentance then is "the blasphemy of the Spirit, which shall not be forgiven, neither in this world, neither in the world to come." For against the Holy Spirit, by whom they whose sins are all forgiven are baptized, and whom the Church has received, that "whosoever sins she remits, they may be remitted," does he speak, whether in the thought only, or also in the tongue, a very heinous and exceedingly ungodly word, who "when the patience of God leads him to repentance, after his hardness and unrepentant heart treasures up unto himself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds." This unrepentance then, for so by some one general name may we call both this blasphemy and the word against the Holy Ghost which has no forgiveness for ever; this unrepentance, I say, against which both the herald and the Judge cried out, saying, "Repent ye, for the kingdom of heaven is at hand;" against which the Lord first opened the mouth of the Gospel preaching, and against which He foretold that the same Gospel was to be preached in all the world, when He said to His disciples after His resurrection from the dead, "it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in His Name among all

nations, beginning at Jerusalem:" this unrepentance, in one word, has no forgiveness "neither in this world, nor in the world to come;" for that repentance only obtains forgiveness in this world, that it may have its effect in the world to come. But this unrepentance or unrepentant heart may not be pronounced upon, as long as a man lives in the flesh. For we are not to despair of any so long as "the patience of God leads the ungodly to repentance," and does not hurry him out of this life; "God, who wills not the death of a sinner, but that he should return from his ways and live." He is a heathen today; but how do you know whether he may not be a Christian tomorrow? He is a heretic today; but what if tomorrow he follow the Catholic truth? He is a schismatic today; but what if tomorrow he embrace Catholic peace? What if they, whom you observe now in any kind of error that can be, and whom you condemn as in most desperate case, what if before they end this life, they repent and find the true life in that which is to come? Wherefore, Brethren, let also what the Apostle says urge you to this. "Judge nothing before the time." For this blasphemy of the Spirit, for which there is no forgiveness (which I have understood to be not every kind of blasphemy, but a particular sort, and that as I have said or discovered, or even as I think clearly shown to be the case, the persevering hardness of an unrepentant heart), cannot be taken hold of in any one, I repeat it, as long as he is still in this life. <sup>9</sup>[Augustine of Hippo (354-430AD), Sermon 21 on the New Testament 20-21]

**12:33** Since the Jews were not able to slander the miracles as bad, they blasphemed as demonic the One Who did them, Christ. So He says: either say that I am a good tree, and then all My miracles, which are the fruit, are good as well; or if you say that I am a corrupt tree, then it is clear that the fruit, that is, the miracles, are corrupt as well. But you say that the miracles, the fruit, are good; therefore, I, the tree, am also good. For indeed, just as the tree is known by its fruit, so I am known by the miracles which I do.

<sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**12:36** And that is idle, which is not according to the fact, which is false, which has in it unjust accusation; and some say, that which is vain also, for instance, provoking inordinate laughter, or what is filthy, and immodest, and coarse. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 42.1]

**12:48** Some suspect the brethren of the Lord to be sons of Joseph by another wife, following the idle fancies of apocryphal writers, who have coined a certain woman called Esca. But we understand by the brethren of the Lord, not the sons of Joseph, but cousins of the Savior, sons of a sister of Mary, an aunt of Our Lord, who is said to be the mother of James the Less, and Joseph, and Jude, whom in another place of the Gospel we find called the brethren of the Lord. And that cousins are called brethren, appears from every part of Scripture.

<sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea]



**The Parable of the Sower**  
**(Matt 13:1-9 Mark 4:1-9 Luke 8:4-8)**

<sup>1</sup> The same day went Jesus out of the house, <sup>a</sup>and sat by the sea side. <sup>2</sup> And <sup>b</sup>great multitudes were gathered together unto him, so that <sup>c</sup>he went into a ship, and sat; and the whole multitude stood on the shore. <sup>3</sup> And he spake many things unto them in parables, saying, **Behold, a sower went forth to sow;** <sup>4</sup> And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up: <sup>5</sup> Some fell upon <sup>d</sup>stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: <sup>6</sup> And when the sun was up, they were scorched; and because they had no <sup>e</sup>root, they withered away. <sup>7</sup> And some fell among thorns; and the thorns sprung up, and choked them: <sup>8</sup> But other fell into good ground, and brought forth fruit, some <sup>f</sup>an hundredfold, some sixtyfold, some thirtyfold. <sup>9</sup> Who <sup>g</sup>hath ears to hear, let him hear.

**The Reason for Speaking in Parables**  
**(Matt 13:10-17 Mark 4:10-12, 25 Luke 8:9-10, 18; 10:23-24)**

<sup>10</sup> And the disciples came, and said unto him, Why speakest thou unto them in parables? <sup>11</sup> He answered and said unto them, **Because <sup>h</sup>it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.** <sup>12</sup> For <sup>i</sup>whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. <sup>13</sup> Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. <sup>14</sup> And in them is fulfilled the prophecy of Esaias, which saith, BY <sup>j</sup>HEARING YE SHALL HEAR, AND SHALL NOT UNDERSTAND; AND SEEING YE SHALL SEE, AND SHALL NOT PERCEIVE: <sup>15</sup> FOR THIS PEOPLE'S HEART IS WAXED GROSS, AND *THEIR EARS* <sup>k</sup>ARE DULL OF HEARING, AND THEIR EYES THEY HAVE CLOSED; LEST AT ANY TIME THEY SHOULD SEE WITH *THEIR EYES*, AND HEAR WITH *THEIR EARS*, AND SHOULD UNDERSTAND WITH *THEIR HEART*, AND SHOULD BE CONVERTED, AND I SHOULD HEAL THEM. <sup>16</sup> But <sup>l</sup>blessed *are* your eyes, for they see: and your ears, for they hear. <sup>17</sup> For verily I say unto you, That many <sup>m</sup>prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

**Interpretation of the Parable of the Sower**  
**(Matt 13:18-23 Mark 4:13-20 Luke 8:11-15)**

<sup>18</sup> Hear <sup>n</sup>ye therefore the parable of the sower. <sup>19</sup> When any one heareth the word of the kingdom, and understandeth *it* not, then cometh <sup>o</sup>the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side. <sup>20</sup> But he that received the seed into stony places, the same is he that heareth the word, and anon with <sup>p</sup>joy receiveth it; <sup>21</sup> Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by <sup>q</sup>he is offended. <sup>22</sup> He <sup>r</sup>also that received seed among <sup>t</sup>the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. <sup>23</sup> But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

**The Parable of the Tares (Weeds)**  
**(Matt 13:24-30)**

<sup>24</sup> Another parable put he forth unto them, saying, **The kingdom of heaven is likened unto a man which sowed good seed in his field:** <sup>25</sup> But while men slept, <sup>u</sup>his enemy came and sowed tares among the wheat, and went his way. <sup>26</sup> But when the blade was sprung up, and brought forth fruit, then appeared the tares also. <sup>27</sup> So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? <sup>28</sup> He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? <sup>29</sup> But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. <sup>30</sup> Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but <sup>v</sup>gather the wheat into my barn.

**The Parable of the Mustard Seed**  
**(Matt 13:31-32 Mark 4:30-32 Luke 13:18-19)**

<sup>31</sup> Another parable put he forth unto them, saying, **The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:** <sup>32</sup> Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

**The Parable of the Leaven (Yeast)**  
**(Matt 13:33 Luke 13:20-21)**

<sup>33</sup> Another <sup>w</sup>parable spake he unto them; **The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.**

**Jesus' Use of Parables**  
**(Matt 13:34-35 Mark 4:33-34)**



<sup>34</sup> All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:  
<sup>35</sup> That it might be fulfilled which was spoken by the prophet, saying, <sup>y</sup>I WILL OPEN MY MOUTH IN PARABLES;  
<sup>x</sup>I WILL UTTER THINGS WHICH HAVE BEEN KEPT SECRET FROM THE FOUNDATION OF THE WORLD.

**Interpretation of the Parable of the Tares**  
**(Matt 13:36-43)**

<sup>36</sup> Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. <sup>37</sup> He answered and said unto them, **He that <sup>z</sup>soweth the good seed is the Son of man;** <sup>38</sup> **The <sup>b</sup>field is the world; the good seed are the children of the kingdom; but the tares are <sup>a</sup>the children of the wicked *one*;** <sup>39</sup> **The enemy that sowed them is the devil; <sup>c</sup>the harvest is the end of the world; and the reapers are the angels.** <sup>40</sup> **As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.** <sup>41</sup> **The Son of man shall send forth his angels, <sup>d</sup>and they shall gather out of his kingdom all things that offend, and them which do iniquity;** <sup>42</sup> **And <sup>e</sup>shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.** <sup>43</sup> **Then <sup>f</sup>shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.**

**The Parables of the Hidden Treasure and of the Pearl**  
**(Matt 13:44-46)**

<sup>44</sup> **Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and <sup>b</sup>selleth all that he hath, and <sup>a</sup>buyeth that field.** <sup>45</sup> **Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:** <sup>46</sup> **Who, when he had found <sup>i</sup>one pearl of great price, went and sold all that he had, and bought it.**

**The Parable of the Net**  
**(Matt 13:47-50)**

<sup>47</sup> **Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered <sup>j</sup>of every kind:** <sup>48</sup> **Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.** <sup>49</sup> **So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,** <sup>50</sup> **And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.**

**Treasures New and Old**  
**(Matt 13:51-52)**

<sup>51</sup> Jesus saith unto them, **Have ye understood all these things?** They say unto him, Yea, Lord. <sup>52</sup> Then said he unto them, **Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is an* householder, which bringeth forth out of his treasure <sup>k</sup>*things* new and old.**

**Jesus is Rejected at Nazareth**  
**(Matt 13:53-58 Mark 6:1-6 Luke 4:16-30)**

<sup>53</sup> And it came to pass, *that* when Jesus had finished these parables, he departed thence. <sup>54</sup> And <sup>l</sup>when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works? <sup>55</sup> Is <sup>m</sup>not this the carpenter's son? is not his mother called Mary? and <sup>n</sup>his brethren, <sup>o</sup>James, and Joses, and Simon, and Judas? <sup>56</sup> And his sisters, are they not all with us? Whence then hath this *man* all these things? <sup>57</sup> And they <sup>q</sup>were offended in him. But Jesus said unto them, **A <sup>p</sup>prophet is not without honour, save in his own country, and in his own house.** <sup>58</sup> And <sup>r</sup>he did not many mighty works there because of their unbelief.

|                |                 |                 |                 |                |                |               |
|----------------|-----------------|-----------------|-----------------|----------------|----------------|---------------|
| 1 a Mar 4:1    | Mar 4:25        | 17 m Heb 11:13  | 30 u 2 The 2:1  | 2 Pet 2:14     | Mat 8:12       | 55 m Isa 49:7 |
| 2 b Gen 49:10  | Mat 25:29       | 1 Pet 1:10      | 1 The 4:17      | Act 13:10      | Mat 3:12       | Isa 53:2-3    |
| Mat 4:25       | 14 j 2 Cor 3:14 | 18 n Mar 4:14   | Mat 24:31       | Joh 8:44       | 43 f Pro 4:18  | Mar 6:3       |
| Mat 15:30      | Rom 11:8        | Luk 8:11        | Mat 3:12        | Gen 3:13       | Dan 12:3       | n Mat 12:46   |
| Luk 8:4        | Act 28:26-27    | 19 o 2 Cor 2:11 | 31 v 2 Pet 3:18 | b Mal 1:11     | 1 Cor 15:42    | o Mar 15:40   |
| c Luk 5:3      | Joh 12:40       | 20 p Joh 5:35   | Luk 13:18       | Mic 4:2        | Rev 7:9        | 57 p Joh 4:44 |
| 5 d Eze 11:19  | Luk 8:10        | Eze 33:31       | Mar 4:30        | Hos 2:23       | 44 g Rev 3:18  | Luk 4:24      |
| 6 e Col 2:7    | Mar 4:12        | Isa 58:2        | Mic 4:1         | Jer 31:34      | Isa 55:1       | q Mat 26:31   |
| 8 f Gen 26:12  | Eze 12:2        | 21 q Mat 11:6   | Isa 2:2-3       | Isa 49:6       | h Phi 3:7      | Mat 11:6      |
| 9 g Mar 4:9    | Isa 6:9         | 2 Tim 1:15      | 33 w Luk 13:20  | Psa 22:27      | 46 i Pro 2:4   | Psa 22:6      |
| 11 h Mat 11:25 | 15 k Zec 7:11   | 22 r Jer 4:3    | 35 x Eph 3:9    | Gen 12:8       | Pro 3:14       | 58 r Heb 3:19 |
| Mat 16:17      | Heb 5:1         | s 2 Tim 4:10    | 1 Cor 2:7       | 39 c Rev 14:15 | Pro 8:10       | Heb 4:2       |
| Mar 4:11       | 16 l 2 Cor 4:6  | 1 Tim 6:9       | Rom 16:25       | Joe 3:13       | 47 j Mat 22:10 |               |
| 1 Cor 2:10     | Act 26:18       | Luk 18:24       | y Psa 78:2      | 41 d Mat 14:31 | 52 k SS 7:13   |               |
| 1 Joh 2:27     | Joh 20:29       | Mar 10:23       | Psa 49:4        | 1 The 4:16     | 54 l Luk 4:16  |               |
| Col 1:26       | Luk 10:23-24    | Mar 19:23       | 37 z Isa 61:1   | 2 Pet 2:1-2    | Mar 6:1        |               |
| 12 i Luk 19:26 | Luk 2:29-30     | 25 t Luk 10:19  | 38 a 1 Joh 3:10 | 42 e Rev 20:10 | Mat 2:23       |               |
| Luk 8:18       | Mat 16:17       | 1 Pet 5:8       | 1 Joh 3:7-8     | Rev 19:20      | Deu 18:15      |               |

**13:8** Three quarters of the seed perished and only a quarter was saved. For few are they who are saved. At the end He speaks of the good ground, thus giving us hope of repentance. For although a man be rocky ground, or by the way side, or among the thorns, yet

it is possible for him to become good ground. Nor do all who accept the word bear fruit equally: but "one a hundredfold," perhaps he who has attained perfect non-possessiveness and extreme asceticism; "another sixtyfold," perhaps the monk dwelling in a



monastic community, and he, too, yields fruitfully; "and another thirtyfold," he who has chosen honorable marriage and diligently practices the virtues as much as he is able. See the goodness of God, how He accepts everyone: those who achieve great things, those who achieve moderate things, and those who achieve small things. <sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**13:10-11** What then says Christ? "Because it is given unto you," so He speaks, "to know the mysteries of the Kingdom of Heaven, but to them it is not given." But this He said, not bringing in necessity, or any allotment made causelessly and at random, but implying them to be the authors of all their own evils, and wishing to represent that the thing is a gift, and a grace bestowed from above. It by no means follows, however, because it is a gift, that therefore free will is taken away; and this is evident from what comes after. To this purpose, in order that neither the one sort may despair, nor the other grow careless, upon being told that "it is given," He signifies the beginning to be with ourselves. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 45.1]

**13:15** He gives the reason that, although they look with their eyes, they do not see, and that they do not hear, although they listen with their ears: it is, he says, because the heart of this people has dwindled, and their ears are hardened; and lest perhaps we should think that this heaviness of the heart and this hardening of the ears come from nature and not from the will, he joins with it the fault of free will, and says: "And they shut their eyes, lest their eyes see, their ears hear, their hearts understand, and they convert, and I heal them." So they hear in parables and in enigma, those who have closed their eyes not to see the truth. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**13:25-30** The name of tares is given to every foreign herb that spoils the harvest. It is said: "that we first separate the tares." The ungodly in the trial that will precede judgment, will therefore be separated from the righteous. The good angels will make this division; for the good can very well, in a good intention, exercise the ministry of vengeance, thus a king, thus a judge; but the offices of mercy cannot be filled by the wicked. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospels, Q.10]

**13:31-32** The grain of mustard seed is both the preaching and the apostles. For though they appeared to be few, they encompassed the whole earth, with the result that the birds of the air, that is, those with frivolous and feathery knowledge of the things above, could find rest in them. You, too, O reader, must be as a grain of mustard seed, small in

appearance (for it is not right to make a show of virtue) but hot, zealous, pungent, and reproofing. Thus you will become greater than the shrubs, that is, greater than those who are weak and imperfect, by yourself being perfect, so that even the winged creatures of heaven, that is, the angels, will take their rest in you who are living the angelic life. For they, too, rejoice in the righteous. <sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**13:55** The error of the Jews is our salvation and the condemnation of the heretics. They took Jesus Christ so much for a man that they thought he was a carpenter. "Is he not the son of a carpenter?" Is it any wonder that they are mistaken about the brothers when they misunderstand the father? This passage has been exposed more fully in the aforesaid pamphlet against Helvidius (see note below). <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**carpenter's son.** And so far was this the case that even the Evangelists, expressing the prevailing opinion, which is the correct rule for a historian, call him the father of the Saviour, as, for instance, (Luke 2:27) "And he (that is, Simeon) came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law;" and elsewhere, (Luke 2:41) "And his parents went every year to Jerusalem at the feast of the passover." And afterwards, "And when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew not of it." Observe also what Mary herself, who had replied to Gabriel with the words, "How shall this be, seeing I know not a man?" says concerning Joseph, (Luke 2:48) "Son, why have you thus dealt with us? Behold, your father and I sought you sorrowing." We have not here, as many maintain, the utterance of Jews or of mockers. The Evangelists call Joseph father: Mary confesses he was father. Not (as I said before) that Joseph was really the father of the Saviour: but that, to preserve the reputation of Mary, he was regarded by all as his father, although, before he heard the admonition of the angel, (Matt. 1:20) "Joseph, thou son of David, fear not to take unto you Mary your wife: for that which is conceived in her is of the Holy Ghost," he had thoughts of putting her away privily; which shows that he well knew that the child conceived was not his. But we have said enough, more with the aim of imparting instruction than of answering an opponent, to show why Joseph is called the father of our Lord, and why Mary is called Joseph's wife. This also at once answers the question why certain persons are called his brethren. <sup>51</sup>[Jerome of Stridon (347-420AD), Against Helvidius 4]

## MATTHEW 14

### Herod Thinks Jesus is John, Raised (Matt 14:1-2 Mark 6:14-16 Luke 9:7-9)

<sup>1</sup> At that time <sup>a</sup>Herod the tetrarch heard of the fame of Jesus, <sup>2</sup> And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

### The Death of John the Baptist (Matt 14:3-12 Mark 6:17-29 Luke 3:19-20)



<sup>3</sup> For <sup>b</sup>Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife. <sup>4</sup> For John said unto him, <sup>c</sup>It is not lawful for thee to have her. <sup>5</sup> And when he would have put him to death, he feared the multitude, <sup>d</sup>because they counted him as a prophet. <sup>6</sup> But when Herod's <sup>e</sup>birthday was kept, the daughter of Herodias danced before them, and pleased Herod. <sup>7</sup> Whereupon he promised with an oath to give her whatsoever she would ask. <sup>8</sup> And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. <sup>9</sup> And the king was sorry: <sup>f</sup>nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*. <sup>10</sup> And he sent, and beheaded John in the prison. <sup>11</sup> And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother. <sup>12</sup> And his disciples came, and took up the body, and buried it, and went and told Jesus.

#### Feeding the Five Thousand

(Matt 14:13-21 Mark 6:32-44 Luke 9:10-17 John 6:1-15)

<sup>13</sup> When <sup>g</sup>Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities. <sup>14</sup> And Jesus went forth, and saw a great multitude, and <sup>h</sup>was moved with compassion toward them, and he healed their sick. <sup>15</sup> And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. <sup>16</sup> But Jesus said unto them, **They need not depart; <sup>i</sup>give ye them to eat.** <sup>17</sup> And they say unto him, We have here but five loaves, and two fishes. <sup>18</sup> He said, **Bring them hither to me.** <sup>19</sup> And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he <sup>j</sup>blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude. <sup>20</sup> And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. <sup>21</sup> And they that had eaten were about five thousand men, beside women and children.

#### The Walking on the Water

(Matt 14:22-33 Mark 6:45-52 John 6:16-21)

<sup>22</sup> And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. <sup>23</sup> And <sup>k</sup>when he had sent the multitudes away, he went up into a mountain apart to pray: <sup>l</sup>and when the evening was come, he was there alone. <sup>24</sup> But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. <sup>25</sup> And in the fourth watch of the night Jesus went unto them, walking on the sea. <sup>26</sup> And when the disciples <sup>m</sup>saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. <sup>27</sup> But straightway Jesus spake unto them, saying, **Be of good cheer; it is I; be not afraid.** <sup>28</sup> And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. <sup>29</sup> And he said, **Come.** And when Peter was come down out of the ship, he walked on the water, to go to Jesus. <sup>30</sup> But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. <sup>31</sup> And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, **O thou of little faith, wherefore <sup>n</sup>didst thou doubt?** <sup>32</sup> And when they were come into the ship, the <sup>o</sup>wind ceased. <sup>33</sup> Then they that were in the ship came and worshipped him, saying, Of a truth thou <sup>p</sup>art the Son of God.

#### Healings at Gennesaret

(Matt 14:34-36 Mark 6:53-56 John 6:22-25)

<sup>34</sup> And <sup>q</sup>when they were gone over, they came into the land of Gennesaret. <sup>35</sup> And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; <sup>36</sup> And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

|               |                |                  |                |              |                  |               |
|---------------|----------------|------------------|----------------|--------------|------------------|---------------|
| 1 a Mar 6:14  | 9 f Ecc 5:2    | Joh 11:33-35     | 19 j Act 27:35 | Mat 26:36    | Mat 16:8         | Mar 1:1       |
| Luk 9:7       | Zec 8:17       | Luk 7:13         | Joh 6:23       | Mat 6:6      | Mat 8:26         | Mat 26:63     |
| 3 b Pro 10:17 | Tit 1:16       | Mar 1:41         | Joh 6:11       | 26 m Job 9:8 | 32 o Joh 6:18,21 | Mat 16:16     |
| Pro 15:10     | 13 g Joh 6:1-2 | Mat 9:36         | Luk 22:19      | Psa 73:19    | Mar 4:41         | Psa 2:7       |
| Mar 6:17      | Luk 9:10       | Psa 145:8        | Mar 8:6        | Isa 43:16    | Psa 107:29       | 34 q Mar 6:53 |
| 4 c Lev 18:16 | Mar 6:32       | Psa 111:4        | Mat 26:26      | 31 n Joh     | 33 p Rom 1:4     |               |
| Lev 20:21     | Mat 12:15      | Psa 86:14        | Mat 15:36      | 20:25,27     | Act 8:37         |               |
| Eph 5:11      | Mat 10:23      | 16 i 2 Cor 8:2-3 | 23 k Joh 6:16  | Luk 24:25    | Joh 11:27        |               |
| 5 d Luk 20:6  | 14 h Heb 5:2   | Joh 13:29        | 1 Act 6:4      | Mar 16:14    | Joh 6:69         |               |
| Mat 21:26     | Heb 4:15       | Luk 3:11         | Luk 6:12       | Mar 4:40     | Joh 1:49         |               |
| 6 e Gen 40:20 | Heb 2:17       | 2 Kin 4:42-43    | Mar 6:46       | Mat 17:20    | Luk 4:41         |               |

**14:2** One of the ecclesiastical interpreters seeks to discover the cause for which Herod conjectured, to the point of believing that John had risen from the dead, and that for this reason he was speaking of so many miracles, as if we had to render account of the error of others, and as if these words could provide an opportunity to support the metempsychosis, since it is certain that at the time when John was

beheaded, the Lord was thirty years old. Now, according to the metempsychosis, souls enter different bodies only after several periods of years. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**14:13** he departed. He did not retire into the desert through fear of death, as some suppose, but in mercy to His enemies, that they might not add



murder to murder; putting off His death till the day of His passion; on which day the lamb is to be slain as the sacrament, and the posts of them that believe to be sprinkled with the blood. Or, He retired to leave us an example to shun that rashness which leads men to surrender themselves voluntarily, because not all persevere with like constancy under torture with the which they offered themselves to it. For this reason He says in another place, "When they shall persecute you in one city, flee ye to another." Whence the Evangelist says not 'fled,' but elegantly, "departed thence," (or, 'withdrew,') shewing that He shunned rather than feared persecution. Or for another reason He might have withdrawn into a desert place on hearing of John's death, namely, to prove the faith of the believers. <sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea]

**14:19** According to the letter, the meaning is clear; give from these words the spiritual interpretation which will reveal the mysteries to us. The people are commanded to sit on the grass, and according to another Evangelist (Luke 9) on earth, in troops of fifty or a hundred, so that after trampling on their flesh

and their and having made the voluptuousness of the age subject to it, making no more use of it than dried up grass, they rise then by penance, which relates to the number fifty, to the height of perfection, symbolized by the number one hundred. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**14:26-33** The exclamation of the disciples that he was a ghost is equivalent to the content of this question: Do you think that he will find faith in the earth? (Luke 18:8) Indeed, some who end up yielding to the devil will doubt the coming of Christ. Peter's request for help from the Lord, when he was about to sink, symbolizes that the Church will be purified with some evidence, even after the last persecution. Something that also symbolizes Paul when saying: "He will be saved, but as through fire." (1 Cor. 3:15) The affirmation that all those who were in the boat said to him full of admiration: Truly you are the Son of God means the brightness of his glory that then will be revealed, and that already contemplate in image those who currently walk guided by faith. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospels, Q.15]

## MATTHEW 15

### What Defiles a Person - Traditional and Real (Matt 15:1-20 Mark 7:1-23 Luke 11:37-41; 6:39)

<sup>1</sup> Then <sup>a</sup>came to Jesus scribes and Pharisees, which were of Jerusalem, saying, <sup>2</sup> Why <sup>b</sup>do thy disciples transgress <sup>c</sup>the tradition of the elders? for they wash not their hands when they eat bread. <sup>3</sup> But he answered and said unto them, **Why do ye also transgress the commandment of God by your tradition?** <sup>4</sup> For God commanded, saying, **HONOUR <sup>e</sup>THY FATHER AND MOTHER:** and, <sup>d</sup>**HE THAT CURSETH FATHER OR MOTHER, LET HIM DIE THE DEATH.** <sup>5</sup> But ye say, **Whosoever shall say to his father or his mother, <sup>f</sup>It is a gift, by whatsoever thou mightest be profited by me;** <sup>6</sup> And honour not his father or his mother, **he shall be free.** Thus have ye made the commandment of God of none effect by your tradition. <sup>7</sup> Ye <sup>g</sup>hypocrites, well did Esaias prophesy of you, saying, <sup>8</sup> **THIS <sup>h</sup>PEOPLE DRAWETH NIGH UNTO ME WITH THEIR MOUTH, AND HONOURETH ME WITH THEIR LIPS; BUT THEIR HEART IS FAR FROM ME.** <sup>9</sup> **BUT IN VAIN THEY DO WORSHIP ME, TEACHING <sup>i</sup>FOR DOCTRINES THE COMMANDMENTS OF MEN.** <sup>10</sup> And <sup>j</sup>he called the multitude, and said unto them, **Hear, and understand:** <sup>11</sup> Not <sup>k</sup>that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. <sup>12</sup> Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? <sup>13</sup> But he answered and said, **Every <sup>l</sup>plant, which my heavenly Father hath not planted, shall be rooted up.** <sup>14</sup> Let <sup>m</sup>them alone: <sup>n</sup>they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. <sup>15</sup> Then <sup>o</sup>answered Peter and said unto him, Declare unto us this parable. <sup>16</sup> And Jesus said, <sup>p</sup>**Are ye also yet without understanding?** <sup>17</sup> **Do not ye yet understand, that whatsoever <sup>q</sup>entereth in at the mouth goeth into the belly, and is cast out into the draught?** <sup>18</sup> But <sup>r</sup>those things which proceed out of the mouth come forth from the heart; and they defile the man. <sup>19</sup> For <sup>s</sup>out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: <sup>20</sup> These are *the things* which defile a man: but to eat with unwashed hands defileth not a man.

### The Canaanite Woman (Matt 15:21-28 Mark 7:24-30)

<sup>21</sup> Then Jesus went thence, and departed into the coasts of Tyre and Sidon. <sup>22</sup> And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil. <sup>23</sup> But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. <sup>24</sup> But he answered and said, **I am not sent but unto the lost sheep of the house of Israel.** <sup>25</sup> Then came she and worshipped him, saying, Lord, help me. <sup>26</sup> But he answered and said, **It is not meet to take the children's bread, and to cast *it* to <sup>t</sup>dogs.** <sup>27</sup> And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. <sup>28</sup> Then Jesus answered and said unto her, **O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.**

### Jesus Heals a Deaf Mute and Many Others (Matt 15:29-31 Mark 7:31-37)



<sup>29</sup> And <sup>w</sup>Jesus departed from thence, and came nigh <sup>v</sup>unto the sea of Galilee; and went up into a mountain, and sat down there. <sup>30</sup> And <sup>x</sup>great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: <sup>31</sup> Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

#### Feeding of the Four Thousand (Matt 15:32-39 Mark 8:1-10)

<sup>32</sup> Then <sup>z</sup>Jesus called his disciples *unto him*, and said, *I <sup>y</sup>have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.* <sup>33</sup> And <sup>a</sup>this disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? <sup>34</sup> And Jesus saith unto them, *How many loaves have ye?* And they said, Seven, and a few little fishes. <sup>35</sup> And he commanded the multitude to sit down on the ground. <sup>36</sup> And <sup>b</sup>he took the seven loaves and the fishes, and <sup>g</sup>gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude. <sup>37</sup> And they did all eat, <sup>d</sup>and were filled: and they took up of the broken *meat* that was left seven baskets full. <sup>38</sup> And they that did eat were four thousand men, beside women and children. <sup>39</sup> And <sup>e</sup>he sent away the multitude, and took ship, and came into the coasts of Magdala.

|              |               |                 |                |               |                 |                |
|--------------|---------------|-----------------|----------------|---------------|-----------------|----------------|
| 1 a Mar 7:1  | Lev 19:3      | 1 Tim 4:4       | 18 r Pro 6:12  | Phi 3:2       | Isa 35:5-6      | 1 Sam 9:13     |
| 2 b Mar 7:5  | Exo 20:12     | Tit 1:15        | Mat 12:34      | Eph 2:12      | 32 y Heb 5:2    | Luk 22:19      |
| c Gal 1:14   | 5 f Mar 7:11  | 13 l Joh 15:2   | Jam 3:6        | Mat 7:6       | Heb 4:15        | 37 d Psa 147:9 |
| Col 2:8      | 7 g Mar 7:6   | 1 Cor 3:12      | 19 s Mar 7:21  | Isa 56:10-11  | Heb 2:17        | Psa 145:15     |
| 1 Pet 1:18   | 8 h Isa 29:13 | 14 m Luk 6:39   | Jer 17:9       | 29 v Mar 1:16 | Mar 1:41        | Psa 136:25     |
| 4 d Lev 20:9 | 9 i Isa 29:13 | Mat 23:16       | Pro 6:14       | Joh 6:23      | Psa 111:4       | Psa 104:28     |
| Deu 27:16    | Col 2:18      | Mal 2:8         | Gen 8:21       | Joh 6:1       | Psa 103:13      | Psa 103:1,5    |
| Pro 20:20    | 1 Tim 1:6-7   | Isa 9:16        | Gen 6:5        | Joh 1:43      | Psa 86:15       | 39 e Mar 8:10  |
| Pro 30:17    | Tit 1:14      | n Hos 4:14,17   | 24 t Isa 53:6  | Luk 5:1,4     | z Mar 8:1       |                |
| Exo 21:17    | 10 j Mar 7:14 | 15 o Mar 7:17   | Mat 10:5-6     | Mat 4:18      | 33 a 2 Kin 4:43 |                |
| e Eph 6:2    | 11 k Mar 7:15 | 16 p Mat 16:9   | Act 3:25-26    | w Mar 7:31    | Num 11:21-22    |                |
| Pro 23:22    | Act 10:15     | Mar 7:18        | Act 13:46      | 30 x Luk 7:22 | 36 b Mat 14:19  |                |
| Deu 5:16     | Rom 14:14     | 17 q 1 Cor 6:13 | 26 u Rev 22:15 | Mat 11:5      | c Deu 8:10      |                |

**15:7-9** Through the voice of the prophet Isaiah (Is. 29:13) Christ shows that the Pharisees and scribes are disposed to Him in the same way that they are to His Father. For they were evil, and by their evil deeds they had distanced themselves from God, and so were speaking the words of God only with their mouth. For it is utterly in vain for those who dishonor God by their deeds to worship Him and to believe that by so doing they honor Him. <sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**15:16-20** The Savior rebukes the disciples and censures their lack of sense, either because they took offense or because they did not understand the obvious. For He says, "That which is understood and is apparent to all, you do not understand; that food does not remain within but passes out below, not at all polluting a man's soul, for it does not remain inside. But thoughts are engendered within and remain there, and when they come out, that is, proceed to deed and act, they pollute the man." For the thought of fornication stains while it remains within, but when it issues forth into deed and act, it utterly defiles. <sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**15:21-28** Why does the Savior begin to refuse to have compassion on a foreign woman, that is, the Cananean (Matt.15), while granting the blessing of salvation to the centurion who was a stranger and to the leper whom he declares himself not to be of the people of God? (Luke 7:17) The Savior's action finds its justification in the nature of the fact itself. It was unreasonable indeed and insulting to the promises made to the patriarchs, that a woman who did not recognize the God of the Jews, received a favor promised to the nation that adored Him. Jesus began to deny her this grace. But as soon as she

humbled herself by believing in the words of the Savior, and confessed that the Jews who believed were the children, and that the Gentiles were dogs or servitors, she unites with the Lord's faith; for the servants suppose the master, and there is no master without servants; from then on, the union settled between this woman who submitted to God and the people who were subjected to it. That's why she deserves what she asked for. As for the centurion, who immediately received from the Savior the benefit he beseeched, he had for a long time occupied himself with the things of God. Indeed, the chiefs of the Jews give him this testimony before the Lord: "It is worthy that you grant him this grace, and he has built us a synagogue." As for the leper, Our Lord calls him a stranger not by his faith but by the nation to which he belonged. Indeed, he was a Samaritan of those who were Babylonians of origin. And yet it was to the confession of his faith that he had the benefit of his cure; for our Lord had said to his disciples, "Go not to the nations, and do not go into the cities of the Samaritans, but go rather to the lost sheep of the house of Israel." (Matt. 10) That is to say, he recommends them to preach the gospel to the Jews who had received the promise rather than to the Samaritans and Gentiles. But as soon as the Jews began to reject the faith of Jesus Christ which was offered to them, the Savior presented himself to the Samaritan woman, and to Cornelius the Centurion after his crucifixion, while he contented himself with welcoming the Cananean who sought him, because the time had not yet come to offer the Gentiles the grace of salvation. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testament, 2.Q.17]



## MATTHEW 16

### Against Seeking Signs, the Sign of Jonah

(Matt 16:1-4; 12:38-42 Mark 8:11-12 Luke 11:16, 29-32)

<sup>1</sup> The <sup>a</sup>Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. <sup>2</sup> He answered and said unto them, **When it is evening, ye say, *It will be fair weather: for the sky is red.*** <sup>3</sup> And in the morning, *It will be foul weather to day: for the sky is red and lowring.* O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs <sup>b</sup>of the times? <sup>4</sup> A <sup>c</sup>wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

### The Leaven (Yeast) of the Pharisees

(Matt 16:5-12 Mark 8:14-21 Luke 12:1)

<sup>5</sup> And <sup>d</sup>when his disciples were come to the other side, they had forgotten to take bread. <sup>6</sup> Then Jesus said unto them, **Take heed and beware of the leaven of the Pharisees and of the Sadducees.** <sup>7</sup> And they reasoned among themselves, saying, <sup>i</sup>*It is because we have taken no bread.* <sup>8</sup> Which when Jesus perceived, he said unto them, **O ye of little faith, why reason ye among yourselves, because ye have brought no bread?** <sup>9</sup> Do <sup>e</sup>ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? <sup>10</sup> Neither <sup>h</sup>the seven loaves of the four thousand, and how many baskets ye took up? <sup>11</sup> How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? <sup>12</sup> Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

### Peter's Confession at Caesarea Philippi

(Matt 16:13-20 Mark 8:27-30 Luke 9:18-21 John 6:67-71)

<sup>13</sup> When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, ***Whom do men say that I the Son of man am?*** <sup>14</sup> And they said, <sup>j</sup>*Some say that thou art John the Baptist: <sup>k</sup>some, Elias; and others, Jeremias, or one of the prophets.* <sup>15</sup> He saith unto them, **But whom say ye that I am?** <sup>16</sup> And Simon Peter answered and said, <sup>l</sup>*Thou art the Christ, the Son of the living God.* <sup>17</sup> And Jesus answered and said unto him, **Blessed art thou, Simon Barjona: <sup>m</sup>for flesh and blood hath not revealed *it* unto thee, but <sup>n</sup>my Father which is in heaven.** <sup>18</sup> And I say also unto thee, That <sup>o</sup>thou art Peter, and <sup>p</sup>upon this rock I will build my church; and <sup>q</sup>the gates of hell shall not prevail against it. <sup>19</sup> And <sup>r</sup>I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. <sup>20</sup> Then charged he his disciples that they should tell no man that he was Jesus the Christ.

### Jesus Foretells His Passion

(Matt 16:21-23 Mark 8:31-33 Luke 9:22)

<sup>21</sup> From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. <sup>22</sup> Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. <sup>23</sup> But he turned, and said unto Peter, **Get thee behind me, Satan: thou <sup>a</sup>art an offence unto me: for thou savourest not the things that be of God, but those that be of men.**

### "If Any Man would Come after Me"

(Matt 16:24-28 Mark 8:34-9:1 Luke 9:23-27 John 12:25)

<sup>24</sup> Then <sup>t</sup>said Jesus unto his disciples, **If any *man* will come after me, let him deny himself, and take up his cross, and follow me.** <sup>25</sup> For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. <sup>26</sup> <sup>u</sup>For what is a man profited, if he shall gain the whole world, and lose his own soul? or <sup>v</sup>what shall a man give in exchange for his soul? <sup>27</sup> For the Son of man shall come in the glory of his Father <sup>x</sup>with his angels; <sup>w</sup>and then he shall reward every man according to his works. <sup>28</sup> Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his <sup>y</sup>kingdom.

|               |                |                |                |                |                |              |
|---------------|----------------|----------------|----------------|----------------|----------------|--------------|
| 1 a Mat 12:38 | 4 c Joh 4:48   | Mat 7:15       | Mar 1:4        | Eph 2:20       | Rom 8:17       | Job 34:11    |
| Mar 8:11      | Mar 8:38       | 7 f Luk 12:1   | k Mal 4:5      | 1 Cor 3:11     | Act 14:22      | x Jud 1:14   |
| Luk 11:16     | Mat 12:39      | 9 g Joh 6:9    | 16 l Joh 6:69  | Isa 28:16      | 26 u Job 27:8  | Zec 14:15    |
| Luk 12:54-56  | Isa 57:3       | Mat 15:16      | Luk 9:20       | q Joh 1:42     | v Psal 49:7-8  | Mat 25:31    |
| 1 Cor 1:22    | 5 d Mat 15:37- | Mat 14:17      | Mar 8:29       | 19 r Joh 20:23 | Mar 8:37       | Dan 7:10     |
| 3 b Mic 5:2   | 38             | 10 h Mat 15:34 | Mat 14:33      | 23 s Mar 8:33  | 27 w Jer 17:10 | 28 y Mar 9:1 |
| Dan 9:24      | Mar 8:14       | 13 i Rom 1:3   | Psa 2:7        | Mat 4:10       | Rom 2:6        |              |
| Eze 21:27     | 6 e Col 2:8    | Luk 9:18       | 17 m Eph 2:8   | Deu 25:16      | 2 Cor 5:10     |              |
| Isa 42:1      | Eph 5:6        | Mar 8:27       | n 1 Cor 2:10   | Gen 3:1-6      | 1 Pet 1:17     |              |
| Isa 11:1      | Rom 16:17      | Dan 7:13       | Gal 1:16       | 24 t Rev 2:10  | Rev 2:23       |              |
| Isa 7:14      | Luk 12:1       | 14 j Mat 3:1   | 18 o Isa 54:17 | 2 Tim 3:12     | Pro 24:12      |              |
| Gen 49:10     | Mat 24:4       | Mat 14:2       | p Rev 21:14    | 1 The 3:3      | Psa 62:12      |              |



**16:13-14** Jesus inquires of the disciples, "Who do men say that I am," that we may learn from the answer of the Apostles the different conceptions then held among the Jews in regard to our Savior; and perhaps also that the disciples of Jesus might learn to be interested in knowing what is said by men about them; because that will be an advantage to them who do it, by cutting off in every way occasions of evil if anything evil is spoken of, and by increasing the incitements to good, if anything good is spoken of. Only, observe how, on account of the different movements of opinion among the Jews about Jesus, some, under the influence of unsound theories, said that He was John the Baptist, like Herod the tetrarch who said to his servants, "This is John the Baptist, he is risen from the dead, and therefore do the powers work in him;" (Matt. 14:2) but others that He who was now called Jesus was Elijah, either having been born a second time, or living from that time in the flesh, and appearing at the present time. But those who said that Jesus was Jeremiah, and not that Jeremiah was a type of the Christ, were perhaps influenced by what is said in the beginning of Jeremiah about Christ, which was not fulfilled in the prophet at that time, but was beginning to be fulfilled in Jesus, whom "God set up over nations and kingdoms to root up, and to break down, and to destroy, and to build up, and to transplant," (Jer. 1:10) having made Him to be a prophet to the Gentiles to whom He proclaimed the word. Moreover also those who said, "that he was a certain one of the prophets," conceived this opinion concerning Him because of those things which had been said in the prophets as unto them, but which had not been fulfilled in their case. <sup>72</sup>[Origen of Alexandria (185-254AD), Commentary on Matthew]

**16:18** As it was from the Lord that the apostles had received the light, which called them light of the world, and their other names, it is also from him that, for having believed in the rock Jesus Christ, Simon receives the name Peter; and in this metaphor, it is right for him to say to him: "It is upon you that I will hasten my Church." "And the gates of hell shall not prevail against her." For me, the gates of hell are vices and sins, or at least the teachings of heresy, which seduce men and lead them to hell. But in any

case, let no one imagine that the gates of hell designate death, and that the apostles must escape this inexorable law of death, since their martyrdom bears witness to the contrary. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**16:19** Bishops and Presbyters, not understanding this passage, assume to themselves something of the lofty pretensions of the Pharisees, and suppose that they may either condemn the innocent, or absolve the guilty; whereas what will be enquired into before the Lord will be not the sentence of the Priests, but the life of him that is being judged. We read in Leviticus of the lepers, how they are commanded to show themselves to the Priests; and if they have the leprosy, then they are made unclean by the Priest; not that the Priest makes them leprous and unclean, but that the Priest has knowledge of what is leprosy and what is not leprosy, and can discern who is clean, and who is unclean. In the same way then as there the Priest makes the leper unclean, here the Bishop or Presbyter binds or looses not those who are without sin, or guilt, but in discharge of his function when he has heard the varieties of their sins, he knows who is to be bound, and who loosed. <sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea]

**16:28** He had said that the Son of Man would come in His glory. So that they would not disbelieve Him, He says "there be some here" who would see, as far as they were able, the glory of the second coming in the Transfiguration. At the same time He shows what great glory will belong to those who suffer for His sake. For as His flesh shone like lightning on that occasion, so in due proportion will the saints shine forth then at His second coming. Here He is hinting at Peter, James and John, whom He took with Him on the mountain and showed them His kingdom, that is, the future condition in which He would come and both He and the righteous would be radiant. He is saying, therefore, "Some of you here shall not die until you have seen Me transfigured." See, then, that it is those who stand firm in goodness who see Jesus radiantly transfigured, and they are ever advancing in faith and in the commandments. <sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

## MATTHEW 17

### The Transfiguration

(Matt 17:1-9 Mark 9:2-10 Luke 9:28-36)

<sup>1</sup> And <sup>a</sup>after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, <sup>2</sup> And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. <sup>3</sup> And, behold, there appeared unto them <sup>b</sup>Moses and Elias talking with him. <sup>4</sup> Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. <sup>5</sup> While <sup>c</sup>he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, <sup>e</sup>**This is my beloved Son, <sup>d</sup>in whom I am well pleased; <sup>f</sup>hear ye him.** <sup>6</sup> And <sup>g</sup>when the disciples heard *it*, they fell on their face, and were sore afraid. <sup>7</sup> And Jesus came and touched them, and said, **Arise, and be not afraid.** <sup>8</sup> And when they had lifted up their eyes, they saw no man, save Jesus only. <sup>9</sup> And as they came down from the mountain, Jesus charged them, saying, **Tell the vision to no man, until the Son of man be risen again from the dead.**

### The Coming of Elijah

(Matt 17:10-13 Mark 9:11-13)



<sup>10</sup> And his disciples asked him, saying, <sup>h</sup>Why then say the scribes that Elias must first come? <sup>11</sup> And Jesus answered and said unto them, **Elias truly shall first come, and restore <sup>l</sup>all things.** <sup>12</sup> But <sup>l</sup>I say unto you, **That Elias is come already, and they knew him not, but have <sup>k</sup>done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.** <sup>13</sup> Then the disciples understood that he spake unto them of John the Baptist.

**Jesus Heals a Boy Possessed by a Spirit  
(Matt 17:14-21 Mark 9:14-29 Luke 9:37-43; 17:6)**

<sup>14</sup> And <sup>l</sup>when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying, <sup>15</sup> Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. <sup>16</sup> And I brought him to thy disciples, and they could not cure him. <sup>17</sup> Then Jesus answered and said, **O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.** <sup>18</sup> And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. <sup>19</sup> Then came the disciples to Jesus apart, and said, Why could not we cast him out? <sup>20</sup> And Jesus said unto them, **Because of your unbelief: for verily I say unto <sup>u</sup>you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.** <sup>21</sup> Howbeit this kind goeth not out but by prayer and fasting.

**Jesus Foretells His Passion again  
(Matt 17:22-23 Mark 9:30-32 Luke 9:43-45)**

<sup>22</sup> And <sup>u</sup>while they abode in Galilee, Jesus said unto them, **The Son of man shall be betrayed into the hands of men: <sup>23</sup> And they shall kill him, and the third day he shall be raised again.** And they were exceeding sorry.

**Payment of the Temple Tax  
(Matt 17:24-27)**

<sup>24</sup> And <sup>o</sup>when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute? <sup>25</sup> He saith, Yes. And when he was come into the house, Jesus prevented him, saying, **What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?** <sup>26</sup> Peter saith unto him, Of strangers. Jesus saith unto him, **Then are the children free.** <sup>27</sup> Notwithstanding, lest we should <sup>p</sup>offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

|               |              |               |                |                 |                |
|---------------|--------------|---------------|----------------|-----------------|----------------|
| 1 a Mar 9:2   | d Isa 42:1   | 10 h Mal 4:5  | 14 l Luk 9:37  | Mar 9:23        | Mar 8:31       |
| Luk 9:28      | e Luk 3:22   | 11 i Mal 4:6  | 20 m Mat 21:21 | 22 n Luk 24:6-7 | Mat 20:17      |
| 3 b Rom 3:21  | Mar 1:11     | Luk 1:16      | 1 Cor 13:2     | Luk 18:31       | Mat 16:21      |
| 5 c Heb 12:25 | Mat 3:17     | Act 3:21      | 1 Cor 12:9     | Luk 9:22        | 24 o Mar 9:33  |
| Act 3:22      | f 2 Pet 1:17 | 12 j Mar 9:12 | Luk 17:6       | Mar 10:33       | 27 p Mar 12:17 |
| Deu 18:15     | g 2 Pet 1:18 | k Mat 14:3    | Mar 11:23      | Mar 9:30-31     | 1 Cor 10:32    |

**17:2** Such as He is to be in the time of the Judgment, such was He now seen of the Apostles. Let none suppose that He lost His former form and lineaments, or laid aside His bodily reality, taking upon Him a spiritual or ethereal Body, How His transfiguration was accomplished, the Evangelist shews, saying, "And his face did shine as the sun, and his raiment became white as snow." For that His face is said to shine, and His raiment described to become white, does not take away substance, but confer glory. In truth, the Lord was transformed into that glory in which He shall hereafter come in His Kingdom. The transformation enhanced the brightness, but did not destroy the countenance, although the body were spiritual; whence also His raiment was changed and became white to such a degree, as in the expression of another Evangelist, no fuller on earth can whiten them. But all this is the property of matter, and is the subject of the touch, not of spirit and ethereal, an illusion upon the sight only beheld in phantasm. <sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea]

**17:3** What were they talking about? "The ending," says Luke, "which He should accomplish in Jerusalem" (Lk. 9:31), namely, the Cross. Why did Moses and Elijah appear? To show that He is Lord

of the law and of the prophets, and of the living and of the dead. For Elijah was a prophet and still lived, while Moses was a lawgiver and had died. They also appeared so that it might be seen that He was opposed neither to the law nor to God, for Moses would not have spoken with one opposed to his own laws, nor would Elijah the zealot have endured one who was opposed to God. And they appeared for yet another reason, to prove false the opinion of those who said that He was Elijah or one of the prophets. How did the disciples know that these two were Moses and Elijah? Not of course from icons, for at that time it was considered impious to draw pictures of men. It would seem, then, that they recognized them by the words which they were speaking. For Moses perhaps was saying, "Thou art He whose Passion I prefigured when I slaughtered the lamb and performed the Pascha," and Elijah, "Thou art He Whose Resurrection I prefigured when I raised the widow's son;" and such words as these. By showing Moses and Elijah to the disciples, Christ teaches the disciples to imitate them, to be both meek and leaders of men, as was Moses, to be zealous and, when necessary, unyielding, as was Elijah, and to be fearless, as they both were, for the truth.



<sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**17:11-12** Since when He says, "Elijah indeed comes, and will restore all things," He means Elijah himself, and the conversion of the Jews which is then to take place; but when He says, "Which was for to come," He calls John, Elijah, with regard to the manner of his administration. Indeed, and so the prophets used to call every one of their approved kings, David; and the Jews, "rulers of Sodom," (Is. 1:10) and "sons of Ethiopians;" (Amos 9:7) because of their ways. For as the other shall be forerunner of the second advent, so was this of the first. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 57.1]

**17:19** Regarding the question that the disciples asked him: "Why could not we expel him?" The answer is: So that they would not be proud when performing such miracles. To that end, through humble faith, as if it were a mustard seed, they were warned to seek to eliminate earthly pride, meaning in the term mountain. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospels, Q.22]

**17:21 prayer and fasting.** And this He says not of lunatics in particular, but of the whole class of demons. For fast endues with great wisdom, makes a man as an angel from heaven, and beats down the unseen powers of evil. But there is need of prayer as even still more important. And who prays as he ought, and fasts, had need of little more, and so is not covetous, but ready to almsgiving. For he who

fasts, is light and active, and prays wakefully, and quenches his evil lusts, makes God propitious, and humbles his proud stomach. And he who prays with his fasting, has two wings, lighter than the winds themselves. For he is not heavy and wandering in his prayers, (as is the case with many,) but his zeal is as the warmth of fire, and his constancy as the firmness of the earth. Such an one is most able to contend with daemons, for there is nothing more powerful than a man who prays properly. But if your health be too weak for strict fast, yet is it not for prayer, and if you cannot fast, you can abstain from indulgences. And this is not a little, and not very different from fast. <sup>13</sup>[John Chrysostom of Constantinople (347-407AD), Catena Aurea]

**17:26 Then are the children free.** For the sons of the kings of the earth are not free, since "every one that commits sin is the bond-servant of sin," John 8:34 but they are free who abide in the truth of the word of God, and on this account, know the truth, that they also may become free from sin. If, any one then, is a son simply, and not in this matter wholly a son of the kings of the earth, he is free. And nevertheless, though he is free, he takes care not to offend even the kings of the earth, and their sons, and those who receive the half-shekel; wherefore He says, "Let us not cause them to stumble, but go and cast your net, and take up the fish that first comes up," <sup>72</sup>[Origen of Alexandria (185-254AD), Commentary on Matthew]

## MATTHEW 18

### True Greatness

(Matt 18:1-5 Mark 9:33-37 Luke 9:46-48 John 13:20)

<sup>1</sup> At <sup>a</sup>the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? <sup>2</sup> And Jesus called a little child unto him, and set him in the midst of them, <sup>3</sup> And said, **Verily I say unto you, Except <sup>b</sup>ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.** <sup>4</sup> **Whosoever <sup>c</sup>therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.** <sup>5</sup> **And <sup>d</sup>whoso shall receive one such little child in my name receiveth me.**

### Warnings concerning Temptations

(Matt 18:6-9 Mark 9:42-50 Luke 17:1-2; 14:34-35)

<sup>6</sup> **But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.** <sup>7</sup> **Woe unto the world because of offences! for <sup>e</sup>it must needs be that offences come; but <sup>f</sup>woe to that man by whom the offence cometh!** <sup>8</sup> **Wherefore <sup>g</sup>if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.** <sup>9</sup> **And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.**

### The Parable of the Lost Sheep

(Matt 18:10-14 Luke 15:3-7)

<sup>10</sup> **Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their <sup>h</sup>angels do always <sup>i</sup>behold the face of my Father which is in heaven.** <sup>11</sup> **For the Son of man is come to save that which was lost.** <sup>12</sup> **How <sup>k</sup>think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?** <sup>13</sup> **And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.** <sup>14</sup> **Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.**

### On Reproving One's Brother

(Matt 18:15-18 Luke 17:3 John 20:23)

<sup>15</sup> **Moreover <sup>m</sup>if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou <sup>n</sup>hast gained thy brother.** <sup>16</sup> **But if he will not hear *thee*, *then* take with thee one or**



two more, that <sup>17</sup>in THE MOUTH OF TWO OR THREE WITNESSES EVERY WORD MAY BE ESTABLISHED. <sup>17</sup> And if he shall neglect to hear them, tell *it* unto <sup>P</sup>the church: but if he neglect to hear the church, let him be unto thee as an <sup>O</sup>heathen man and a publican. <sup>18</sup> Verily I say unto you, <sup>9</sup>Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

#### “Where Two or Three are Gathered Together”

(Matt 18:19-20)

<sup>19</sup> Again <sup>I</sup>I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, <sup>it</sup>it shall be done for them of my Father which is in heaven. <sup>20</sup> For where two or three are gathered together in my name, there <sup>am</sup>I am in the midst of them.

#### On Reconciliation

(Matt 18:21-22 Luke 17:4)

<sup>21</sup> Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? <sup>until</sup>until seven times? <sup>22</sup> Jesus saith unto him, <sup>I</sup>I say not unto thee, <sup>Until</sup>Until seven times: but, <sup>Until</sup>Until seventy times seven.

#### The Parable of the Unforgiving Servant

(Matt 18:23-35)

<sup>23</sup> Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

<sup>24</sup> And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. <sup>25</sup> But forasmuch as he had not to pay, his lord commanded him to <sup>w</sup>be sold, and his wife, and children, and all that he had, and payment to be made. <sup>26</sup> The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. <sup>27</sup> Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. <sup>28</sup> But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. <sup>29</sup> And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. <sup>30</sup> And he would not: but went and cast him into prison, till he should pay the debt. <sup>31</sup> So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. <sup>32</sup> Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: <sup>33</sup> Shouldest <sup>not</sup>not thou also have had compassion on thy fellowservant, even as I had pity on thee? <sup>34</sup> And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. <sup>35</sup> So <sup>likewise</sup>likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

|               |               |             |                |                 |                |               |
|---------------|---------------|-------------|----------------|-----------------|----------------|---------------|
| 1 a Mar 9:33  | Mat 20:27     | i Rev 15:1  | Luk 16:22      | 1 Joh 5:7-10    | 1 Joh 3:22     | 35 y Mat 6:12 |
| Luk 9:46      | Mat 11:29     | Rev 7:11    | 11 j Eze 34:16 | Heb 10:28       | 20 t Zec 2:5   | Mat 6:14-15   |
| Luk 22:24     | 5 d Mat 10:42 | Rev 7:1     | Luk 19:10      | 2 Cor 13:1      | Eze 48:35      | Mat 7:1-2     |
| 3 b 1 Pet 2:2 | Luk 9:48      | Rev 5:11    | 12 k Luk 15:4  | Joh 8:17        | Mat 28:20      | Mar 11:26     |
| 1 Cor 14:20   | 7 e Mar 9:42  | Heb 1:13-14 | 15 l 1 Pet 3:1 | 1 Kin 21:13     | 21 u Luk 17:4  | Luk 6:37-38   |
| Luk 18:16     | Luk 17:1      | Heb 1:4,7   | Jam 5:20       | 17 o 2 Joh 1:10 | 22 v Col 3:13  | Jam 2:13      |
| Mar 10:14     | 1 Cor 11:19   | Act 27:23   | m Lev 19:17    | 1 Cor 5:9       | 25 w Lev 25:39 | Pro 21:13     |
| Mat 19:14     | f Mat 26:24   | 2 Kin 19:35 | Luk 17:3       | Rom 16:17       | 2 Kin 4:1      |               |
| Psa 131:2     | 8 g Mar 9:43  | Psa 34:7    | 16 n Deu 19:15 | p 1 Tim 5:20    | Neh 5:8        |               |
| 4 c 1 Joh 2:6 | Mat 5:29-30   | Psa 91:11   | Num 35:30      | 18 q Joh 20:23  | 33 x Col 3:13  |               |
| 1 Pet 5:5     | 10 h Luk 1:19 | Dan 6:22    | Deu 17:6       | 19 r Mat 5:24   | Eph 5:2        |               |
| Mat 23:19     | Est 1:14      | Zec 13:7    | Rev 11:3       | s Jam 5:16      | Eph 4:32       |               |

**18:1** Jesus knowing their thoughts and understanding what causes their error, wants to heal this thirst for vain glory, by giving birth in their hearts a generous emulation for humility. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**18:7 must needs be that offences come.** This is not to say that the scandal must happen, otherwise those who give it would be free of sin; but since it is necessary for scandals to occur in this world, everyone is exposed to doing them by his own fault. By this general condemnation, the Savior at the same time reaches Judas, who had already opened his heart to treason. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**18:8-9** In truth, it is necessary that scandals arise; but woe to the man who voluntarily makes himself the instrument of evil, although it is necessary that this evil occur in the world. Consequently, all affection must be broken, all relationships broken, if the reports of which they are the occasion scandalize the faithful. Suppose, he says, that someone is as closely united to you as the hand, the

foot, the eye; that it be useful to you; let him take your interests; that you cannot do without him; he is a scandal to you, his very diligent conduct of yours leads you to evil and hell; it is better to deprive oneself of one's kinship and the temporal advantages which result from it; lest, in wishing to win over your relatives and friends, you find in them an opportunity for ruin. Thus neither brother, nor wife, nor children, nor friends, in a word, no affection capable of excluding you from the kingdom of heaven, must pass before the love of the Lord. Everyone knows what is harmful to him, knows the tendencies of his own heart, and the side by which he is most exposed to temptation. It is better to live in solitude than to lose eternal life, to have given in to the demands of the present life. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**18:10 angels.** Hence it is evident, that the saints have angels, or even all men. For the apostle too says of the woman, “That she ought to have power on her head because of the angels.” (1 Cor. 10:10) And Moses, “He set the bounds of the nations



according to the number of the angels of God." (Deut. 32:8) But here He is discoursing not of angels only, but rather of angels that are greater than others. But when He says, "The face of my Father," He means nothing else than their fuller confidence, and their great honor. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 59.4]

**18:17** "But if he shall neglect to hear them also, tell it to the church," that is, to the rulers of it; "but if he neglect to hear the church, let him be to you as an heathen man and a publican." For after this such a one is incurably diseased. But mark thou, I pray you, how everywhere He puts the publican for an example of the greatest wickedness. For above too He says, "Do not even the publicans the same?" (Matt. 5:46) And further on again, "Even the publicans and the harlots shall go before you into the Kingdom of Heaven," (Matt. 21:31) that is, they who are utterly reprobated and condemned. Let them hearken, who are rushing upon unjust gains, who are counting up usuries upon usuries. But why did He set him with these? To soothe the person wronged, and to alarm him. Is this only then the punishment? Nay, but hear also what follows. "Whatsoever you shall bind on earth shall be bound in Heaven." And He did not say to the ruler of the church, "Bind such a man," but, "If you bind," committing the whole matter to the person himself, who is aggrieved, and the bonds abide indissoluble. Therefore he will suffer the utmost ills; but not he who has brought him to account is to blame, but he who has not been willing to be persuaded. Do you see how He has bound him down with twofold constraint, both by the vengeance here, and by the punishment hereafter? But these things has He threatened, that these circumstances may not arise, but that fearing, at once the being cast out of the church, and the danger from the bond, and the being

bound in Heaven, he may become more gentle. And knowing these things, if not at the beginning, at any rate in the multitude of the tribunals he will put off his anger. Wherefore, I tell you, He has set over him a first, and a second, and a third court, so that though he should neglect to hear the first, he may yield to the second; and even if he should reject that, he may fear the third; and though he should make no account of this, he may be dismayed at the vengeance to come, and at the sentence and judgment to proceed from God. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 60.2]

**18:18** He communicates to his apostles an unparalleled power, so that those whom they will condemn may know that this condemnation, though uttered by a man, will be ratified by divine sentence, and that all that has been bound on earth, will be similarly bound in the Heaven. <sup>60</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**18:20** How is it then that those who thus agree together do not obtain what they ask for? First, because they ask things not expedient, and because they do not bring on their parts that which they ought to contribute; wherefore He says, "If two of you," that is, who shew an evangelic conversation. Thirdly, because they pray seeking vengeance against those who have grieved them. And fourthly, because they seek mercy for sinners who have not repented. <sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea]

**18:22 seventy times seven.** For it would be absurd for someone to sit and count the occasions until they numbered 490 (that is, seventy times seven). But what He means here is an infinite number, as if He were saying, "However many times he sins and repents, forgive him." He also tells us that we should be compassionate by means of the following parable. <sup>64</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

## MATTHEW 19

### Departure to Judea

(Matt 19:1-2 Mark 10:1 Luke 9:51)

<sup>1</sup> And it came to pass, <sup>a</sup>that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; <sup>2</sup> And <sup>b</sup>great multitudes followed him; and he healed them there.

### On Divorce and Celibacy

(Matt 19:3-12 Mark 10:2-12 Luke 16:18)

<sup>3</sup> The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? <sup>4</sup> And he answered and said unto them, **Have ye not read, <sup>c</sup>that he which made them at the beginning MADE THEM MALE AND FEMALE, <sup>5</sup> And said, <sup>d</sup>FOR THIS CAUSE SHALL A MAN LEAVE FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE: <sup>e</sup>AND THEY TWAIN SHALL BE ONE FLESH? <sup>6</sup> Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. <sup>7</sup> They say unto him, <sup>f</sup>Why did Moses then command to give a writing of divorcement, and to put her away?**

<sup>8</sup> He saith unto them, **Moses because of the hardness of your hearts suffered you to put away your wives: but <sup>g</sup>from the beginning it was not so. <sup>9</sup> And <sup>h</sup>I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. <sup>10</sup> His disciples say unto him, If <sup>i</sup>the case of the man be so with *his* wife, it is not good to marry. <sup>11</sup> But he said unto them, <sup>j</sup>All men cannot receive this saying, save *they* to whom it is given.**

<sup>12</sup> **For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and <sup>k</sup>there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.**

### Jesus Blesses the Children



**(Matt 19:13-15 Mark 10:13-16 Luke 18:15-17)**

<sup>13</sup> Then <sup>1</sup>were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. <sup>14</sup> But Jesus said, **Suffer little children, and forbid them not, to come unto me: for of <sup>m</sup>such is the kingdom of heaven.** <sup>15</sup> And he laid *his* hands on them, and departed thence.

**The Rich Young Man**

**(Matt 19:16-22 Mark 10:17-22 Luke 18:18-23)**

<sup>16</sup> And, behold, one came and said unto him, "Good Master, what good thing shall I do, that I may have eternal life?" <sup>17</sup> And he said unto him, **Why callest thou <sup>m</sup>me good? *there is none good but one, that is, God:* <sup>o</sup>but if thou wilt enter into life, keep the commandments.** <sup>18</sup> He saith unto him, Which? Jesus said, **THOU <sup>o</sup>SHALT DO NO MURDER, THOU SHALT NOT COMMIT ADULTERY, THOU SHALT NOT STEAL, THOU SHALT NOT BEAR FALSE WITNESS,** <sup>19</sup> **HONOUR <sup>s</sup>THY FATHER AND *thy* MOTHER: and, <sup>t</sup>THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.** <sup>20</sup> The young man saith unto him, All these things have I kept from my youth up: what lack I yet? <sup>21</sup> Jesus said unto him, **If thou wilt be perfect, <sup>g</sup>go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.** <sup>22</sup> But when the young man heard that saying, he went away sorrowful: for he had great possessions.

**On Riches and the Rewards of Discipleship**

**(Matt 19:23-30 Mark 10:23-31 Luke 18:24-30; 22:28-30)**

<sup>23</sup> Then said Jesus unto his disciples, **Verily I say unto you, That a <sup>u</sup>rich man shall hardly enter into the kingdom of heaven.** <sup>24</sup> **And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.** <sup>25</sup> When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved? <sup>26</sup> But Jesus beheld *them*, and said unto them, **With men this is impossible; but with <sup>o</sup>God all things are possible.** <sup>27</sup> Then <sup>x</sup>answered Peter and said unto him, Behold, we <sup>h</sup>have forsaken all, and followed thee; what shall we have therefore? <sup>28</sup> And Jesus said unto them, **Verily I say unto you, That ye which have followed me, in <sup>v</sup>the regeneration when the Son of man shall sit in the throne of his glory, ye <sup>z</sup>also shall sit upon twelve thrones, judging the twelve tribes of Israel.** <sup>29</sup> **And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.** <sup>30</sup> **But <sup>a</sup>many *that are* first shall be last; and the last *shall be* first.**

|               |                 |                |                |                 |               |                 |
|---------------|-----------------|----------------|----------------|-----------------|---------------|-----------------|
| 1 a Mar 10:1  | 9 h Mat 5:32    | 1 Cor 7:2      | Lev 18:5       | Pro 30:17       | Job 31:24-28  | Deu 33:9        |
| Joh 10:40     | Mar 10:11       | 12 k 1 Cor     | p 1 Sam 2:2    | Lev 19:3        | 26 v Heb 7:27 | x Mar 10:28     |
| 2 b Mat 12:15 | Luk 16:18       | 7:32,34        | 18 q Exo 20:13 | 21 t 1 Tim 6:18 | Luk 1:37      | 28 y 2 Cor 5:17 |
| 4 c Mat 2:15  | 1 Cor 7:10-11   | 1 Cor 9:5      | Deu 5:17       | Act 4:34        | Mar 10:27     | z Luk 22:28     |
| Gen 5:2       | 10 i 1 Tim 5:11 | 1 Cor 9:15     | 19 r Jam 2:8   | Act 2:45        | Zec 8:6       | 1 Cor 6:2-3     |
| Gen 1:27      | 1 Tim 4:3       | 13 l Luk 18:15 | Gal 5:14       | Luk 16:9        | Jer 32:17     | Rev 2:26        |
| 5 d Gen 2:24  | Pro 21:19       | Mar 10:13      | Rom 13:9       | Luk 12:33       | Job 42:2      | 30 a Mat 20:16  |
| Eph 5:31      | Pro 18:22       | 14 m Mat 18:3  | Mar 12:31      | 23 u 1 Tim 6:9  | Gen 18:14     | Mar 10:31       |
| e 1 Cor 6:16  | Pro 5:18-19     | 1 Pet 2:1-2    | Mat 22:39      | 1 Cor 1:26      | 27 w Luk 5:11 |                 |
| 1 Cor 7:2     | Gen 2:18        | 16 n Luk 10:25 | Lev 19:18      | Mar 10:24       | Mar 1:17-20   |                 |
| 7 f Deu 24:1  | 11 j 1 Cor 7:17 | 17 o Luk 10:28 | s Eph 6:1-2    | Mat 13:22       | Mat 9:9       |                 |
| 8 g Jer 6:16  | 1 Cor 7:7,9     | Pro 4:4        | Mat 15:4       | Psa 62:10       | Mat 4:20      |                 |

**19:5-7** Then after He had recited the ancient law, which was brought in both by deeds and by words, and shown it to be worthy of respect because of the giver, with authority after that He Himself too interprets and gives the law, saying, "So that they are no more two, but one flesh." Like then as to sever flesh is a horrible thing, so also to divorce a wife is unlawful. And He stayed not at this, but brought in God also by saying, "What therefore God has joined together, let not man put asunder," showing that the act was both against nature, and against law; against nature, because one flesh is dissevered; against law, because that when God has joined and commanded it not to be divided, you conspire to do this. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 62.1]

**19:9** Adultery alone breaks the bond of marriage; I go further, the woman who has disjoined this unity of flesh by sharing it, and by adultery separated from her husband, must not be kept; for then the husband would be under the influence of this curse of the Holy Scriptures. "He who keeps an adulterous woman is a fool and an impious one." (Prov. 18:23) So, as soon as there is adultery and a suspicion of adultery,

one is free to dismiss one's wife, but as it is possible for a husband to slander his innocent wife, and, in order to marry another, falsely imputes a crime to the first, he has the right and the duty to dismiss her, but without being able to take a second during the lifetime of the first wife. Here is the Savior's thought: If not to satisfy your passion, but because of the insult that has been made to you, that you return your wife, why after experiencing such afflictions in a first marriage, expose you to the same danger in contracting a second? <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**19:11** Do not believe that under this expression, there is something that indicates fate or chance; that, for example, only those are virgins to whom God has given to be, or who would have become so by some chance; but that they received the gift that asked for it, who wanted it and worked to receive it. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:8) <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**19:12** He speaks of three kinds of eunuchs, of whom two are carnal, and one spiritual. One, those who are



so born of their mother's womb; another, those whom enemies or courtly luxury has made so; a third, those who have made themselves so for the kingdom of heaven, and who might have been men, but become eunuchs for Christ. To them the reward is promised, for to the others whose continence was involuntary, nothing is due. <sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea]

**19:13-14** It is not that they oppose the Savior blessing them with the hand and the voice; but it is because they imagined, in their still weak faith, that the Savior, like other men, could be weary of all these importunities. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**19:17** Wherefore then does Christ thus reply to him, saying, "There is none good?" Because He came unto Him as a mere man, and one of the common sort, and a Jewish teacher; for this cause then as a man He discourses with him. And indeed in many instances He replies to the secret thoughts of them that come unto Him; as when He says, "We worship we know what," John 4:22 and, "If I bear witness of myself, my witness is not true." John 5:31 When therefore He says, "There is none good;" not as putting Himself out from being good does He say this, far from it; for he said not, "Why do you call me good? I am not good;" but, "there is none good," that is, none among men. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 63.1]

**19:21** For many who leave their riches do not therefore follow the Lord; and it is not sufficient for perfection that they despise money, unless they also follow the Savior, that unless having forsaken evil, they also do what is good. For it is easier to condemn the hoard than quit the propensity. 'It is easier to relinquish avarice than pleasure.' Therefore it follows, "And come and follow me;" for he follows the Lord who is his imitator, and who walks in his steps. It follows, "And when the young man had heard these words, he went away sorrowful." This is the sorrow that leads to death. And the cause of his sorrow is added, "for he had great possessions," thorns, that is, and briars, which choked the holy leaven. <sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea]

**19:25-26** The disciples, being compassionate, did not ask this question for their own sake, for they were poor, but for all men. The Lord therefore teaches us not to gauge salvation by human weakness, but by God's power. For if one only begins to cease from greed, he will advance to reducing his excess, and from there he will proceed to eliminating even his necessities, and thus he will be prospered along the way by God acting in collaboration with him.

<sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**19:27** Admirable confidence. Peter was a fisherman, he was far from rich, he made a living from the work of his hands, and yet he said with the utmost assurance: "We have left everything." We did what you ordered, so what will you give us as a reward? <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**19:28** Or, by that, "In the regeneration," Christ designs the period of Christianity that should be after His ascension, in which men were regenerated by baptism; and that is the time in which Christ sat on the throne of His glory. And hereby you may see that He spake not of the time of the judgment to come, but of the calling of the Gentiles, in that He said not, "When the Son of Man shall come sitting upon the throne of his majesty;" but only, "In the regeneration when he shall sit," which was from the time that the Gentiles began to believe on Christ; according to that, "God shall reign over the heathen; God sitteth upon his holy throne." (Ps. 47:8) From that time also the Apostles have sat upon twelve thrones, that is, over all Christians; for every Christian who receives the word of Peter, becomes Peter's throne, and so of the rest of the Apostles. On these thrones then the Apostles sit, parceled into twelve divisions, after the variety of minds and hearts, known to God only. For as the Jewish nation was split into twelve tribes, so is the whole Christian people divided into twelve, so as that some souls are numbered with the tribe of Reuben, and so of the rest, according to their several qualities. For all have not all graces alike, one is excellent in this, another in that. And so the Apostles will judge the twelve tribes of Israel, that is, all the Jews, by this, that the Gentiles received the Apostles' word. The whole body of Christians are indeed twelve thrones for the Apostles, but one throne for Christ. For all excellencies are but one throne for Christ, for He alone is equally perfect in all virtues. But of the Apostles each one is more perfect in some one particular excellence, as Peter in faith; so Peter tests upon his faith, John on his innocence, and so of the rest. And that Christ spoke of reward to be given to the Apostles in this world, is shewn. <sup>13</sup>[Ps. Chrysostom (5th century), Catena Aurea]

**19:29** wife. But when He says, "He that has forsaken wife," it is not to be taken of actual severing of the marriage tie, but that we should hold the ties of the faith dearer than any other. And here is, I think, a covert allusion to times of persecution; for because there should be many who would draw away their sons to heathenism, when that should happen, they should be held neither as fathers, nor husbands. <sup>13</sup>[John Chrysostom of Constantinople (347-407AD), Catena Aurea]

## MATTHEW 20

### The Parable of the Laborers in the Vineyard (Matt 20:1-16 Mark 10:31 Luke 13:30)

<sup>1</sup> For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard. <sup>2</sup> And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. <sup>3</sup> And he went out about the third hour, and saw others standing idle in the marketplace, <sup>4</sup> And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you.



And they went their way. <sup>5</sup> Again he went out about the sixth and ninth hour, and did likewise. <sup>6</sup> And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? <sup>7</sup> They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive. <sup>8</sup> So when <sup>a</sup>even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. <sup>9</sup> And when they came that *were hired* about the eleventh hour, they received every man a penny. <sup>10</sup> But when the first came, they supposed that they should have received more; and they likewise received every man a penny. <sup>11</sup> And when they had received it, they murmured against the goodman of the house, <sup>12</sup> Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. <sup>13</sup> But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? <sup>14</sup> Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee. <sup>15</sup> Is <sup>c</sup>it not lawful for me to do what I will with mine own? <sup>b</sup>Is thine eye evil, because I am good? <sup>16</sup> So <sup>e</sup>the last shall be first, and the first last: <sup>d</sup>for many be called, but few chosen.

#### The Third Prediction of the Passion

(Matt 20:17-19 Mark 10:32-34 Luke 18:31-34)

<sup>17</sup> And <sup>g</sup>Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, <sup>18</sup> Behold, <sup>h</sup>we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, <sup>19</sup> And <sup>i</sup>shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

#### Jesus and the Sons of Zebedee; Precedence among the Disciples

(Matt 20:20-28 Mark 10:35-45 Luke 22:24-27)

<sup>20</sup> Then <sup>l</sup>came to him <sup>k</sup>the mother of Zebedee's <sup>j</sup>children with her sons, worshipping *him*, and desiring a certain thing of him. <sup>21</sup> And he said unto her, **What wilt thou?** She saith unto him, Grant that these my two sons <sup>m</sup>may sit, the one on thy right hand, and the other on the left, in thy kingdom. <sup>22</sup> But Jesus answered and said, **Ye know not what ye ask. Are ye able to drink of the <sup>o</sup>cup that I shall drink of, and to be baptized with the <sup>n</sup>baptism that I am baptized with?** They say unto him, We are able. <sup>23</sup> And he saith unto them, <sup>q</sup>**Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to <sup>p</sup>give, but it shall be given to them for whom it is prepared of my Father.** <sup>24</sup> And <sup>r</sup>when the ten heard *it*, they were moved with indignation against the two brethren. <sup>25</sup> But Jesus called them *unto him*, and said, **Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.** <sup>26</sup> But <sup>s</sup>it shall not be so among you: but whosoever <sup>t</sup>will be great among you, let him be your minister; <sup>27</sup> And <sup>u</sup>whosoever will be chief among you, let him be your servant: <sup>28</sup> Even <sup>v</sup>as the Son of man came not to be ministered unto, but <sup>w</sup>to minister, and to <sup>x</sup>give his life a ransom <sup>y</sup>for many.

#### Two Blind Men Healed

(Matt 20:29-34 9:27-31; Mark 10:46-52 Luke 18:35-43)

<sup>29</sup> And <sup>a</sup>as they departed from Jericho, a great multitude followed him. <sup>30</sup> And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David. <sup>31</sup> And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David. <sup>32</sup> And Jesus stood still, and called them, and said, **What will ye that I shall do unto you?** <sup>33</sup> They say unto him, Lord, that our eyes may be opened. <sup>34</sup> So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

|                |                 |                 |                |                |                 |                |
|----------------|-----------------|-----------------|----------------|----------------|-----------------|----------------|
| 8 a Act 17:31  | Mat 22:14       | Joh 18:28       | Jam 4:3        | q 2 Cor 1:7    | 28 v Joh 13:4-5 | Luk 22:27      |
| 1 The 4:16     | Mat 7:13        | Act 3:13        | 22 n Luk 12:50 | Rom 8:17       | w Mat 26:28     | z Phi 2:7      |
| 15 b Mar 7:22  | e Mar 10:31     | 20 j Mat 4:21   | o Joh 18:11    | Act 12:2       | x 1 Tim 2:6     | 29 a Mar 10:46 |
| Mat 6:23       | Mat 19:30       | k Mar 15:40     | Luk 22:42      | 24 r Luk 22:24 | Joh 11:51       |                |
| Jon 4:1        | Mat 8:11-12     | Mat 27:56       | Mar 14:36      | 26 s 1 Pet 5:3 | Dan 9:24        |                |
| Pro 23:6       | f 2 The 2:13-14 | 1 Mar 10:35     | Mat 26:39      | t Mat 23:11    | Isa 53:10       |                |
| Deu 15:9       | 17 g Joh 12:12  | 21 m 1 Kin 2:19 | Jer 25:15      | Mar 9:35       | Psa 49:7        |                |
| c Rom 9:21     | 18 h Mat 13:21  | Mat 19:28       | Psa 75:8       | Mar 10:43      | Job 33:24       |                |
| 16 d Luk 14:24 | 19 i Mat 27:2   | Mar 16:19       | 23 p Mat 25:34 | 27 u Mat 18:4  | y Joh 13:14     |                |

**20:1** The morning for the world was from Adam to Noah; the third hour, from Noah to Abraham; the sixth from Abraham to Moses; the ninth, from Moses to the coming of the Lord; and the eleventh hour, from the coming of the Lord to the end of the world. The holy apostles were sent to preach in this last hour, and although they came late, they received a full salary. <sup>42</sup>[Gregory the Great (540-604AD), Homilies on the Gospels, 19]

**20:8-16** Therefore at the end each one receives his penny, which is the gift of the Holy Spirit re-fashioning man into the image of God and making him a sharer in the divine nature. Those who lived before Christ's incarnation labored more, because death was not yet then destroyed, nor the devil crushed, but sin still had its full vitality. But we who by the grace of Christ have been made righteous through baptism receive power to conquer our opponent who has already been cast down and slain



by Christ. Also, according to the first interpretation, those who believed in their youth have a greater labor than those who approached in old age, for the youth, warring with passions, must bear the burden of anger and the heat of desires, while the old man is in tranquility. Nevertheless, all are deemed worthy of the one gift of the Holy Spirit. The parable, then, teaches us that it is possible even in old age to repent and obtain the kingdom, for this is the eleventh hour. Surely the saints are not envious of those who receive the same reward? Far from it. But this shows here that the good things given to the righteous are so great as to even incite one to envy.

<sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**20:23** But for whom is it prepared? For them who could become distinguished by their works. Therefore He said not, It is not mine to give, but my Father's, lest any should say that He was too weak, or wanting in vigor for their recompense; but how? It is not mine, but of those for whom it is prepared. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 65.3]

**20:28** How much soever you humble yourself, you cannot descend so far as did your Lord. <sup>13</sup>[John Chrysostom of Constantinople (347-407AD), Catena Aurea]

## MATTHEW 21

### The Triumphal Entry into Jerusalem

(Matt 21:1-9 Mark 11:1-10 Luke 19:28-40 John 12:12-19)

<sup>1</sup> And <sup>a</sup>when they drew nigh unto Jerusalem, and were come to Bethphage, unto <sup>b</sup>the mount of Olives, then sent Jesus two disciples, <sup>2</sup> Saying unto them, **Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.** <sup>3</sup> And if any *man* say ought unto you, ye shall say, The <sup>c</sup>Lord hath need <sup>d</sup>of them; and straightway he will send them. <sup>4</sup> All this was done, that it might be fulfilled which was spoken by the prophet, <sup>e</sup>saying, <sup>5</sup> TELL YE THE DAUGHTER OF SION, BEHOLD, THY KING COMETH UNTO THEE, MEEK, AND SITTING UPON AN ASS, AND A COLT THE FOAL OF AN ASS. <sup>6</sup> And <sup>f</sup>the disciples went, and did as Jesus commanded them, <sup>7</sup> And brought the ass, and the colt, and put <sup>g</sup>on them their clothes, and they set *him* thereon. <sup>8</sup> And a very great multitude spread their garments in the way; others <sup>h</sup>cut down branches from the trees, and strawed *them* in the way. <sup>9</sup> And the multitudes that went before, and that followed, cried, saying, <sup>i</sup>Hosanna to the son of David: <sup>j</sup>Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

### Jesus in Jerusalem (Cleansing the Temple), Return to Bethany

(Matt 21:10-17 Mark 11:11, 15-17 Luke 19:45-46)

<sup>10</sup> And <sup>k</sup>when he was come into Jerusalem, all the city was moved, saying, Who is this? <sup>11</sup> And the multitude said, This is Jesus the <sup>l</sup>prophet of Nazareth of Galilee. <sup>12</sup> And <sup>m</sup>Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the <sup>n</sup>moneychangers, and the seats of them that sold doves, <sup>13</sup> And said unto them, **It is written, <sup>p</sup>MY HOUSE SHALL BE CALLED THE HOUSE OF PRAYER; but <sup>o</sup>ye have made it a DEN OF THIEVES.** <sup>14</sup> And <sup>q</sup>the blind and the lame came to him in the temple; and he healed them. <sup>15</sup> And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to <sup>r</sup>the son of David; they were sore displeased, <sup>16</sup> And said unto him, Hearest thou what these say? And Jesus saith unto them, **Yea; have ye never read, <sup>s</sup>OUT OF THE MOUTH OF BABES AND SUCKLINGS THOU HAST PERFECTED PRAISE?** <sup>17</sup> And he left them, and went out of the city into <sup>t</sup>Bethany; and he lodged there.

### The Cursing of the Fig Tree

(Matt 21:18-19 Mark 11:12-14)

<sup>18</sup> Now in the morning as he returned into the city, he hungered. <sup>19</sup> And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, **Let no fruit grow on thee henceforward for ever.** And presently the fig tree withered away.

### The Lesson from the Withered Fig Tree

(Matt 21:20-22; 6:14-15 Mark 11:20-26)

<sup>20</sup> And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away! <sup>21</sup> Jesus answered and said unto them, **Verily I say unto you, <sup>u</sup>If ye have faith, and <sup>v</sup>doubt not, ye shall not only do this *which is done* to the fig tree, <sup>w</sup>but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.** <sup>22</sup> And <sup>x</sup>all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

### The Question about Jesus' Authority

(Matt 21:23-27 Mark 11:27-33 Luke 20:1-8)

<sup>23</sup> And <sup>y</sup>when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, <sup>z</sup>By what authority doest thou these things? and who gave thee this authority? <sup>24</sup> And <sup>a</sup>Jesus answered and said unto them, **I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.** <sup>25</sup> **The baptism of John, whence was it? from heaven, or of men?** And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us,



Why did ye not then believe him? <sup>26</sup> But if we shall say, Of men; we fear the people; <sup>b</sup>for all hold John as a prophet. <sup>27</sup> And they answered Jesus, and said, We cannot tell. And he said unto them, **Neither tell I you by what authority I do these things.** <sup>28</sup> But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. <sup>29</sup> He answered and said, I will not: but afterward he repented, and went. <sup>30</sup> And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. <sup>31</sup> Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, <sup>c</sup>Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. <sup>32</sup> For <sup>e</sup>John came unto you in the way of righteousness, and ye believed him not: but <sup>d</sup>the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

### The Parable of the Wicked Husbandmen (Matt 21:33-46 Mark 12:1-12 Luke 20:9-19)

<sup>33</sup> Hear another parable: <sup>e</sup>There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, <sup>f</sup>and went into a far country: <sup>34</sup> And when the time of the fruit drew near, he sent his servants to the husbandmen, <sup>h</sup>that they might receive the fruits of it. <sup>35</sup> And <sup>i</sup>the husbandmen took his servants, and beat one, and killed another, and stoned another. <sup>36</sup> Again, he sent other servants more than the first: and they did unto them likewise. <sup>37</sup> But last of all <sup>j</sup>he sent unto them his son, saying, They will reverence my son. <sup>38</sup> But when the husbandmen saw the son, they said among themselves, <sup>i</sup>This is the heir; <sup>k</sup>come, let us kill him, and let us seize on his inheritance. <sup>39</sup> And <sup>m</sup>they caught him, and cast *him* out of the vineyard, and slew *him*. <sup>40</sup> When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? <sup>41</sup> They <sup>p</sup>say unto him, <sup>o</sup>He will miserably destroy those wicked men, <sup>n</sup>and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. <sup>42</sup> Jesus saith unto them, <sup>i</sup>**Did ye never read in the scriptures, THE STONE WHICH THE BUILDERS REJECTED, THE SAME IS BECOME THE HEAD OF THE CORNER: THIS IS THE LORD'S DOING, AND IT IS <sup>q</sup>MARVELLOUS IN OUR EYES?** <sup>43</sup> Therefore say I unto you, <sup>r</sup>The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. <sup>44</sup> And whosoever <sup>u</sup>shall fall on this stone shall be broken: but on whomsoever it shall fall, <sup>t</sup>it will grind him to powder. <sup>45</sup> And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. <sup>46</sup> But when they sought to lay hands on him, they feared the multitude, because they <sup>v</sup>took him for a prophet.

|                |                |                 |                 |                |                 |                |
|----------------|----------------|-----------------|-----------------|----------------|-----------------|----------------|
| 1 a Mar 11:1   | 10 k Mat 2:3   | Act 3:1-9       | Mar 11:27       | Jer 2:21       | Luk 20:13       | r 1 Pet 2:6-7  |
| Luk 19:29      | Mar 11:15      | 15 r Isa 11:1   | Exo 2:14        | Isa 5:1        | Mar 12:6        | Eph 2:20       |
| b Zec 14:4     | Luk 19:45      | 16 s Psa 8:2    | z Luk 20:1      | SS 8:11        | Mat 3:17        | Act 4:11       |
| 3 c Psa 24:1   | Joh 12:13      | Mat 11:25       | 24 a Job 5:13   | Psa 80:9       | 38 k Act 4:27   | Mar 12:10      |
| d 2 Cor 8:9    | 11 l Joh 7:40  | 17 t Joh 11:18  | 26 b Joh 10:41- | 34 h SS 8:11   | Joh 11:53       | Isa 28:16      |
| 4 e Zec 9:9    | Joh 6:14       | Mar 11:11       | 42              | 35 i Heb 11:36 | Psa 2:2         | Psa 118:22     |
| Isa 62:11      | Luk 7:16       | 21 u Mat 17:20  | Joh 5:35        | 1 The 2:15     | 1 Heb 1:2       | 43 s Mat 8:12  |
| 1 Kin 1:33     | Mat 2:23       | Luk 17:6        | Luk 20:6        | Act 7:52       | Psa 2:8         | 44 t Mat 26:24 |
| 6 f Mar 11:4   | 12 m Mal 3:1-2 | v Jam 1:6       | Mar 6:20        | Mat 23:34      | 39 m Act 2:23   | Dan 2:44       |
| Luk 19:29-30   | Mar 11:11      | w 1 Cor 13:2    | Mat 14:5        | Neh 9:26       | 41 n Rom 11:1   | Isa 60:12      |
| 7 g 2 Kin 9:13 | Joh 2:15       | 22 x 1 Joh 5:14 | 31 c Luk 7:29   | 2 Chr 36:16    | Rom 10:1        | Psa 2:9        |
| 8 h Lev 23:40  | n Deu 14:25    | 1 Joh 3:22      | 32 d Luk 3:12   | 2 Chr 24:21    | Rom 9:1         | u Zec 12:3     |
| Joh 12:13      | 13 o Luk 19:46 | Jam 5:16        | e Mat 3:1       | 37 j Heb 1:2   | Act 13:46       | Isa 8:14       |
| 9 i Mat 23:39  | Mar 11:17      | Luk 11:9        | Jer 6:16        | Gal 4:4        | o Heb 2:3       | 46 v Joh 7:40  |
| j Rom 1:3      | Jer 7:11       | Mar 11:24       | Isa 35:8        | Joh 3:35-36    | Luk 21:24       |                |
| Mar 12:35-37   | p Isa 56:7     | Mat 7:7         | 33 f Mat 25:14  | Joh 3:16       | Deu 4:26        |                |
| Mat 22:42      | 14 q Isa 35:5  | 23 y Act 7:27   | g Luk 20:9      | Joh 1:34       | p Luk 20:16     |                |
| Psa 118:28     | Mat 9:35       | Act 4:7         | Mar 12:1        | Joh 1:18       | 42 q 1 Tim 3:16 |                |

**21:1-5** He sat upon an ass for no other reason than to fulfill the prophecy and to show us that our means of conveyance should be humble, for He was mounted not on a horse but on a lowly ass. He fulfills the prophecy (Zech. 9:9) both literally, and in a spiritual sense. He fulfills it literally by sitting as He did in view of all. He fulfills it in a spiritual sense by sitting upon the ass, the burdened Jews, and also upon the foal, the Gentiles who were coltish, untamed and unruly (Gen. 49:10-11). For the ass and the colt had been tethered by the reins of their own sins. Two were sent to loose them, Paul to the Gentiles, and Peter to the circumcised, that is, to the Jews. And even now, there are two that loose us from our sins, the Epistles and the Gospel. Christ comes meekly, for He did not come to judge the world at the first coming, but to save. The other kings of the Hebrews were pillagers and wrongdoers, but

Christ is a meek king. <sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**21:6-7** Luke and Mark mention only one beast of burden, but Matthew mentions both ass and foal; yet they do not contradict. The mother followed the foal which was led. "He sat thereon," not on the two beasts, but on the clothes. Or, first He sat on the ass and later on the foal, since He first took His rest in the synagogue of the Jews and later among the people of the Gentiles. <sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**21:8** The Apostles' clothes which are laid upon the beasts may be understood either as the teaching of virtues, or discernment of Scriptures, or verities of ecclesiastical dogmas, with which, unless the soul be furnished and instructed, it deserves not to have the Lord take His seat there. <sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea]



**21:9** Some say that "Hosanna" means "hymn" or "psalm"; others say, more accurately, that it means "Save now." "He that cometh" means the Lord Whose coming was long awaited by the Hebrews. Thus John the Forerunner and Baptist also says, "Thou art He that cometh," meaning "He Whose coming has been long awaited." In another sense, "He that cometh" means "He Whose second coming is awaited day by day." For each of us should always be in hopeful expectation of the end of the world and the coming of the Lord, and should be ready.<sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**21:12-13** As Master of the house, which is the temple, He cast out the sellers, showing that the things of the Father are also His own. He did this out of concern for the good order of the temple, but also to show the transformation that would take place in the sacrifices. He cast out the cattle and the doves and thus foretold that there would no longer be any need of animal sacrifice and slaughter, but rather, of prayer. For My house, He says, is a house of prayer, but you have made it a den of thieves, in which there is slaughter and bloodletting. But He also called the temple a den of thieves because of the hawkers and the buyers and sellers, for the love of profit is a thieving passion. The "money changers" [in Greek, *kollybistai*] take their name from the *kollybos*, a coin of small denomination. Those who sell doves are also those who sell the ranks of ordination in the churches, for they are selling the gift of the Holy Spirit, which once appeared in the form of a dove (Matt. 3:16); as a result they are cast out not only from the temple below, but from the one above, for they are unworthy to serve at the altar. But you too, O reader, look and see whether perhaps you have made God's temple, that is, your mind, a den of thieves, that is, the demons' lair. It will be such a den if we have thoughts full of the desire for material things, of buying and selling, and of a love of money that would even compel us to collect these small coins, the *kollyba*. And if we buy and sell the doves, that is, if we should mix spiritual teaching with thoughts of material gain, we have made ourselves a den of thieves.<sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**21:16** Admire the calmness of his answer and his answer itself, a cautious answer and giving no outlet to slander. He does not say, as the scribes would have wished: These children do well, they are right to bear witness; he does not say more: They are mistaken, they are children, forgive that at their age. No, he is content to quote a verse from Psalm eight; and in the absence of the Savior who is silent, it will be Scripture that will justify the homage of the

children.<sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**21:21** The words of the Lord to his disciples: "You will say to this mountain: Arise and throw yourself into the sea," he said referring to the pride that is characteristic of worldly men. These same words must be repeated to himself the servant of God to remove that vice from his person, given his incompatibility with the profession he has. It can also be explained in this sense: the same Lord, who is represented in Isaiah as a mountain, (Cf. Isa. 2:1) was taken away from the Jews to be thrown away to the gentility, as if it were a sea, by the faith of the Jews themselves, since they preached the gospel.<sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospels, Q.29]

**21:23** In these words they urge the same cavil as above, when they said, "He casteth out demons through Beelzebub the Prince of the demons." [Matt 12:24] For when they say, "By what authority doest thou thee things?" they doubt concerning the power of God, and would have it understood that the things He does are of the Devil. But when they add, "Who gave thee this authority?" they most clearly deny the Son of God, whom they suppose to work miracles, not by His own, but by others' strength. The Lord could have confuted the calumny of His tempters by a simple answer, but He put a question to them of such skilful contrivance, that they must be condemned either by their silence or their knowledge; "Jesus answered and said unto them, I also will ask you one question."<sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea]

**21:28** Again He convicts them by a parable, intimating both their unreasonable obstinacy, and the submissiveness of those who were utterly condemned by them. For these two children declare what came to pass with respect to both the Gentiles and the Jews. For the former not having undertaken to obey, neither having become hearers of the law, showed forth their obedience in their works; and the latter having said, "All that the Lord shall speak, we will do, and will hearken," Exodus 19:8 in their works were disobedient. And for this reason, let me add, that they might not think the law would benefit them, He shows that this self-same thing condemns them, like as Paul also says, "Not the hearers of the law are just before God, but the doers of the law shall be justified." For this intent, that He might make them even self-condemned, He causes the judgment to be delivered by themselves, like as He does also in the ensuing parable of the vineyard.<sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 67.2]

## MATTHEW 22

### The Parable of the Great Wedding Dinner (Matt 22:1-14 Luke 14:15-24)

<sup>1</sup> And Jesus answered <sup>a</sup>and spake unto them again by parables, and said, <sup>2</sup> The kingdom of heaven is like unto a certain king, which made a marriage for his son, <sup>3</sup> And sent forth his servants to call them that were bidden to the wedding: and they would not come. <sup>4</sup> Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: <sup>b</sup>my oxen and my fatlings are killed, and all things are ready: come unto the marriage. <sup>5</sup> But they <sup>c</sup>made light of it, and went their ways, one to his farm,



another to his merchandise: <sup>6</sup> And <sup>d</sup>the remnant took his servants, and entreated *them* spitefully, and slew *them*. <sup>7</sup> But when the king heard *thereof*, he was wroth: and he sent forth <sup>e</sup>his armies, and destroyed those murderers, and burned up their city. <sup>8</sup> Then saith he to his servants, The wedding is ready, but they which were bidden were <sup>f</sup>not worthy. <sup>9</sup> Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. <sup>10</sup> So those servants went out into the highways, and <sup>g</sup>gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. <sup>11</sup> And when the king came in to see the guests, he saw there a man <sup>h</sup>which had not on a wedding garment: <sup>12</sup> And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he <sup>i</sup>was speechless. <sup>13</sup> Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* <sup>j</sup>into outer darkness; there shall be weeping and gnashing of teeth. <sup>14</sup> For <sup>k</sup>many are called, but few *are* chosen.

#### On Paying Tribute to Caesar

(Matt 22:15-22 Mark 12:13-17 Luke 20:20-26)

<sup>15</sup> Then <sup>l</sup>went the Pharisees, and took counsel how they might entangle him in *his* talk. <sup>16</sup> And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men. <sup>17</sup> Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? <sup>18</sup> But Jesus perceived their wickedness, and said, **Why tempt ye me, ye hypocrites?** <sup>19</sup> **Shew me the tribute money.** And they brought unto him a <sup>m</sup>penny. <sup>20</sup> And he saith unto them, **Whose is this image and superscription?** <sup>21</sup> They say unto him, Caesar's. Then saith he unto them, **Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.** <sup>22</sup> When they had heard *these words*, they <sup>n</sup>marvelled, and left him, and went their way.

#### The Question about the Resurrection

(Matt 22:23-33 Mark 12:18-27 Luke 20:27-40)

<sup>23</sup> The <sup>o</sup>same day came to him the Sadducees, <sup>p</sup>which say that there is no resurrection, and asked him, <sup>24</sup> Saying, Master, <sup>q</sup>Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. <sup>25</sup> Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: <sup>26</sup> Likewise the second also, and the third, unto the seventh. <sup>27</sup> And last of all the woman died also. <sup>28</sup> Therefore in the resurrection whose wife shall she be of the seven? for they all had her. <sup>29</sup> Jesus answered and said unto them, **Ye do err, <sup>r</sup>not knowing the scriptures, nor the power of God.** <sup>30</sup> **For in the resurrection they neither marry, nor are given in marriage, but <sup>s</sup>are as the angels of God in heaven.** <sup>31</sup> **But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,** <sup>32</sup> **I <sup>u</sup>AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB? God is not the God of the dead, but of the living.** <sup>33</sup> And when the multitude heard *this*, they <sup>v</sup>were astonished at his doctrine.

#### The Great Commandment

(Matt 22:34-40 Mark 12:34 Luke 10:25-28)

<sup>34</sup> But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. <sup>35</sup> Then one of them, *which was* <sup>w</sup>a lawyer, asked *him a question*, tempting him, and saying, <sup>36</sup> Master, *which is the great commandment in the law?* <sup>37</sup> Jesus said unto him, **<sup>x</sup>THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND.** <sup>38</sup> **This is the first and great commandment.** <sup>39</sup> **And the second *is* like unto it, <sup>y</sup>THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.** <sup>40</sup> **On <sup>z</sup>these two commandments hang all the law and the prophets.**

#### The Question about David's Son

(Matt 22:41-46 Mark 12:35-37 Luke 20:41-44)

<sup>41</sup> While <sup>a</sup>the Pharisees were gathered together, Jesus asked them, <sup>42</sup> Saying, **What think ye of Christ? whose son is he?** They say unto him, *The son of David.* <sup>43</sup> He saith unto them, **How then doth David <sup>b</sup>in spirit call him Lord, saying,** <sup>44</sup> **THE <sup>c</sup>LORD SAID UNTO MY LORD, SIT THOU ON MY RIGHT HAND, TILL I MAKE THINE ENEMIES THY FOOTSTOOL?** <sup>45</sup> **If David then call him Lord, how is he his son?** <sup>46</sup> And <sup>n</sup>no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

|                   |                |                |               |                |                 |                |
|-------------------|----------------|----------------|---------------|----------------|-----------------|----------------|
| 1 a Luk 14:16     | Act 13:46      | 151 Mar 12:13  | Mar 12:18     | 32 u Heb 11:16 | Deu 6:5         | 2 Pet 1:21     |
| Rev 19:7,9        | 10 g Mat 13:38 | Luk 20:20      | Mat 16:6      | Act 7:32       | 39 y Jam 2:8    | 44 c Psa 110:1 |
| 4 b Pro 9:2       | 11 h Rev 19:8  | 19 m Mat 20:2  | Mat 3:7       | Luk 20:37      | Gal 5:14        | Act 2:34       |
| 5 c Psa 81:11     | Rev 16:15      | 21 n Rom 13:7  | 24 r Deu 25:5 | Mar 12:26      | Rom 13:9        | 1 Cor 15:25    |
| 6 d 1 The 2:14-15 | Rev 3:4        | Luk 23:2       | Gen 38:8      | Exo 3:6,16     | Mar 12:31       | Heb 1:13       |
| 7 e Luk 19:17     | Col 3:10,12    | Mat 17:25      | 29 s Joh 20:9 | 33 v Mat 7:28  | Lev 19:18       | 46 d Luk 14:6  |
| Dan 9:26          | Eph 4:24       | 22 o Job 5:13  | 30 t Rev 7:11 | 35 w Luk 10:25 | 40 z Mat 7:12   |                |
| Jer 51:20-23      | 2 Cor 5:3      | 23 p 2 Tim 2:7 | Rev 7:1       | 37 x Luk 10:27 | 1 Tim 1:5       |                |
| Isa 10:5-7        | Zec 3:3-4      | 1 Cor 15:12    | Rev 5:11      | Mar 12:29-30   | 41 a Luk 20:41  |                |
| 8 f Mat 10:11     | 12 i Rom 3:19  | Act 23:8       | 1 Cor 7:29    | Pro 23:26      | Mar 12:35       |                |
| Luk 20:25         | 13 j Mat 8:12  | q Act 4:1      | Zec 3:5       | Deu 30:6       | 43 b 2 Sam 23:2 |                |
|                   | 14 k Mat 20:16 | Luk 10:27      | Psa 103:20    | Deu 10:12      | Act 2:30        |                |



**22:2-9** The Lord said: "The kingdom of heaven is like a man who prepared the wedding of his son." This wedding is the Incarnation of the Word; by this adoption of the nature of man, the Church was united to God as a wife. By saying: "My bulls and my poultry are killed," they understand bulls to the heads of the towns and by poultry everything that fattens. In the words of the Lord: "Go out to the crossings of the roads and to those you find inviting them to the wedding," the roads are the doctrines of the Gentiles, because from all of them they came to the wedding, that is, they believed in Christ. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospels, Q.31]

**22:11 wedding garment.** What symbolism Shall we attribute, dear brothers, to this wedding garment? Shall we say that it represents baptism, or faith? But who could have entered the wedding hall without baptism or faith? For he who has not yet believed is by the very fact outside of the Church. What must we understand by the wedding garment, if not the charity? He indeed enters for the wedding, but he enters without the wedding garment, the one who is in the holy Church and has faith, but lacks charity. It is with good reason that charity is called a wedding garment, since our Creator wore it when it came to the wedding to unite with the Church. Is it not by virtue of his only love that God sent his only Son to unite the souls of the elect? Hence the word of John: "God so loved the world that he gave us his only Son" (Jn 3:16). He who came to men out of love made it known that his love is the wedding garment. <sup>42</sup>[Gregory the Great (540-604AD), Homilies on the Gospels, 38.9]

**22:21** Caesar, of whom we are speaking here, is not Augustus, but Tiberius, his adopted son, and his successor, under whom the Lord sustained death.

All the Roman emperors took the name of Caesar, of Caius Caesar, who first seized power. Now "give to Caesar what is Caesar's," signify: return to Caesar the tax, the tribute, the money, and to God what is to God, that is to say, the tithes, the firstfruits, the oblations, and the victims, and he himself paid tribute for Peter and for him (Matt. 17), and rendered to God what is God's, doing the will of his Father (Jn. 6). <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**22:30** But if at the resurrection, neither one marries, nor is married, one must admit that the bodies that could marry or be married to them will be resurrected, because nobody says when speaking of a stone, or a tree or of any thing deprived of the sexual organs, that they do not marry and are not married. We only speak of creatures who can marry and do not do so for particular reasons. And as for the following words: "They are like the angels of God in heaven," they indicate that life is all spiritual. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**22:30** Not of them that are not His meaning is, and that are utterly blotted out, and are to rise no more. For He said not, I was, but, I am; of them that are, and them that live. For like as Adam, although he lived on the day that he ate of the tree, died in the sentence: even so also these, although they had died, lived in the promise of the resurrection. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 70.2]

**22:40** On the words of the Lord: "On these two precepts hang all the law and the prophets." A means that these two commandments are the conclusion and the end of the Law and the Prophets. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospels, Q.33]

## MATTHEW 23

### Woe to the Scribes and Pharisees (Matt 23:1-36 Mark 12:37-40 Luke 20:45-47)

<sup>1</sup> Then spake Jesus to the multitude, and to his disciples, <sup>2</sup> Saying, <sup>a</sup>The scribes and the Pharisees sit in Moses' seat: <sup>3</sup> All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for <sup>b</sup>they say, and do not. <sup>4</sup> For <sup>c</sup>they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. <sup>5</sup> But <sup>d</sup>all their works they do for to be seen of men: <sup>e</sup>they make broad their phylacteries, and enlarge the borders of their garments, <sup>6</sup> And <sup>f</sup>love the uppermost rooms at feasts, and the chief seats in the synagogues, <sup>7</sup> And greetings in the markets, and to be called of men, Rabbi, Rabbi. <sup>8</sup> But <sup>g</sup>be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. <sup>9</sup> And call no *man* your father upon the earth: <sup>h</sup>for one is your Father, which is in heaven. <sup>10</sup> Neither be ye called masters: for one is your Master, *even* Christ. <sup>11</sup> But <sup>i</sup>he that is greatest among you shall be your servant. <sup>12</sup> And <sup>j</sup>whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. <sup>13</sup> But <sup>k</sup>woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. <sup>14</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. <sup>15</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. <sup>16</sup> Woe unto you, <sup>m</sup>ye blind guides, which say, "Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!" <sup>17</sup> Ye fools and blind: for whether is greater, the gold, <sup>n</sup>or the temple that sanctifieth the gold? <sup>18</sup> And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. <sup>19</sup> Ye fools and blind: for whether is greater, the gift, or <sup>o</sup>the altar that sanctifieth the gift? <sup>20</sup> Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. <sup>21</sup> And whoso shall



swear by the temple, sweareth by it, and <sup>22</sup> "by him that dwelleth therein. <sup>22</sup> And he that shall swear by heaven, sweareth by 'the throne of God, and by him that sitteth thereon. <sup>23</sup> Woe unto you, scribes and Pharisees, hypocrites! 'for ye pay tithes of mint and anise and cummin, and <sup>a</sup>have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. <sup>24</sup> *Ye* blind guides, which strain at a gnat, and swallow a camel. <sup>25</sup> Woe unto you, scribes and Pharisees, hypocrites! <sup>a</sup>for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. <sup>26</sup> *Thou* blind Pharisee, cleanse first that *which* <sup>v</sup>is within the cup and platter, that the outside of them may be clean also. <sup>27</sup> Woe unto you, scribes and Pharisees, hypocrites! <sup>a</sup>for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. <sup>28</sup> Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. <sup>29</sup> Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, <sup>30</sup> And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. <sup>31</sup> Wherefore ye be witnesses unto yourselves, that <sup>a</sup>ye are the children of them which killed the prophets. <sup>32</sup> Fill <sup>y</sup>ye up then the measure of your fathers. <sup>33</sup> *Ye* serpents, *ye* <sup>z</sup>generation of vipers, how can ye escape the damnation of hell? <sup>34</sup> Wherefore, "behold, I send unto you prophets, and wise men, and scribes: and <sup>b</sup>some of them ye shall kill and crucify; and <sup>a</sup>some of them shall ye scourge in your synagogues, and persecute *them* from city to city: <sup>35</sup> That <sup>d</sup>upon you may come all the righteous blood shed upon the earth, <sup>a</sup>from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. <sup>36</sup> Verily I say unto you, All these things shall come upon this generation.

### Jesus' Lament over Jerusalem (Matt 23:37-39 Luke 13:34-35)

<sup>37</sup> O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I 'have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! <sup>38</sup> Behold, your house is left unto you desolate. <sup>39</sup> For I say unto you, Ye shall not see me henceforth, till ye shall say, <sup>a</sup>BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD.

|               |                |                 |                |                |                  |                 |
|---------------|----------------|-----------------|----------------|----------------|------------------|-----------------|
| 2 a Neh 8:4,8 | 9 h Mal 1:6    | Luk 20:47       | Mat 5:33-37    | t Luk 11:42    | 31 x 1 The 2:15  | Mat 21:34       |
| Mal 2:7       | 11 i Mat 20:26 | 2 Tim 3:6       | Jam 5:12       | 25 u Mar 7:4   | Act 7:51         | 35 d Rev 18:24  |
| 3 b Rom 2:19  | 12 j Luk 18:14 | Tit 1:11        | 22 r Rev 4:2-3 | Luk 11:39      | 32 y Gen 15:16   | e Gen 4:8       |
| 4 c Gal 6:13  | Luk 14:11      | 16 m Isa 56:10  | Act 7:49       | 26 v Heb 10:22 | 1 The 2:16       | 1 Joh 3:12      |
| Act 15:10     | Dan 4:37       | Mat 15:14       | Mat 5:34       | Tit 1:15       | 33 z Mat 3:7     | 37 f Deu 32:11  |
| Luk 11:46     | Pro 29:23      | n Mat 5:33      | Isa 66:1       | 2 Cor 7:1      | Mat 12:34        | 39 g Psa 118:26 |
| 5 d Mat 6:1-2 | Pro 15:33      | 17 o Exo 30:29  | Psa 11:4       | Luk 6:45       | Luk 3:7          | Mat 21:9        |
| e Num 15:38   | Job 22:29      | 19 p Exo 29:37  | 23 s Mat 12:7  | Eze 18:31      | 34 a 2 Cor 11:24 |                 |
| Deu 22:12     | 13 k Luk 11:52 | 21 q 1 Kin 8:13 | Mat 9:13       | Jer 13:27      | b Act 22:19      |                 |
| 6 f Luk 20:46 | Isa 33:14      | 2 Chr 6:2       | Mic 6:8        | Jer 4:14       | Act 7:58         |                 |
| Mar 12:38     | 14 l Eze 22:25 | Psa 26:8        | Hos 6:6        | Isa 55:7       | Act 5:40         |                 |
| 8 g Jam 3:1   | Mar 12:40      | Psa 132:14      | 1 Sam 15:22    | 27 w Act 23:3  | c Luk 11:49      |                 |

**23:2 Moses' seat.** By the word "seat" which he uses in this sentence: "The scribes and the Pharisees sit on the seat of Moses," he designates the doctrine of the Law, so we must also take the same expressions in the sense of doctrine. Employed by the Psalmist: "He did not sit in the seat of pestilence," (Ps. 1:1) and by the Evangelist: "He overthrew the seats of those who sold doves (Mark 11:15)." <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**23:2 that observe and do; but do not ye after their works: for they say, and do not.** Therefore, one must listen to those who teach something from the divine law, even if they themselves do not practice it. <sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**23:6** For these things, although one may think them small, yet are they a cause of great evils. These things have overthrown both cities and churches. And it comes upon me now even to weep, when I hear of the first seats, and the greetings, and consider how many ills were hence engendered to the churches of God, which it is not necessary to publish to you now; nay rather as many as are aged men do not even need to learn these things from us. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 72.2]

**23:9-10 And call no man your father upon the earth.** It is a difficulty that the Apostle against this command calls himself the teacher of the Gentiles; and that in monasteries in their common conversation, they call one another, Father. It is to be cleared thus. It is one thing to be father or master by nature, another by sufferance. Thus when we call any man our father, we do it to show respect to his age, not as regarding him as the author of our being. We also call men 'Master,' from resemblance to a real master; and, not to use tedious repetition, as the One God and One Son, who are by nature, do not preclude us from calling others gods and sons by adoption, so the One Father and One Master, do not preclude us from speaking of other fathers and masters by an abuse of the terms. <sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea]

**23:13** The scribes and Pharisees, possessing the knowledge of the law and the prophets, know that Christ is the Son of God, they are not unaware that he was born of a virgin; but while they seek only to pressurize the people they rule, they do not themselves enter the kingdom of heaven, and do not allow entry to those who can. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]



**23:14** For everyone is worthy of vengeance who does any evil thing; but he that is deriving even the reason for so doing from godliness, and is using this cloke for his wickedness, is justly liable to a far more grievous punishment. And wherefore did He not depose them? Because the time suffered it not as yet. So therefore He lets them alone for a time, but by His sayings, He secures that the people be not deceived, lest, through the dignity of those men, they be drawn on to the same emulation. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 73.1]

**23:15** Here He lays to their charge two things; one, that they are unprofitable for the salvation of the many, and need much toil in order to win over even one; another, that they were remiss in the preservation of him whom they had gained, or rather

that they were not only careless, but even traitors, by their wickedness in their life corrupting him, and making him worse. For when the disciple sees his teachers to be such as these, he becomes worse than they. For he stops not at his teacher's wickedness; but as when his teacher is virtuous, he imitates him, so when he is bad, he even goes beyond him, by reason of our proneness to what is evil. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 73.1]

**23:17-19** The Temple and the Altar is Christ Himself; gold, the gift, are the sacrifices of praise and the prayers we offer on the altar of Christ by the very hand of Christ. It is not these offerings that sanctify him; he himself sanctifies the offerings. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospels, Q.34]

## MATTHEW 24

### Prediction of the Destruction of the Temple (Matt 24:1-2 Mark 13:1-2 Luke 21:5-6)

<sup>1</sup> And <sup>a</sup>Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple. <sup>2</sup> And Jesus said unto them, *See ye not all these things? verily I say unto you,* <sup>b</sup>*There shall not be left here one stone upon another, that shall not be thrown down.*

### Signs before the End (Matt 24:3-8 Mark 13:3-8 Luke 21:7-11)

<sup>3</sup> And as he sat upon the mount of Olives, the disciples came unto him privately, saying, <sup>c</sup>Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world? <sup>4</sup> And Jesus answered and said unto them, <sup>d</sup>*Take heed that no man deceive you.* <sup>5</sup> For <sup>e</sup>*many shall come in my name, saying, I am Christ; and shall deceive many.* <sup>6</sup> And <sup>f</sup>*ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.* <sup>7</sup> For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. <sup>8</sup> *All these *are* the beginning of sorrows.*

### The Coming Fate and Persecution of the Disciples (Matt 24:9-14; 10:17-25 Mark 13:9-13 Luke 6:40; 12:11-12; 21:12-19 John 13:16)

<sup>9</sup> Then <sup>g</sup>*shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.* <sup>10</sup> And then shall many <sup>h</sup>*be offended, and shall betray one another, and shall hate one another.* <sup>11</sup> And <sup>i</sup>*many false prophets shall rise, and <sup>j</sup>shall deceive many.* <sup>12</sup> And because iniquity shall abound, the love of many shall wax cold. <sup>13</sup> But <sup>k</sup>*he that shall endure unto the end, the same shall be saved.* <sup>14</sup> And this gospel of the kingdom <sup>l</sup>*shall be preached in all the world for a witness unto all nations; and then shall the end come.*

### The Desolating Sacrilege (Matt 24:15-22 Mark 13:14-20 Luke 21:20-24)

<sup>15</sup> When ye therefore shall see the ABOMINATION OF DESOLATION, spoken of by <sup>m</sup>Daniel the prophet, stand in the holy place, <sup>n</sup>*(whoso readeth, let him understand:)* <sup>16</sup> Then let them which be in Judaea flee into the mountains: <sup>17</sup> Let him which is on the housetop not come down to take any thing out of his house: <sup>18</sup> Neither let him which is in the field return back to take his clothes. <sup>19</sup> And woe unto them that are with child, and to them that give suck in those days! <sup>20</sup> But pray ye that your flight be not in the winter, neither on the sabbath day: <sup>21</sup> For <sup>o</sup>*then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.* <sup>22</sup> And except those days should be shortened, there should no flesh be saved: <sup>p</sup>*but for the elect's sake those days shall be shortened.*

### False Christs and False Prophets (Matt 24:23-28 Mark 13:21-23 Luke 17:23-24, 37)

<sup>23</sup> Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not. <sup>24</sup> For <sup>q</sup>*there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, <sup>r</sup>if *it were* possible, they shall deceive the very elect.* <sup>25</sup> Behold, I have told you before. <sup>26</sup> Wherefore if they shall say unto you, Behold, *he is* in the desert; go not forth: behold, he is in the secret chambers; believe *it* not. <sup>27</sup> For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. <sup>28</sup> For <sup>s</sup>*wheresoever the carcase is, there will the eagles be gathered together.*

### The Coming of the Son of Man



**(Matt 24:29-31 Mark 13:24-27 Luke 21:25-28)**

<sup>29</sup> Immediately <sup>a</sup>after the tribulation of those days <sup>b</sup>shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: <sup>30</sup> And <sup>x</sup>then shall appear the sign of the Son of man in heaven: and <sup>y</sup>then shall all the tribes of the earth mourn, <sup>z</sup>and they shall see the Son of man coming in the clouds of heaven with power and great glory. <sup>31</sup> And <sup>y</sup>he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

**The Time of the Coming, the Parable of the Fig Tree**

**(Matt 24:32-36 Mark 13:28-32 Luke 21:29-33)**

<sup>32</sup> Now learn <sup>a</sup>a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: <sup>33</sup> So likewise ye, when ye shall see all these things, know that <sup>a</sup>it is near, *even* at the doors. <sup>34</sup> Verily I say unto you, <sup>b</sup>This generation shall not pass, till all these things be fulfilled. <sup>35</sup> Heaven <sup>c</sup>and earth shall pass away, but my words shall not pass away. <sup>36</sup> But <sup>e</sup>of that day and hour knoweth no *man*, no, not the angels of heaven, <sup>d</sup>but my Father only.

**The Parable of the Flood and Exhortation to Watchfulness**

**(Matt 24:37-44 Mark 13:35 Luke 17:26-36; 12:39-40)**

<sup>37</sup> But as the days of Noe *were*, so shall also the coming of the Son of man be. <sup>38</sup> For <sup>f</sup>as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, <sup>39</sup> And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. <sup>40</sup> Then shall two be in the field; the one shall be taken, and the other left. <sup>41</sup> Two *women shall be grinding at the mill; the one shall be taken, and the other left.*

**Conclusion. "Take Heed, Watch!"**

**(Matt 24:42-44; 25:13-15 Mark 13:33-37 Luke 19:12-13; 12:40)**

<sup>42</sup> Watch therefore: for ye know not what hour your Lord doth come. <sup>43</sup> But <sup>g</sup>know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. <sup>44</sup> Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

**The Parable of the Good Servant and the Wicked Servant**

**(Matt 24:45-51 Luke 12:41-46)**

<sup>45</sup> <sup>h</sup>Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? <sup>46</sup> <sup>i</sup>Blessed *is* that servant, whom his lord when he cometh shall find so doing. <sup>47</sup> Verily I say unto you, That he shall make him ruler over all his goods. <sup>48</sup> But and if that evil servant shall say in his heart, My lord delayeth his coming; <sup>49</sup> And shall begin to smite *his* fellowservants, and to eat and drink with the drunken; <sup>50</sup> The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, <sup>51</sup> And shall cut him asunder, and appoint *him* <sup>j</sup>his portion with the hypocrites: there shall be weeping and gnashing of teeth.

|               |                 |                |                 |                  |                 |                |
|---------------|-----------------|----------------|-----------------|------------------|-----------------|----------------|
| 1 a Mar 13:1  | 5 e Jer 14:14   | 11 i 1 Tim 4:1 | Dan 12:1        | 29 t Rev 6:12    | Mat 16:28       | Luk 17:26      |
| Luk 21:5      | Jer 23:21       | j Jud 1:4      | Dan 9:26        | Act 2:20         | 35 c Rev 6:14   | Gen 7:1        |
| 2 b Luk 19:44 | Joh 5:43        | 1 Joh 2:18     | Isa 66:15-16    | Eze 32:7         | 2 Pet 3:7-12    | Gen 6:3        |
| Mic 3:12      | Act 5:36-37     | 2 Pet 2:1      | Isa 65:12-15    | Isa 13:10        | Heb 1:11        | 43 g 1 The 5:6 |
| Dan 9:26      | 6 f Zec 14:13   | 2 Cor 11:13    | Psa 69:22-28    | u Dan 7:11       | Mat 5:18        | Rev 3:3        |
| Jer 26:18     | Hag 2:22        | Act 20:29      | 22 p Isa 65:8-9 | 30 v Rev 1:7     | Jer 31:35       | Rev 16:15      |
| Jer 5:10      | Isa 19:2        | 13 k Heb 3:6   | Zec 14:2-3      | w Zec 12:12      | Isa 51:6        | 45 h Heb 3:5   |
| 1 Kin 9:7     | 9 g Act 4:2-3   | 14 l Rom 10:18 | 24 q 1 Pet 1:5  | x Mar 13:4       | Isa 34:4        | 1 Cor 4:2      |
| 3 c 1 The 5:1 | Act 7:59        | Col 1:6        | 2 Tim 2:19      | Dan 7:13         | Psa 102:26-27   | 46 i Mat 25:34 |
| 4 d 1 Joh 4:1 | Act 12:1        | Col 1:23       | Rom 8:28        | 31 y 1 Cor 15:52 | 36 d Zec 14:7   | 1 Tim 4:7-8    |
| 2 The 2:3     | 1 Pet 4:12      | 15 m Dan 9:23  | r Rev 13:13     | 1 The 4:16       | e 2 Pet 3:10    | Rev 16:15      |
| Col 2:18      | Rev 2:10,13     | n Dan 12:11    | 2 The 2:9       | 32 z Luk 21:29   | 1 The 5:2       | 51 j Psa 11:6  |
| Col 2:8       | 10 h 2 Tim 4:10 | Dan 9:27       | Deu 13:1        | 33 a Jam 5:9     | Act 1:7         | Mat 25:30      |
| Eph 5:6       | 2 Tim 1:15      | 21 o Joe 2:2   | 28 s Job 39:30  | 34 b Mat 23:36   | 38 f 1 Pet 3:20 | Luk 12:46      |

**24:2** The historical sense is clear, that in the forty-second year after the Lord's passion, the city and temple were overthrown under the Roman Emperors Vespasian and Titus. <sup>13</sup>[Rabanus Maurus (780-856AD), Catena Aurea]

**24:3** Jesus stops on the Mount of Olives where the true light of knowledge is lit, and disciples secretly approach him, eager to know the mysteries, and to have the revelation of the future, and they ask three questions: When will Jerusalem be destroyed, when will Christ come, when will the end of the world come? <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**24:4-5** One of them of whom He speaks was Simon of Samaria, of whom we read in the Acts of the Apostles, that he gave himself out to be the great Power, leaving these things written in his works among others, I am the Word of God, I am the Almighty, I am all things of God. The Apostle John also in his Epistle, "Ye have heard that Antichrist shall come; even now there are many Antichrists." (1 Jn. 2:18) <sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea]

**24:9-13** He foretells the evils that will occur, strengthening His disciples by speaking of these things beforehand. It is often the unexpected that strikes terror and disarray, so He mitigates their fear



beforehand by speaking in advance of the terrible events that will be: the spite, the enmity, the snares, and the false prophets who are the forerunners of the Antichrist, deceiving many who will then hurl themselves headlong into every type of iniquity. Because of the burgeoning of iniquity stemming from the deceit of the Antichrist, men will become so savage that not even towards those closest to them will they preserve the milk of human kindness, but will betray each other. But he that endures patiently until the end, steadfastly withstanding and not giving in to the assaults brought upon him, he it is who will be saved as the proven and tested soldier.<sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**24:14 gospel of the kingdom shall be preached in all the world... the end will come.** When it will come after that is uncertain for us. But we certainly ought to have no doubt that it will not come before that. If, then, the servants of God undertook this labor so that they roamed the world and gathered as best they could what remained of the nations where the gospel was not yet preached, we could from this observe to some extent how far the present time is from the end of the world. If because of some inaccessible and inhospitable places it does not seem possible for the servants of God to roam the whole world and to provide reliable reports about the many great nations that are still without the gospel of Christ, still less do I think that we can grasp from the Scriptures how much time there will be before the end, since we read in them, No one can know the times that the Father has established by his own authority (Acts 1:7). Hence, if we already had absolutely certain reports that the gospel was being preached in all nations, we still could not say how much time remained before the end, but we would be correct to say that it is now coming closer and closer.<sup>85</sup>[Augustine of Hippo (354-430AD), Letter 197.4]

**24:15-22 abomination of desolation... those days should be shortened.** But in coming to this point, Matthew writes this way, *Therefore, when you see the abomination of desolation, which was predicted by Daniel the prophet, standing in the holy place, let the reader understand. Then those who are in Judea should flee to the mountains, and he who is on the roof should not come down to take something from his house. And one is in the field should not return to take a coat. But woe to those who are pregnant and nursing in those days* (Matt. 24:15-19), and so on. But Mark puts it this way, *But when you see the abomination of desolation standing where it ought not to be, let the reader understand. Then let those who are in Judea flee to the mountains, and him who is on the roof not come down to the house and enter to take something from his house. And let him who is in the field not return to take his cloak. But woe to those who are pregnant or nursing in those days* (Mark 13:14-17), and so on. But in order to show that the abomination of desolation, which was predicted by Daniel, came about when Jerusalem was stormed, Luke mentions in the same passage the words of the Lord, *But when you see Jerusalem surrounded by an army, know that its desolation has then drawn near* (Luke 21:20). It is clear, there fore, that the abomination of desolation, of which those two evangelists spoke, was at that time established

there. Then this evangelist likewise continues, *Then let those who are in Judea flee to the mountains* (Luke 21:21). And instead of what the others said, *And let him who is on the roof not come down to the house and enter to take something from his house* (Matt. 24:17), he says, *And let those who are in its midst leave* (Luke 21:21), in order to show that those words quoted by the other evangelists commanded haste in flight. And instead of what they had, *And let him who is in the field not return to take his garment* (Matt. 24:18), Luke says more clearly, *And let those who are in the surrounding regions should not enter it because these are days of punishment, in order that all the things that have been written may be fulfilled* (Luke 21:21-22). Then he continues in similar fashion in order to make it very clear that this passage of the gospel is about this one event of all three, *But woe to those who are pregnant and nursing in those days* (Luke 21:23), and the other things that pertain to this, which I have already mentioned above. Luke, then, makes it clear that what might have been uncertain, namely, the statement about the abomination of desolation and the statement about the shortening of days for the sake of the elect, refers not to the end of the world but to the storming of Jerusalem. For, though he himself did not speak of those events, he nonetheless said more clearly other things concerning this by which he showed that these referred to it. For we ought not to have any doubt that, when Jerusalem was destroyed, there were in that people God's chosen ones who came to believe from the circumcision or were going to come to believe, people chosen before the creation of the world, for whose sake those days were shortened so that the evils might be more tolerable. For it seems to me that some people did better in understanding that those evils were themselves signified by the term days, just as other passages of the divine Scripture speak of evil days. (Cf. Ps. 41:2; 49:6; Eph. 5:16. 21) For days themselves are not evil, but the things that happen on them. They are said to be shortened, then, in the sense that, because God granted people endurance, they felt them less, and in that way evils that were lengthy became short. But whether that shortening of the days should be understood in this way either because they were reduced to a few or because they were shortened by a quicker revolution of the sun—for there are some who also have this idea, namely, that it was said that the days would be shorter just as the day was longer when Joshua the son of Nun prayed (Jos. 10:12-14.22)—Luke the evangelist nonetheless taught that this shortening of the days and the abomination of desolation pertain to the destruction of Jerusalem. Luke did not mention these two events himself, though Matthew and Mark did, but along with them he said more clearly other things concerning the same topic that they expressed more obscurely. For Josephus who wrote the history of the Jews, says that such evils befell that people at that time that they scarcely seemed credible. (Flavius Josephus, The War of the Jews 6.3.3) Hence, it was not said without reason that there had not been such tribulation from the beginning of creation and that there would not be afterwards.<sup>86</sup>[Augustine of Hippo (354-430AD), Letter 199.29-30]



**24:23 Lo, here is Christ, or there; believe it not.**

At the time of the captivity of the Jews there was no shortage of chiefs who professed to pass for Christ. The proof is that during the siege of Jerusalem by the Romans, there were three factions in this city alone. Be that as it may, it is better to apply these words to the end of the world. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**24:24-25** This can be understood in three different ways, and can be applied either at the time of the siege of Jerusalem by the Romans, at the end of the world, or at the struggle of the heretics against the Church, and a sort of anti-christs who, under the guise of a false knowledge, seek to overthrow Christ. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**24:26** If you are assured that Christ is in the wilderness of the doctrines of paganism and philosophy, or of the intimate teachings of the heretics who boast of possessing the secrets of God, do not go out, do not believe it, that is to say, (as in times of persecution and anguish, false prophets find greater facilities to seduce the spirits,) if anyone presents himself in the name of Christ, do not lend immediate faith to his words. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**24:29** *For, when the sun is darkened, and the moon does not give its light, and the stars fall from heaven, and the powers of the heavens are thrown into confusion* (Matt. 24:29; Mark 13:24-25), as this passage is expressed by the other two evangelists, the Church will not be seen. At that time, when the wicked persecutors rage beyond all limit and without any fear, as if the happiness of the world were smiling upon them, they say, Peace and security (1 Thess. 5:3), stars will fall from the heavens, and the powers of the heavens will be thrown into confusion, because many who seemed to be resplendent with grace will yield to the persecutors and fall, and some very firm believers will be thrown into confusion. For this reason, however, in the Gospels of Matthew and Mark it is said that this will occur after the tribulation of those days (Matt. 24:29; Mark 13:24-25), not because these things will happen after that whole persecution has passed, but because tribulation will come first so that the apostasy of some may follow, and because it will happen in that way through all those days. And for this reason it will happen after the tribulation of those days, but it will still happen in those same days. The statement in Luke, and on

earth the affliction of the nations (Luke 21:25), meant for us to understand the nations which do not belong to the offspring of Abraham, in whom all the nations will be blessed, (Gen. 22:18; 26:4) but the nations that will stand on the left when all the nations will be gathered before the judge of the living and the dead. (Matt. 25:33.32; Acts 10:42) For both groups will be found in all the nations, the one that persecutes, the other that suffers persecution, the one that says, Peace and security (1 Thess. 5:3), the other in which the sun will be darkened and the moon will not give its light, from which the stars will fall, and in which the powers of the heavens will be thrown into confusion. (Mt 24:29; Mk 13:24-25. 40) <sup>88</sup>[Augustine of Hippo (354-430AD), Letter 199.39-40]

**24:30** *And then they will see the Son of Man coming on a cloud with great power and majesty* (Luke 21:27; Matt. 24:30; Mark 13:26). I see that this can be interpreted in two ways. In one way it will be understood of the Church coming, as it were, on the cloud, just as even now it does not cease to come in accordance with the words, *Now you will see that Son of Man sitting at the right hand of power and coming on the clouds of the sky, but then with great power and majesty* (Matt. 26:64), because his greater power and majesty will be seen by the saints to whom he will give great courage so that they are not overcome by such a great persecution. Or in another way it will be understood of his body, in which he sits at the right hand of the Father, in which he also died, rose, and ascended into heaven, (Rom. 8:34; Mark 16:19; Col. 3:1) in accordance with what we read in the Acts of the Apostles, When he had said this, a cloud carried him off, and he was taken up from them. And because the angels also said there, He will come as you saw him going into heaven (Acts 1:9,11), it is right to believe that he will not only come in the same body but also on a cloud, because he will come just as he went away, and a cloud received him as he went away. But it is difficult to judge which of these two it is better to choose. The more obvious sense, of course, is that, when someone hears or reads. And then they will see the Son of Man coming on a cloud with great power and majesty (Luke 21:27), he will interpret this precisely as his coming not through the Church but by himself, when he comes to judge the living and the dead. (2 Tim. 4:1) <sup>88</sup>[Augustine of Hippo (354-430AD), Letter 199.40-42]

## MATTHEW 25

### The Parable of the Ten Virgins (Matt 25:1-13)

<sup>1</sup> Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the <sup>a</sup>bridegroom. <sup>2</sup> And <sup>b</sup>five of them were wise, and five *were* foolish. <sup>3</sup> They that *were* foolish took their lamps, and took <sup>c</sup>no oil with them: <sup>4</sup> But the wise took oil in their vessels with their lamps. <sup>5</sup> While the bridegroom tarried, they <sup>d</sup>all slumbered and slept. <sup>6</sup> And at midnight <sup>e</sup>there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. <sup>7</sup> Then all those virgins arose, and <sup>f</sup>trimmed their lamps. <sup>8</sup> And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. <sup>9</sup> But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. <sup>10</sup> And while they went to buy, the bridegroom came; and they that were ready went in with



him to the marriage: and the <sup>s</sup>door was shut. <sup>11</sup> Afterward came also the other virgins, saying, <sup>b</sup>Lord, Lord, open to us. <sup>12</sup> But he answered and said, Verily I say unto you, <sup>i</sup>I know you not.

**"Take Heed, Watch!"**

**(Matt 25:13-15; 24:42 Mark 13:33-37 Luke 19:12-13; 12:40)**

<sup>13</sup> <sup>j</sup>Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

**The Parable of the Talents**

**(Matt 25:14-30 Mark 13:34 Luke 19:11-27)**

<sup>14</sup> For <sup>l</sup>the kingdom of heaven is as <sup>k</sup>a man travelling into a far country, <sup>who</sup> called his own servants, and delivered unto them his goods. <sup>15</sup> And unto one he gave five talents, to another two, and to another one; <sup>m</sup>to every man according to his several ability; and straightway took his journey. <sup>16</sup> Then he that had received the five talents went and <sup>n</sup>traded with the same, and made *them* other five talents. <sup>17</sup> And likewise he that *had received* two, he also gained other two. <sup>18</sup> But he that had received one went and digged in the earth, and hid <sup>o</sup>his lord's money. <sup>19</sup> After a long time the lord of those servants cometh, and reckoneth with them. <sup>20</sup> And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. <sup>21</sup> His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, <sup>q</sup>I will make thee ruler over many things: enter thou into <sup>p</sup>the joy of thy lord. <sup>22</sup> He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. <sup>23</sup> His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. <sup>24</sup> Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: <sup>25</sup> And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. <sup>26</sup> His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: <sup>27</sup> Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. <sup>28</sup> Take therefore the talent from him, and give *it* unto him which hath ten talents. <sup>29</sup> For <sup>r</sup>unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. <sup>30</sup> And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

**The Last Judgment**

**(Matt 25:31-46 John 5:29)**

<sup>31</sup> When <sup>s</sup>the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: <sup>32</sup> And <sup>u</sup>before him shall be gathered all nations: and <sup>he</sup> shall separate them one from another, as a shepherd divideth *his* sheep from the goats: <sup>33</sup> And he shall set the sheep on his right hand, but the goats on the left. <sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, <sup>xv</sup>inherit the kingdom <sup>w</sup>prepared for you from the foundation of the world: <sup>35</sup> For <sup>y</sup>I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: <sup>36</sup> <sup>z</sup>Naked, and ye clothed me: I was sick, and ye visited me: <sup>a</sup>I was in prison, and ye came unto me. <sup>37</sup> Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? <sup>38</sup> When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? <sup>39</sup> Or when saw we thee sick, or in prison, and came unto thee? <sup>40</sup> And the King shall answer and say unto them, Verily I say unto you, <sup>b</sup>Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. <sup>41</sup> Then shall he say also unto them on the left hand, <sup>c</sup>Depart from me, ye cursed, into <sup>d</sup>everlasting fire, prepared for <sup>e</sup>the devil and his angels: <sup>42</sup> For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: <sup>43</sup> I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. <sup>44</sup> Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? <sup>45</sup> Then shall he answer them, saying, Verily I say unto you, <sup>f</sup>Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. <sup>46</sup> And <sup>h</sup>these shall go away into everlasting punishment: but the righteous into <sup>i</sup>life eternal.

|                |                |                |                |                |                |                |
|----------------|----------------|----------------|----------------|----------------|----------------|----------------|
| 1 a Joh 3:29   | Luk 13:25      | 14 k Mat 21:33 | Rev 3:21       | 2 The 1:7      | Psa 1:5        | Luk 12:32      |
| Eph 5:29       | Psa 50:3-6     | 1 Luk 19:12    | Rev 2:26-29    | 1 The 4:16     | u Rev 20:12    | 35 y 3 Joh 1:5 |
| Rev 19:7       | 7 f Luk 12:35  | 15 m Rom 12:6  | Rev 2:10       | Phi 2:9-10     | 2 Cor 5:10     | Heb 13:2       |
| Rev 21:2,9     | 10 g Luk 13:25 | 1 Cor 12:7     | Luk 22:29      | Act 17:31      | Rom 14:10      | Jam 1:27       |
| 2 b Mat 13:47  | 11 h Mat 7:21  | Eph 4:11       | Luk 12:44      | Act 3:21       | 34 v 1 Pet 3:9 | 2 Tim 1:16     |
| Mat 22:10      | 12 i Joh 9:31  | 16 n Pro 3:14  | Mat 24:47      | Act 1:11       | Rev 21:7       | Eze 18:7       |
| 3 c 2 Tim 3:5  | Hab 1:13       | 1 Pet 4:10     | 29 r 2 Cor 6:1 | Zec 14:5       | w 1 Cor 2:9    | Isa 58:7       |
| 5 d SS 5:2     | Psa 5:5        | 18 o Phi 2:21  | 1 Cor 15:10    | 32 t Eze 34:17 | Heb 11:16      | 36 z Jam 2:15  |
| Mat 26:40,43   | 13 j Mat 24:42 | 21 p 1 Pet 1:8 | Joh 15:2       | Mal 3:18       | x 1 Pet 1:4,9  | a 2 Tim 1:16   |
| Rom 13:11      | Mar 13:33      | 2 Tim 2:12     | Luk 8:18       | Mat 3:12       | Eph 5:5        | 40 b Heb 6:10  |
| Eph 5:14       | 1 Cor 16:13    | Heb 12:2       | 31 s Rev 1:7   | Mat 13:49      | Gal 5:21       | Pro 19:17      |
| 1 The 5:6      | 1 Pet 5:8      | Act 2:28       | Jud 1:14       | Eze 20:38      | 1 Cor 6:9      | Pro 14:31      |
| 6 e 1 The 4:16 | Rev 16:15      | q Rev 21:7     | Heb 9:28       | Psa 50:3-5     | Rom 8:17       | 41 c Psa 6:8   |



|             |              |               |           |            |
|-------------|--------------|---------------|-----------|------------|
| d Mat 13:40 | 45 f Act 9:5 | Pro 14:31     | Rev 20:10 | Joh 5:29   |
| e 2 Pet 2:4 | Zec 2:8      | 46 g Rev 3:21 | Rev 14:11 | Dan 12:2   |
| Jud 1:6     | Pro 17:5     | h Rev 20:15   | Rom 2:7   | i Rev 7:15 |

**25:1-13** This parable of the ten foolish and the ten wise virgins, some interpret literally of virgins, of whom there are according to the Apostle some who are virgins both in body and in thought, others who have preserved indeed their bodies virgin, but have not the other deeds of virgins, or have only been preserved by the guardianship of parents, but have wedded in their hearts. But from what has gone before, I think the meaning to be different, and that the parable has reference not to virgins only, but to the whole human race. <sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea]

**25:1 lamps.** These lamps lighted, be good works, namely of mercy, and the laudable conversation which shineth before men. <sup>11</sup>[Augustine of Hippo (354-430AD), Letter 120.33]

**25:8** Oil means the brightness of glory; the vases are our hearts, in which we carry all our thoughts. The wise virgins thus have oil in their vessels, since they retain in their consciences all the brilliance of glory, as Paul testifies: "What makes our glory is the testimony of our conscience. (2 Cor. 1:12) But foolish virgins do not carry oil, because they do not place their glory in the testimony of their conscience, because they ask it to the praise of others. Note: all have lamps, but all have no oil. It is because the reprobates often produce good deeds like the elect, but only those who seek to derive from their external actions an interior glory meet the Bridegroom with oil. It is in the same sense that the psalmist declares, speaking of the holy Church of the elect: "All the glory of the king's daughter comes to him from within" (Ps. 45:15) <sup>42</sup>[Gregory the Great (540-604AD), Homilies on the Gospels 12.1]

**25:29** A crowd of men naturally wise, and gifted with a spirit above the ordinary, if they come by their

negligence and their indolence to spoil the good of nature, in comparison with that, which although heavier, has by doing his work for what he lacked, lose the good of nature, and see the others receive the reward which was destined for them. We can still give this verse the following meaning: he who has faith and a good will in the Lord, if as a man he lacks something on the side of works, this something will be given to him by a judge full of kindness. But he who does not have faith will lose even the virtues he seemed to possess naturally. And it is right with this saying: "Even what he seems to have will be taken away from him." For all that is done without faith in Jesus Christ, should not be imputed to him who has misused his talent, but to him who gives the good of nature even to the wicked servant. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**25:31-33** Since the first coming of the Lord was not with glory but with dishonor and indignity, He says, "When He shall come in His glory." For at the second coming He will come with glory, escorted by angels. First He will divide the saints from the sinners, delivering them from tribulations, and set them on His right, and then speak to them. He calls the saints "sheep" on account of their gentleness, and because they yield fruit and useful things for us, as do sheep, providing wool, which is divine and spiritual protection, and milk, which is the sustenance that is needed. The goats are the sinners, for they walk along the precipices and are unruly and fruitless. <sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**25:34 prepared for you.** In all of this it is necessary to take into account the foresight of God for whom the future is already accomplished. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

## MATTHEW 26

### Jesus' Death is Premeditated

(Matt 26:1-5 Mark 14:1-2 Luke 22:1-2)

<sup>1</sup> And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, <sup>2</sup> **<sup>a</sup>Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.** <sup>3</sup> Then <sup>b</sup>assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, <sup>4</sup> And consulted that they might take Jesus by subtilty, and kill *him*. <sup>5</sup> But they said, Not on the feast *day*, lest there be an uproar among the people.

### The Anointing in Bethany

(Matt 26:6-13 Mark 14:3-9 Luke 7:36-50 John 12:1-8)

<sup>6</sup> Now <sup>c</sup>when Jesus was <sup>d</sup>in Bethany, in the house of Simon the leper, <sup>7</sup> There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*. <sup>8</sup> But <sup>e</sup>when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste? <sup>9</sup> For this ointment might have been sold for much, and given to the poor. <sup>10</sup> When Jesus understood *it*, he said unto them, **<sup>f</sup>Why trouble ye the woman? for she hath wrought a good work upon me.** <sup>11</sup> **<sup>g</sup>For <sup>f</sup>ye have the poor always with you; but <sup>g</sup>me ye have not always.** <sup>12</sup> For in that she hath poured this ointment on my body, she did *it* for my burial. <sup>13</sup> Verily I say unto you, <sup>h</sup>Whosoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

### The Betrayal by Judas

(Matt 26:14-16 Mark 14:10-11 Luke 22:3-6)



<sup>14</sup> Then one of the twelve, called Judas Iscariot, went unto the chief priests, <sup>15</sup> And said *unto them*, <sup>k</sup>What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. <sup>16</sup> And from that time he sought opportunity to betray him.

**Preparation for the Passover**  
(Matt 26:17-20 Mark 14:12-17 Luke 22:7-14)

<sup>17</sup> Now <sup>l</sup>the first day of the *feast of unleavened bread* the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? <sup>18</sup> And he said, *Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.* <sup>19</sup> And the disciples did as Jesus had appointed them; and they made ready the passover. <sup>20</sup> Now when the even was come, he sat down with the twelve.

**Jesus Foretells His Betrayal**  
(Matt 26:21-25 Mark 14:18-21 Luke 22:21-23 John 13:21-30)

<sup>21</sup> And as they did eat, he said, *Verily I say unto you, that one of you shall betray me.* <sup>22</sup> And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? <sup>23</sup> And he answered and said, *He <sup>m</sup>that dippeth *his* hand with me in the dish, the same shall betray me.* <sup>24</sup> *The Son of man goeth <sup>o</sup>as it is written of him: but <sup>p</sup>woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.* <sup>25</sup> Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, *Thou hast said.*

**The Last Supper**  
(Matt 26:26-29 Mark 14:22-25 Luke 22:15-20)

<sup>26</sup> And as they were eating, <sup>q</sup>Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, *Take, eat; <sup>p</sup>this is my body.* <sup>27</sup> And he took the cup, and gave thanks, and gave *it* to them, saying, *Drink ye all of it; <sup>28</sup> For <sup>t</sup>this is my blood <sup>o</sup>of the new testament, which is shed <sup>u</sup>for many for the remission of sins.* <sup>29</sup> *But I say unto you, I will not drink henceforth of this fruit of the vine, <sup>u</sup>until that day when I drink it new with you in my Father's kingdom.*

**Peter's Denial Predicted**  
(Matt 26:30-35 Mark 14:26-31 Luke 22:31-34 John 13:36-38)

<sup>30</sup> And <sup>v</sup>when they had sung an hymn, they went out into the mount of Olives. <sup>31</sup> Then saith Jesus unto them, *<sup>y</sup>All ye shall <sup>o</sup>be offended because of me this night: for it is written, I WILL SMITE THE SHEPHERD, AND THE SHEEP OF <sup>w</sup>THE FLOCK SHALL BE SCATTERED ABROAD.* <sup>32</sup> But after I am risen again, *<sup>i</sup>I will go before you into Galilee.* <sup>33</sup> Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended. <sup>34</sup> Jesus said unto him, *<sup>a</sup>Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.* <sup>35</sup> Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

**Jesus in Gethsemane**  
(Matt 26:36-46 Mark 14:32-42 Luke 22:39-46 John 18:1, 12:27)

<sup>36</sup> Then <sup>b</sup>cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, *Sit ye here, while I go and pray yonder.* <sup>37</sup> And he took with him Peter and <sup>c</sup>the two sons of Zebedee, and began to be sorrowful and very heavy. <sup>38</sup> Then saith he unto them, *<sup>e</sup>My soul is exceeding sorrowful, even unto death: tarry ye here, and <sup>d</sup>watch with me.* <sup>39</sup> And he went a little farther, and fell on his face, and <sup>p</sup>prayed, saying, <sup>h</sup>*O my Father, if it be possible, <sup>l</sup>let this cup pass from me: nevertheless <sup>f</sup>not as I will, but as thou wilt.* <sup>40</sup> And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, *What, could ye not watch with me one hour? <sup>j</sup>Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.* <sup>42</sup> He went away again the second time, and prayed, saying, *O my Father, if this cup may not pass away from me, except I drink it, thy will be done.* <sup>43</sup> And he came and found them asleep again: for their eyes were heavy. <sup>44</sup> And he left them, and went away again, and prayed the third time, saying the same words. <sup>45</sup> Then cometh he to his disciples, and saith unto them, *Sleep on now, and take <sup>y</sup>our rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.* <sup>46</sup> *Rise, let us be going: behold, he is at hand that doth betray me.*

**Jesus Arrested**  
(Matt 26:47-56 Mark 14:43-52 Luke 22:47-53 John 18:2-12)

<sup>47</sup> And <sup>k</sup>while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. <sup>48</sup> Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. <sup>49</sup> And forthwith he came to Jesus, and said, Hail, master; <sup>l</sup>and kissed him. <sup>50</sup> And Jesus said unto him, <sup>m</sup>*Friend, wherefore art thou come?* Then came they, and laid hands on Jesus, and took him. <sup>51</sup> And, behold, <sup>n</sup>one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. <sup>52</sup> Then said Jesus unto him, <sup>o</sup>*Put up again thy sword into his place: <sup>p</sup>for all they that take the sword shall perish with the sword.* <sup>53</sup> *Thinkest thou that I cannot now pray to my Father, and he shall presently give me <sup>q</sup>more than twelve legions of angels?* <sup>54</sup> *But how then shall <sup>r</sup>the scriptures be fulfilled, that thus it must be?* <sup>55</sup> In that same hour said Jesus to the multitudes, *Are ye come out as against a thief with swords and staves*



for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. <sup>56</sup> But all this was done, that the 'scriptures of the prophets might be fulfilled. Then <sup>a</sup>all the disciples forsook him, and fled.

#### Jesus before the Sanhedrin

(Matt 26:57-68 Mark 14:53-65 Luke 22:54-71 John 18:13-24)

<sup>57</sup> And <sup>u</sup>they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled. <sup>58</sup> But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. <sup>59</sup> Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; <sup>60</sup> But found none: yea, though <sup>v</sup>many false witnesses came, *yet* found they none. At the last came <sup>w</sup>two false witnesses, <sup>61</sup> And said, This *fellow* said, <sup>x</sup>I am able to destroy the temple of God, and to build it in three days. <sup>62</sup> And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee? <sup>63</sup> But <sup>y</sup>Jesus held his peace. And the high priest answered and said unto him, <sup>z</sup>I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. <sup>64</sup> Jesus saith unto him, **Thou hast said: nevertheless I say unto you, <sup>b</sup>Hereafter shall ye see THE SON OF MAN <sup>a</sup>SITTING ON THE RIGHT HAND OF POWER, AND COMING IN THE CLOUDS OF HEAVEN.** <sup>65</sup> Then the high priest <sup>c</sup>rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. <sup>66</sup> What think ye? They answered and said, <sup>d</sup>He is guilty of death. <sup>67</sup> Then <sup>i</sup>did they spit in his face, and buffeted him; and <sup>e</sup>others smote *him* with the palms of their hands, <sup>68</sup> Saying, <sup>g</sup>Prophecy unto us, thou Christ, Who is he that smote thee?

#### Peter's Denial

(Matt 26:69-75 Mark 14:66-72 Luke 22:56-62 John 18:25-27)

<sup>69</sup> Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. <sup>70</sup> But he denied before *them* all, saying, I know not what thou sayest. <sup>71</sup> And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth. <sup>72</sup> And again he denied with an oath, I do not know the man. <sup>73</sup> And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee. <sup>74</sup> Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew. <sup>75</sup> And Peter remembered the word of Jesus, which said unto him, **Before the cock crow, thou shalt deny me thrice.** And he went out, and <sup>h</sup>wept bitterly.

|                |                  |                |                |                  |                  |                |
|----------------|------------------|----------------|----------------|------------------|------------------|----------------|
| 2 a Mar 14:1   | Luk 22:3         | Rom 5:15       | Job 6:2-4      | Mar 14:43        | Mat 27:40        | Joh 19:7       |
| Luk 22:1       | Joh 13:2         | s Jer 31:31    | 39 f Phi 2:8   | 49 l 2 Sam 20:9  | 63 y Isa 53:7    | Lev 24:16      |
| Joh 13:1       | j Mat 10:4       | t Heb 9:14-22  | Rom 15:3       | 50 m Psal 55:13  | Mat 27:12        | 67 e Luk 22:63 |
| 3 b Act 4:25   | 15 k Zec 11:12   | Luk 22:20      | Joh 6:38       | Psa 41:9         | z Lev 5:1        | Mic 5:1        |
| Joh 11:47      | Mat 27:3         | Mar 14:24      | Joh 5:30       | 51 n Joh 18:10   | 1 Sam 14:24      | f Luk 18:32    |
| Psa 2:2        | 17 l Lev 23:5-6  | Lev 17:11      | 2 Sam 15:26    | 52 o 1 Cor 4:12  | 64 a Act 7:55    | Mar 15:19      |
| 6 c Mar 14:3   | Exo 12:6         | Exo 24:8       | g Joh 18:11    | p Gen 9:6        | Psa 110:1        | Mar 14:65      |
| Joh 11:1-2     | 23 m Psal 41:9   | 29 u Act 10:41 | Mat 20:22      | Rev 13:10        | b Rev 1:7        | Mat 27:30      |
| Joh 12:3       | Luk 22:21        | 30 v Mar 14:26 | h Joh 12:27    | 53 q Dan 7:10    | 1 The 4:16       | Isa 53:3       |
| d Mat 21:17    | Joh 13:18        | 31 w Zec 13:7  | i Heb 5:7      | Psa 91:11        | Rom 14:10        | Num 12:14      |
| 8 e Joh 12:4   | 24 n Joh 17:12   | x Mat 11:6     | Luk 22:42      | 2 Kin 6:17       | Joh 1:51         | Deu 25:9       |
| 11 f Deu 15:11 | Mat 27:3-5       | y Joh 16:32    | Mar 14:36      | 54 r Isa 53:7    | Dan 7:13         | Job 30:10      |
| Joh 12:8       | Mat 18:7         | 32 z Mat 28:7  | 41 j Rev 16:15 | Dan 9:26         | Psa 110:1        | Isa 50:6       |
| g Joh 13:33    | o 1 Cor 15:3     | Mar 16:7       | 1 Pet 5:8      | 56 s Joh 18:15   | 65 c Isa 36:21-  | Isa 52:14      |
| Joh 14:19      | Act 26:22        | 34 a Luk 22:34 | 1 Pet 4:7      | t Act 2:23       | 22               | 68 g Mar 14:65 |
| Joh 16:5       | Dan 9:26         | Joh 13:38      | Eph 6:18       | Lam 4:20         | Job 1:20         | 75 h 2 Sam     |
| Joh 16:28      | Isa 53:1         | 36 b Joh 18:1  | 1 Cor 16:13    | 57 u Mar 14:53   | 2 Kin 19:1       | 12:13          |
| Joh 17:11      | Psa 22:1         | 37 c Mat 4:21  | Luk 22:40      | Luk 22:54        | 2 Kin 18:37      | Zec 12:10      |
| 13 h Rom 10:18 | Gen 3:15         | 38 d 1 Pet 5:8 | Mar 14:38      | Joh 18:13        | 66 d 1 The 2:14- | 2 Cor 7:10     |
| Rom 1:8        | 26 p 1 Cor 10:16 | e Joh 12:27    | Mar 13:33      | 60 v 1 Kin 21:10 | 15               | Gal 6:1        |
| Luk 24:47      | q 1 Cor 11:23    | Isa 53:10      | 47 k Act 1:16  | Psa 27:12        | Act 7:52         |                |
| Mar 13:10      | Luk 24:30        | Psa 88:14-16   | Joh 18:3       | w Deu 19:15      | Act 3:15         |                |
| 14 i Mar 14:10 | 28 r Heb 9:22    | Psa 88:1-7     | Luk 22:47      | 61 x Joh 2:19    | Act 2:23         |                |

**26:8-10** This passage, I know, has given some people a pretext for accusing the evangelists of contradictions; for on one side an evangelist (John) says that Judas alone grieves because he carried the purse, and that he had always been a thief, and St. Matthew of the other, writes that all the apostles were indignant at it... We can still say in another sense that the apostles were really indignant at this prodigality because of the poor, whereas Judas was only because of the profit that escaped him. The irritation which he testifies is, therefore, pointed out with this aggravating circumstance, that he takes no concern for the poor, and only wishes to satisfy his inclination to steal. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**26:13** Behold the accomplishment of this saying; to whatsoever part of the world you go, you will find this woman famous, and this has been wrought by the power of Him who spoke this word. How many victories of kings and captains have passed into oblivion; how many who built cities and enslaved many nations are now known neither by report nor by name; but the deed of this woman pouring forth ointment in the house of a leper in the presence of twelve men, this resounds throughout the world, and though so much time has elapsed, the memory of that which was done is not effaced. But why promised He no spiritual gift to this woman, but everlasting remembrance only? Because this He did promise made her confident of receiving the other



also; whereas she wrought a good work, it is clear that she shall receive an adequate reward. <sup>13</sup>[John Chrysostom of Constantinople (347-407AD), Catena Aurea]

**26:20** Judas does everything to prevent anyone from suspecting treason. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**26:26 took the bread.** After completing the figurative Passover, and eating the flesh of the lamb with his apostles, he takes the bread that strengthens the heart of man, and passes to the true Sacrament of the Passover, to represent, but this time in the truth of his body and blood, the figurative sacrifice of bread and wine, which Melchisedech priest of the Most High had once offered. (Gen. 14) One is the chalice of the first month, and the other the chalice of the second month, so that the one who could not eat the lamb in the society of the saints, eats the second month the goat in the company of the penitents. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**26:28** He calls it blood of a New Testament, that of the undertaking, the promise, the new law. For this He undertook also of old, and this comprises the Testament that is in the new law. And like as the Old Testament had sheep and bullocks, so this has the Lord's blood. Hence also He shows that He is soon to die, wherefore also He made mention of a Testament, and He reminds them also of the former Testament, for that also was dedicated with blood. And again He tells the cause of His death, "which is shed for many for the remission of sins;" and He says, "Do this in remembrance of me." Do you see how He removes and draws them off from Jewish customs. For like as you did that, He says, in remembrance of the miracles in Egypt, so do this likewise in remembrance of me. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 82.1]

**26:39.42.44 fruit of the vine.** The words that the Lord spoke at the beginning of his passion: "*from now on I will not drink this product of the vine until the day I drink the new one with you in my Father's kingdom,*" they want to imply that this product of the vine is old, since, in contrast, it speaks of a new wine. And since he had taken body of the descendants of Adam, the so-called old man, and this body was going to deliver him to death (and logically that means his blood also through the mystery of wine), what is new wine but the Immortality of the renewed bodies? Therefore, when he says I will drink with you, it also promises you the bodily resurrection to clothe immortality. The circumstance of company, with you, should not be interpreted as a temporary identity, but as a renewing identity. The Apostle says, on the other hand, that we too have risen with Christ, (Cf. Col. 2:12) so that the hope of a future reality will give us a present joy. And when, when speaking of this product of the vine, he says that

there is also a new wine, he wants to make it understood that these same bodies that will now die because of the earthly old age, will also be resurrected according to the heavenly renewal. If one understands by this ancient fruit of the vine, of which the Lord drank the chalice in his passion, the Jews themselves; the new life of this same people and its incorporation into Christ will also have to be recognized in the new fruit, when the fullness of the Gentiles has come in, all Israel will obtain salvation. (Cf. Rom. 11:25) <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospels, Q.43]

**26:39** So it is with intention that he says, not: "that the chalice," but "let this chalice move away from me," that is, the chalice of the Jewish people that cannot have, by making me die, the excuse of ignorance, since they possess the Law and the Prophets who every day speak to them about me. However, returning to himself, as God and Son of God, he accepts what he came as a man to repel with fright; "But anyway, not as I want, but as you wish." What, he said, is done not what my human nature desires and asks for, but what I am for by your will descended upon earth. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**26:41** It is impossible that the human soul is not tempted. So we say, in the Lord's Prayer: "Lead us not into temptation." (Matt. 6:13; Luke 11:4) So we do not absolutely refuse temptation, but we ask for the strength to battle temptation. He does not, therefore, say at present: "Watch and pray, so as not to be tempted," but: "so that you do not fall into temptation," that is, so that the temptation is not stronger than you, and not enclose you in its bonds. For example, the martyr who sheds his blood to bear witness to the Savior is, it is true, tempted; but he is not caught in the net of temptation; while he who denies his faith, falls into the traps of temptation. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**26:69** He was sitting outside to see how the affair would end. And he did not come near Jesus, to raise any suspicion in the servants' minds. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**26:74** We read in another gospel: That after the renunciation of Peter and the crowing of the cock, the Savior looked to the apostle, and that he immediately look flow from his eyes bitter tears. It could only be that which the light of the world had looked upon, to remain in the darkness of renunciation. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**26:75** As long as he remained in the court of Caiaphas, he could not do penance. He thus serves out of the society of the ungodly, to wash in bitter tears the defilements of a renunciation which fear has snatched from him. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

## MATTHEW 27

Jesus Delivered to Pilate  
(Matt 27:1-2 Mark 15:1 Luke 23:1 John 18:28)



<sup>1</sup> When the morning was come, all <sup>a</sup>the chief priests and elders of the people took counsel against Jesus to put him to death: <sup>2</sup> And when they had bound him, they led *him* away, and delivered <sup>b</sup>him to Pontius Pilate the governor.

**The Death of Judas**  
**(Matt 27:3-10 Acts 1:18-19)**

<sup>3</sup> Then <sup>c</sup>Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, <sup>4</sup> Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*. <sup>5</sup> And he cast down the pieces of silver in the temple, <sup>d</sup>and departed, and went and hanged himself. <sup>6</sup> And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. <sup>7</sup> And they took counsel, and bought with them the potter's field, to bury strangers in. <sup>8</sup> Wherefore that field was called, The field of blood, unto this day. <sup>9</sup> Then was fulfilled that which was spoken by Jeremy the prophet, saying, <sup>e</sup>AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF HIM THAT WAS VALUED, whom they of the children of Israel did value; <sup>10</sup> AND GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD APPOINTED ME.

**The Trial before Pilate**  
**(Matt 27:11-14 Mark 15:2-5 Luke 23:2-5 John 18:29-38)**

<sup>11</sup> And Jesus stood before the governor: and <sup>f</sup>the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, <sup>g</sup>*Thou sayest*. <sup>12</sup> And when he was accused of the chief priests and elders, <sup>h</sup>he answered nothing. <sup>13</sup> Then said Pilate unto him, <sup>i</sup>Hearest thou not how many things they witness against thee? <sup>14</sup> And he answered him to never a word; insomuch that the governor marvelled greatly.

**Jesus or Barabbas?**  
**(Matt 27:15-23 Mark 15:6-14 Luke 23:17-23 John 18:39-40)**

<sup>15</sup> Now <sup>j</sup>at *that* feast the governor was wont to release unto the people a prisoner, whom they would. <sup>16</sup> And they had then a notable prisoner, called Barabbas. <sup>17</sup> Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? <sup>18</sup> For he knew that for <sup>k</sup>envy they had delivered him. <sup>19</sup> When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in <sup>l</sup>a dream because of him. <sup>20</sup> But <sup>m</sup>the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. <sup>21</sup> The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. <sup>22</sup> Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified. <sup>23</sup> And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

**Pilate Delivers Jesus to be Crucified**  
**(Matt 27:24-26 Mark 15:15 Luke 23:24-25 John 19:16)**

<sup>24</sup> When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, <sup>n</sup>he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*. <sup>25</sup> Then answered all the people, and said, <sup>o</sup>His blood *be* on us, and on our children. <sup>26</sup> Then released he Barabbas unto them: and when <sup>p</sup>he had scourged Jesus, he delivered *him* to be crucified.

**Jesus Mocked by the Soldiers**  
**(Matt 27:27-31 Mark 15:16-20 John 19:2-3)**

<sup>27</sup> Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

**"Behold the Man!"**  
**(Matt 27:28-31 Mark 15:17-20 John 19:1-15)**

<sup>28</sup> And they stripped him, and <sup>q</sup>put on him a scarlet robe. <sup>29</sup> And <sup>r</sup>when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! <sup>30</sup> And <sup>s</sup>they spit upon him, and took the reed, and smote him on the head.

**The Road to Golgotha**  
**(Matt 27:31-32 Mark 15:20-21 Luke 23:26-32 John 19:17)**

<sup>31</sup> And after that they had mocked him, they took the robe off from him, and put his own raiment on him, <sup>t</sup>and led him away to crucify *him*. <sup>32</sup> And <sup>v</sup>as they came out, <sup>u</sup>they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

**The Crucifixion**  
**(Matt 27:33-37 Mark 15:22-26 Luke 23:33-34 John 19:17-27)**

<sup>33</sup> And when they were come unto a place called Golgotha, that is to say, a place of a skull, <sup>34</sup> They <sup>w</sup>gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink. <sup>35</sup> And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, <sup>x</sup>THEY PARTED MY GARMENTS AMONG THEM, AND UPON MY VESTURE DID THEY CAST LOTS. <sup>36</sup> And sitting down they watched him there; <sup>37</sup> And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

**Jesus Derided on the Cross**



(Matt 27:38-43 Mark 15:27-32 Luke 23:35-38)

<sup>38</sup> Then <sup>y</sup>were there two thieves crucified with him, one on the right hand, and another on the left. <sup>39</sup> And <sup>z</sup>they that passed by reviled him, wagging their heads, <sup>40</sup> And saying, <sup>a</sup>Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. <sup>41</sup> Likewise also the chief priests mocking *him*, with the scribes and elders, said, <sup>42</sup> He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. <sup>43</sup> He <sup>b</sup>trusted in God; let him deliver him now, if he will have him: for he said, **I am the Son of God.**

**The Two Thieves**

(Matt 27:44 Mark 15:32 Luke 23:39-43)

<sup>44</sup> The <sup>c</sup>thieves also, which were crucified with him, cast the same in his teeth.

**The Death of Jesus**

(Matt 27:45-54 Mark 15:33-39 Luke 23:44-48 John 19:28-30)

<sup>45</sup> Now <sup>d</sup>from the sixth hour there was darkness over all the land unto the ninth hour. <sup>46</sup> And about the ninth hour Jesus <sup>e</sup>cried with a loud voice, saying, **Eli, Eli, lama sabachthani?** that is to say, **MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?** <sup>47</sup> Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias. <sup>48</sup> And straightway one of them ran, and took a sponge, <sup>g</sup>and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. <sup>49</sup> The rest said, Let be, let us see whether Elias will come to save him. <sup>50</sup> Jesus, when he had cried again with a loud voice, yielded up the ghost. <sup>51</sup> And, behold, <sup>i</sup>the veil of the temple was rent in twain from the top to the bottom; and <sup>h</sup>the earth did quake, and the rocks rent; <sup>52</sup> And the graves were opened; and <sup>j</sup>many bodies of the saints which slept arose, <sup>53</sup> And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. <sup>54</sup> Now <sup>k</sup>when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

**Witnesses of the Crucifixion**

(Matt 27:55-56 Mark 15:40-41 Luke 23:49 John 19:25-27)

<sup>55</sup> And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: <sup>56</sup> Among which was Mary Magdalene, and Mary the <sup>l</sup>mother of James and Joses, and the mother of Zebedee's children.

**The Burial of Jesus**

(Matt 27:57-61 Mark 15:42-47 Luke 23:50-56 John 19:38-42)

<sup>57</sup> When <sup>m</sup>the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: <sup>58</sup> He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. <sup>59</sup> And when Joseph had taken the body, he wrapped it in a clean linen cloth, <sup>60</sup> And <sup>n</sup>laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. <sup>61</sup> And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

**The Guard at the Tomb**

(Matt 27:62-66)

<sup>62</sup> Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, <sup>63</sup> Saying, Sir, we remember that that <sup>o</sup>deceiver said, while he was yet alive, **After three days I will rise again.** <sup>64</sup> Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. <sup>65</sup> Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can. <sup>66</sup> So they went, and made the sepulchre sure, <sup>q</sup>sealing the stone, and setting a watch.

|                |                 |                 |                   |                |                |               |
|----------------|-----------------|-----------------|-------------------|----------------|----------------|---------------|
| 1 a Psa 2:2    | 11 f Mar 15:2   | Joh 18:40       | Isa 53:3          | Act 7:58       | f Psa 22:1     | Luk 23:50     |
| Mar 15:1       | Luk 23:3        | Luk 23:18       | Isa 49:7          | 1 Kin 21:13    | 48 g Joh 19:29 | Mar 15:42     |
| Luk 22:66      | Joh 18:33       | Mar 15:11       | Psa 69:19         | Num 15:35      | Psa 69:21      | 60 n Isa 53:9 |
| Luk 23:1       | g Joh 18:37     | 24 n Deu 21:6   | Psa 35:15-16      | 34 w Psa 69:21 | 51 h Psa 18:7  | 63 o Mar 8:31 |
| Joh 18:28      | 1 Tim 6:13      | 25 o Act 5:28   | 30 s Luk 18:32    | 35 x Psa 22:18 | Exo 19:18      | Mat 26:61     |
| 2 b 1 The 2:14 | 12 h 1 Pet 2:23 | Eze 22:2-4      | Mar 15:19         | 38 y Joh 19:18 | i Heb 10:19-20 | Mat 20:19     |
| Act 3:13       | Joh 19:9        | 1 Kin 2:32      | Isa 52:14         | Luk 23:32      | Heb 6:19       | Mat 17:23     |
| Mat 20:19      | Mat 26:63       | 2 Sam 3:28      | Isa 50:6          | Mar 15:27      | Eph 2:14,18    | Mat 16:21     |
| 3 c 2 Cor 7:10 | Isa 53:7        | 2 Sam 1:16      | Job 30:10         | Isa 53:12      | Luk 23:45      | p 2 Cor 6:8   |
| Luk 22:47-48   | 13 i Mat 26:62  | Jos 2:19        | 31 t Joh 19:16-17 | 39 z Psa 22:7  | Mar 15:38      | Act 4:27-28   |
| Luk 22:4-6     | Joh 19:10       | Deu 19:10       |                   | Psa 109:25     | 2 Chr 3:14     | Joh 7:12      |
| Mar 14:43-46   | 15 j Act 25:9   | Num 35:33       | Luk 23:26         | 40 a Mat 26:61 | Exo 26:31      | Luk 23:2      |
| Mar 14:10-11   | Joh 18:39       | 26 p Joh 19:1   | Mar 15:20         | Joh 2:19       | 52 j Psa 68:20 | Act 2:1-6     |
| Mat 26:14      | Luk 23:17       | Mar 15:15       | Mat 21:39         | 43 b Psa 22:8  | 54 k Luk 23:47 | 66 q Dan 6:17 |
| Job 20:5       | Mar 15:6        | Isa 53:5        | Mat 20:19         | 44 c Luk 23:39 | Mar 15:39      |               |
| 5 d Act 1:18   | 18 k Act 7:9    | 28 q Luk 23:11  | Isa 53:7          | 45 d Isa 50:3  | Exo 20:18-19   |               |
| 2 Sam 17:23    | 19 l Job 33:15  | 29 r Heb 12:2-3 | 32 u Mar 15:21    | Amo 8:9        | 56 l Luk 8:2   |               |
| 9 e Zec 11:12  | 20 m Act 3:14   | Jer 20:7        | v Heb 13:12       | 46 e Heb 5:7   | 57 m Joh 19:38 |               |



**27:3-10** Did Judas Iscariot, who betrayed our Lord, hang himself before the Savior's passion? Our Lord was delivered into the hands of his enemies, and it was on the morning of the day of preparation, when all the princes of the priests, the scribes, and the elders of the people, gathered in the house of Caiaphas, where they knew that they had to bring Jesus in order to hear him. This is what the Evangelists St. Matthew and St. Mark report, and from their story none of them went out of the house of Caiaphas before this work of impiety was consummated, for all their zeal, all their religion for Passover celebration had only one object, the death of the Savior. But since the princes of the priests were busy from the morning until the ninth hour to press the execution of the death of the Savior, how could one admit that Judas had postponed the price of his betrayal to them before the crucifixion and that he had told them in the temple: "*I sinned, delivering innocent blood?*" (Matt. 27:4) It is certain, indeed, that not all princes of priests and elders of the people were in the temple before the death of the Savior, and one proof is that they insulted when he was on the cross. It cannot be concluded either from what this fact is told before the passion of Our Lord; for it is a great number of facts which, although having passed before, are nevertheless recounted last, just as when the opportunity arises, the sacred writers anticipate the narrative of a fact which took place only after. Thus it is evident that Psalm fifty is earlier than the third. It sometimes happens that later events are told in anticipation. So again it is proved that Mary after the resurrection of her brother Lazarus, six days before the feast of Easter, had scattered perfumes on the feet of the Lord in a feast, and the Evangelist anticipates the story of this fact because of its signification. Mary, he says, was the one who spread perfumes on the Lord. (Jn. 11:2) St. John tells this fact before Lazarus' death, and if we did not learn that it took place after, we would not know when it place. Perhaps it might be said that Judas postponed the money at the ninth hour, and seeing the Savior put to death, the torn veil of the temple, the earth quaking, the rocks breaking, the elements upset (Matt. 27:51), he conceived under the inspiration of fear, the repentance of his crime. But at the ninth hour, the elders and princes of the priests were entirely, it seems to me, preparing for the Passover that they were to celebrate on the evening of that day. Besides, the law forbade carrying money on the Sabbath. I believe, therefore, that the day or the time when Judas hung himself cannot be fixed in a plausible way. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.94]

**27:3-5** Judas began to have second thoughts and he repented, but it was not a good repentance. To pass judgement against oneself is good, but to hang oneself is of the devil; for Judas was not able to endure the thought of the reproaches that would later be heaped upon him and so he fled from this life, when he ought instead to have wept and reconciled himself to Him Whom he had betrayed. Some say that Judas in his greed believed that he himself could gain the silver by betraying Christ, without Christ actually being slain, as He would escape from the Jews as He had done on many

occasions. But when Judas saw that Jesus had been condemned and already sentenced to die, he repented that the affair had not turned out as he had planned. Whereupon he hanged himself thinking to precede Jesus into hades and there to plead for his own salvation. Nevertheless, know that while he did put his neck into the noose and hanged himself from a tree, the tree bent and he survived, as God wanted to save his life, either so that he could gain the silver by betraying Christ, without Christ actually being slain, as He would escape from the Jews as He had done on many occasions. But when Judas saw that Jesus had been condemned and already sentenced to die, he repented that the affair had not turned out as he had planned. Whereupon he hanged himself thinking to precede Jesus into hades and there to plead for his own salvation. Nevertheless, know that while he did put his neck into the noose and hanged himself from a tree, the tree bent and he survived, as God wanted to save his life, either so that he could repent, or to make an example of him and to shame him. They say that Judas later became so bloated from dropsy that he could not pass through an opening that a wagon could easily pass through; and then falling face forward he burst asunder, or ruptured, as Luke says in the Acts of the Apostles (Acts 1:18). <sup>64</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**27:24 I am innocent of the blood of this just person.** Why then did you deliver Him up? Why did you not rescue Him, as the centurion did Paul. (Acts 21) For that man too was aware that he would please the Jews; and a sedition had taken place on his account, and a tumult, nevertheless he stood firm against all. But not so this man, but he was extremely unmanly and weak, and all were corrupt together. For neither did this man stand firm against the multitude, nor the multitude against the Jews, and in every way their excuse was taken away. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew 86.2]

**27:40** They blasphemed, because they passed out of the way, and refused to walk in the true path of the Scriptures. They jerked their heads, because they had previously moved their feet, and they no longer stood on the stone. This senseless people repeat as an insult what the false witnesses imagined. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**27:46 why hast thou forsaken me.** Don't be surprised by the humility of the language and the complaints of this abandoned man; when you know that he has taken the form and nature of servant, and you see him suffer the scandalous humiliations of the cross. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**27:59** The simplicity of the burial of the Lord condemns the ambition of the rich who do not want to give up luxury and pomp even in their tombs. In the spiritual sense, we can conclude from these words that it is not in gold, nor in precious stones, nor in silk, but in a clean cloth, that the body of the Lord must be wrapped up; they also signify that Jesus wraps himself in a white shroud, who receives him in a pure heart. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]



## MATTHEW 28

### The Women at the Tomb

(Matt 28:1-8 Mark 16:1-8 Luke 24:1-12 John 20:1-13)

<sup>1</sup> In the <sup>a</sup>end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene <sup>b</sup>and the other Mary to see the sepulchre. <sup>2</sup> And, behold, there was a great earthquake: for <sup>c</sup>the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. <sup>3</sup> His <sup>d</sup>countenance was like lightning, and his raiment white as snow: <sup>4</sup> And for fear of him the keepers did shake, and became as dead *men*. <sup>5</sup> And the angel answered and said unto the women, <sup>e</sup>*Fear not ye: for I know that ye seek Jesus, which was crucified.* <sup>6</sup> *He is not here: for he is risen, as <sup>f</sup>he said. Come, see the place where the Lord lay.* <sup>7</sup> And go quickly, and tell his disciples that he is risen from the dead; and, behold, he <sup>g</sup>*goeth before you into Galilee; there shall ye see him: lo, I have told you.* <sup>8</sup> And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

### Jesus Appears to the Women

(Matt 28:9-10 Mark 16:9-11 Luke 24:10-11 John 20:14-18)

<sup>9</sup> And as they went to tell his disciples, behold, <sup>b</sup>Jesus met them, saying, *All hail.* And they came and held him by the feet, and worshipped him. <sup>10</sup> Then said Jesus unto them, *Be not afraid: go tell <sup>i</sup>my brethren that they go into Galilee, and there shall they see me.*

### The Report of the Guard

(Matt 28:11-15)

<sup>11</sup> Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. <sup>12</sup> And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, <sup>13</sup> Saying, Say ye, His disciples came by night, and stole him *away* while we slept. <sup>14</sup> And if this come to the governor's ears, we will persuade him, and secure you. <sup>15</sup> So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

### Jesus Appears to the Eleven on a Mountain in Galilee

(Matt 28:16-20)

<sup>16</sup> Then the eleven disciples went away into Galilee, into a mountain <sup>j</sup>where Jesus had appointed them. <sup>17</sup> And when they saw him, they worshipped him: but some doubted. <sup>18</sup> And Jesus came and spake unto them, saying, <sup>k</sup>*All power is given unto me in heaven and in earth.*

### The Great Commission

(Matt 28:19-20 Mark 16:15-18)

<sup>19</sup> *Go ye therefore, and <sup>l</sup>teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup> <sup>mr</sup>Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even unto the end of the world.* Amen.*

|                |              |               |                 |                |               |               |
|----------------|--------------|---------------|-----------------|----------------|---------------|---------------|
| 1 a Mat 12:1-2 | Luk 24:4     | 5 e Rev 1:17  | Mar 16:7        | 16 j Mat 26:32 | Eph 1:21      | Hos 2:23      |
| Mat 12:5,8     | Mar 16:5     | 6 f Mat 20:19 | 9 h Rev 1:17-18 | Mar 15:41      | Dan 7:13      | Isa 52:10     |
| Mar 16:1       | 3 d Rev 18:1 | Mat 17:23     | Joh 20:14       | Mar 16:7       | 19 i Col 1:23 | Isa 49:22     |
| Luk 23:54,56   | Rev 10:1     | Mat 16:21     | Mar 16:9        | 18 k Rev 17:14 | Luk 24:47     | Isa 49:6      |
| b Mat 27:56    | Mat 17:2     | Mat 12:40     | 10 i Rom 8:29   | 1 Pet 3:22     | Mal 1:11      | Psa 22:27     |
| 2 c Joh 20:12  | Dan 10:6     | 7 g Mat 26:32 | Heb 2:11        | Phi 2:9        | Mic 4:2       | 20 m Act 2:42 |

**28:1-8** How can one prove that the Savior rose from the dead after three days and three nights? If you seek here the number followed by days and nights, you will not be able to understand these words: Moses has hunted forty days and forty nights (Exod. 24:18); However, this number is not entirely present, for the day on which he ascended, and the day on which he descended, are not strictly part of it. But the custom is not to count the night without counting the day, not to count either the day without the night, taking the part for the whole. It is in this sense that the Savior said, "As Jonah was three days and three nights in the belly of the whale, so the son of man will be three days and three nights in the heart of the earth." (Matt. 12:40) As there were three nights, there are also three days. Night is mentioned not to appear to express something new and contrary to reason, since night is a consequence of the day. There is no doubt that the evening which is followed

by the night was established before the light that gave birth to the day, and nothing absurd is advanced in asserting that the passion of the Lord began with the night. Just as light, that is, day, is the image of life, so night, that is, darkness, is the symbol of death; it is thus that Scripture itself establishes a striking contrast between the children of light and the children of darkness. Now, it is not surprising that although, always and everywhere, the day is placed before night, the light before darkness; here, however, the things which follow are placed before those which preceded them, or that in the present case the order is reversed, as we have already remarked. Indeed, the night seems much cleaner to be the image of death than the day. Death thus begins with the night, because it was impossible to find another way than by night in the empire of the prince of darkness and to triumph over him. It was necessary for the Lord of light, that is, of eternal life,



to be for a moment subject to the prince of darkness or death, in order to become the liberator of all those upon whom death had reigned in the past, or would like to expand his empire in the future. Neither death would have been entirely destroyed, nor the clouds of darkness would have been dispelled, had it not been for the Lord to enter his empire. Before this bright light, the secret of death, in which all his strength was, vanishes, and one can only triumph entirely over him who is caught by his own arms or in his own domains. It is therefore by a design full of wisdom that in this great drama the night gets the pre-eminence to lose all its power. So that the unbelieving Jews would remain wrapped up in an eternal night, and that the day would not appear the author of so great a crime, of so enormous sacrilege, but of the night; the day against the natural order of things is submitted to the preceding night, just as the God and Lord of all things is subject to the prince of death, in order to deliver all men from the chains of death. If anyone were tempted to see here again some contradiction, which he considers to moderate his appreciation, that God in putting on the form, I will not say of the man, but of the servant, has voluntarily surrendered to the death. Why, then, demand that order be followed, the place where you see in all things this reversed order? For what is this light that has him in the darkness, and that the darkness have not understood? (Jn. 1:5) It is the Lord of light who allowed us to seize his person. Now, whoever knows that he is seized by him to put him to death, counts from this moment the time of his death. That night follows the day he was judged and crucified. Then comes the night that ends on the Sabbath and the Sabbath itself. There is still the evening following the Sabbath. This is why Moses had given the Jews the figurative precept to begin

the Sabbath day in the evening, in which the Lord is risen and who embraces the whole day of Sunday, for there is no night without day or day without night. With this explanation we understand that the resurrection of Our Lord took place after three days and three nights. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testament, 1 Q.64] **28:19** They must first instruct all peoples, and then when they are educated regenerate them in water. For it is not possible for the body to receive the sacrament of baptism if the soul did not at first embrace the truths of the faith. They are baptized in the name of the Father, and of the Son, and of the Holy Spirit, so that these three persons are associated in the same gift, as they are in the same divinity; and the name of the Trinity is one God. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]

**28:20** A remarkable sequence, he commands his apostles to first instruct all peoples, then to purify them by the sacrament of faith, and finally after having instructed and baptized them, to prescribe to them all that is to be observed. And so that we do not regard the prescribed things as unimportant and few, he adds: "All the things that I have commanded you." So all those who believe, and have been baptized on behalf of the three persons of the Holy Trinity, must do all that was commanded. "And behold, I am with you always until the end of time." He who promises his disciples to be with them until the end of time, shows them that they will always be victorious, and that he will never separate from the faithful. On the other hand, he who promises his assistance until the end of the world, certainly does not ignore the day he knows he will be with his apostles. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew]



# THE GOSPEL ACCORDING TO SAINT MARK

## PREFACE

Mark the disciple and interpreter of Peter wrote a short gospel at the request of the brethren at Rome embodying what he had heard Peter tell. When Peter had heard this, he approved it and published it to the churches to be read by his authority as Clemens in the sixth book of his Hypotyposes and Papias, bishop of Hierapolis, record. Peter also mentions this Mark in his first epistle, figuratively indicating Rome under the name of Babylon She who is in Babylon elect together with you salutes you and so does Mark my son. So, taking the gospel which he himself composed, he went to Egypt and first preaching Christ at Alexandria he formed a church so admirable in doctrine and continence of living that he constrained all followers of Christ to his example. Philo most learned of the Jews seeing the first church at Alexandria still Jewish in a degree, wrote a book on their manner of life as something creditable to his nation telling how, as Luke says, the believers had all things in common at Jerusalem, so he recorded that he saw was done at Alexandria, under the learned Mark. He died in the eighth year of Nero and was buried at Alexandria, Annianus succeeding him. <sup>51</sup>[Jerome of Stridon (347-420AD), On Illustrious Men 7]

## MARK 1

<sup>1</sup> The beginning of the gospel of Jesus Christ, <sup>a</sup>the Son of God;

**John the Baptist**

**(Mark 1:2-6 Matt 3:1-6 Luke 3:1-6 John 1:19-23)**

<sup>2</sup> As it is written in the prophets, <sup>b</sup>BEHOLD, I SEND MY MESSENGER BEFORE THY FACE, WHICH SHALL PREPARE THY WAY BEFORE THEE. <sup>3</sup> THE <sup>c</sup>VOICE OF ONE CRYING IN THE WILDERNESS, PREPARE YE THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT. <sup>4</sup> John did baptize in the wilderness, and preach the <sup>d</sup>baptism of repentance for the remission of sins. <sup>5</sup> And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, <sup>e</sup>confessing their sins. <sup>6</sup> And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat <sup>f</sup>locusts and wild honey;

**John's Messianic Preaching**

**(Mark 1:7-8 Matt 3:11-12 Luke 3:15-18 John 1:24-28)**

<sup>7</sup> And preached, saying, <sup>g</sup>There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. <sup>8</sup> I <sup>h</sup>indeed have baptized you with water: but he shall baptize you <sup>ki</sup>with the Holy Ghost.

**The Baptism of Jesus**

**(Mark 1:9-11 Matt 3:13-17 Luke 3:21-22 John 1:24-28)**

<sup>9</sup> And <sup>li</sup>it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. <sup>10</sup> And <sup>m</sup>straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: <sup>11</sup> And there came a voice from heaven, *saying, <sup>n</sup>Thou art my beloved Son, in whom I am well pleased.*

**The temptation**

**(Mark 1:12-13 Matthew 4:1-11 Luke 4:1-13)**



<sup>12</sup> And <sup>o</sup>immediately the Spirit driveth him into the wilderness. <sup>13</sup> And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; <sup>p</sup>and the angels ministered unto him.

#### **In Galilee**

**(Mark 1:14-15 Matt 4:13-17 Luke 4:14-15 John 4:43-46)**

<sup>14</sup> Now after that John was put in prison, Jesus came into Galilee, <sup>q</sup>preaching the gospel of the kingdom of God, <sup>15</sup> And saying, **<sup>r</sup>The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.**

#### **The first disciples called**

**(Mark 1:16-20 Matt 4:18-22 Luke 5:1-11 John 1:35-51)**

<sup>16</sup> Now <sup>s</sup>as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. <sup>17</sup> And Jesus said unto them, **<sup>t</sup>Come ye after me, and I will make you to become fishers of men.** <sup>18</sup> And straightway <sup>u</sup>they forsook their nets, and followed him. <sup>19</sup> And <sup>v</sup>when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets. <sup>20</sup> And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

#### **Jesus teaches at Capernaum**

**(Mark 1:21-22 Matt 7:28-29 Luke 4:31-32)**

<sup>21</sup> And <sup>w</sup>they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. <sup>22</sup> And <sup>x</sup>they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

#### **Healing of the Demoniac in the Synagogue**

**(Mark 1:23-28 Luke 4:33-37)**

<sup>23</sup> And <sup>y</sup>there was in their synagogue a man with an unclean spirit; and he cried out, <sup>24</sup> Saying, Let *us* alone; <sup>z</sup>what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the <sup>1</sup>Holy One of God. <sup>25</sup> And Jesus rebuked him, saying, **<sup>2</sup>Hold thy peace, and come out of him.** <sup>26</sup> And when the unclean spirit <sup>a</sup>had torn him, and cried with a loud voice, he came out of him. <sup>27</sup> And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him. <sup>28</sup> And immediately his fame spread abroad throughout all the region round about Galilee.

#### **The Healing of Peter's Mother-in-law**

**(Mark 1:29-31 Matt 8:14-15 Luke 4:38-39)**

<sup>29</sup> And <sup>b</sup>forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. <sup>30</sup> But Simon's wife's mother lay sick of a fever, and anon they tell him of her. <sup>31</sup> And he came and took her by the hand, and lifted her up; <sup>c</sup>and immediately the fever left her, and she ministered unto them.

#### **The Sick Healed at Evening**

**(Mark 1:32-34 Matt 8:16-17 Luke 4:40-41)**

<sup>32</sup> And <sup>d</sup>at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. <sup>33</sup> And all the city was gathered together at the door. <sup>34</sup> And he healed many that were sick of divers diseases, and cast out many devils; and <sup>e</sup>suffered not the devils to speak, because they knew him.

#### **Jesus Departs from Capernaum**

**(Mark 1:35-38 Luke 4:42-43)**

<sup>35</sup> And <sup>f</sup>in the morning, rising up a great while before day, he went out, and departed into a solitary place, and <sup>g</sup>there prayed. <sup>36</sup> And Simon and they that were with him followed after him. <sup>37</sup> And when they had found him, they said unto him, All *men* seek for thee. <sup>38</sup> And he said unto them, **<sup>h</sup>Let us go into the next towns, that I may preach there also: for <sup>i</sup>therefore came I forth.**

#### **First Preaching Tour in Galilee**

**(Mark 1:39 Matt 4:23 Luke 4:44)**

<sup>39</sup> And <sup>k</sup>he preached in their synagogues throughout all Galilee, and <sup>j</sup>cast out devils.

#### **Healing and Cleansing of the Leper**

**(Mark 1:40-45 Matt 8:1-4 Luke 5:12-16)**

<sup>40</sup> And <sup>n</sup>there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make <sup>m</sup>me clean. <sup>41</sup> And Jesus, <sup>o</sup>moved with compassion, put forth *his* hand, and touched him, and saith unto him, **<sup>1</sup>I will; be thou clean.** <sup>42</sup> And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. <sup>43</sup> And he straitly charged him, and forthwith sent him away; <sup>44</sup> And saith unto him, **<sup>2</sup>See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things <sup>p</sup>which Moses commanded, for a testimony unto them.** <sup>45</sup> But <sup>q</sup>he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: <sup>r</sup>and they came to him from every quarter.



|               |                 |                |                |                |               |                |
|---------------|-----------------|----------------|----------------|----------------|---------------|----------------|
| Joh 1:15      | 9 l Luk 3:21    | Psa 110:3      | Luk 4:33       | Luk 4:34       | 38 h Luk 4:43 | Num 12:10-15   |
| Luk 3:4       | Mat 3:13        | Dan 2:44       | Mar 5:2        | 26 a Mar 9:20  | i Joh 16:28   | Deu 24:8-9     |
| Isa 40:3      | 10 m Joh 1:32   | 16 s Joh 1:44  | Mat 12:43      | 29 b Luk 4:38  | Joh 17:4      | 2 Sam 3:29     |
| 4 d Act 2:38  | 11 n Psa 2:7    | Joh 1:35       | 24 y Psa 16:10 | Mat 8:14       | Isa 61:1      | 2 Kin 5:5-27   |
| 5 e Pro 28:13 | 2 Pet 1:17      | Mat 4:18       | Luk 4:34       | 31 c Psa 103:3 | 39 j Gen 3:15 | 41 o Heb 2:17  |
| 6 f Lev 11:22 | Mat 3:17        | Luk 5:4        | Act 2:31       | 32 d Luk 4:40  | k 2 Tim 4:2   | Heb 4:15       |
| 7 g Act 13:25 | 12 o Mat 4:1    | 18 t Mat 19:27 | Jam 2:19       | 34 e Act 16:17 | Joh 9:4       | 44 p Lev 14:10 |
| 8 h Act 11:16 | Luk 4:1         | Luk 5:11       | z Act 3:14     | Luk 4:41       | Mat 4:23      | Lev 14:3-4     |
| i Isa 44:3    | 13 p 1 Tim 3:16 | 19 u Mat 4:21  | Joh 2:4        | Mar 3:12       | Luk 4:44      | 45 q Luk 5:15  |
| 1 Cor 12:13   | Mat 4:11        | 21 v Luk 4:31  | 2 Sam 16:10    | 35 f Luk 4:42  | 40 l Mat 8:2  | r Mar 2:13     |
| Act 10:45     | 14 q Mat 4:23   | Mat 4:13       | 2 Sam 19:22    | g Heb 5:7      | m Jer 32:17   |                |
| Act 2:4       | 15 r Dan 9:25   | 22 w Mat 7:28  | Joe 3:4        | Mar 14:32-39   | Gen 18:14     |                |
| j Act 19:4    | Gal 4:4         | 23 x Mar 7:25  | Mat 8:29       | Mat 26:38-44   | n Luk 5:12    |                |
| k Joe 2:28    | Eph 1:10        | Mar 9:25       | Mar 5:7        | Psa 69:1       | Mat 11:5      |                |

**1:2-3** How can St. Mark attribute to the prophet Isaiah those words which we read in the prophet Malachi? "*Behold, I send my angel before your face to prepare the way for you.*" St. Mark could not ignore what he wrote, for it cannot be supposed that he had not read the prophets, he who from his childhood had learned the Holy Scriptures, and who was versed in the study of the law, as one of the faithful companions of the Apostles. Since he therefore knew that everything must be brought back to his author, he attributes this quotation to the one who first expressed it by saying: "*Voice of one who cries in the desert, prepare the way of the Lord.*" So, after having quoted the words of Malachi, the evangelist immediately adds: "The voice of him who cries in the desert," so that the two testimonies which express the same thought may be united under the name of the first prophet. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testament, 1 Q.57]

**1:4 remission of sins.** The baptism of John preceded the baptism of the Lord Savior, so was the baptism of John the Baptist the precursor of the baptism of the Savior. The former was given in repentance; the latter, in grace. On that occasion, repentance is granted; on the occasion, pardon; on this, victory is conferred... John the Baptist offers them protection of the Law; hence, the Jews are baptized only in respect of the Law. <sup>53</sup>[Jerome of Stridon (347-420AD), Homily 75 on Mark]

**1:5 confessing their sins.** Do you see how great power was in the coming of the prophet? How he stirred up all the people; how he led them to a consideration of their own sins? <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 10.5]

**1:6** A coat of hair, he says, not wool. One is the sign of strictness, the lair of softness. The leather belt worn by Elijah is the symbol of mortification. So it is added: "And his food was locusts and wild honey." To the inhabitant of loneliness, does he choose his food, and he suffices to enter his body. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew 3:4]

**1:8 he shall baptize you with the Holy Ghost.** And this too is of great importance for the proof and demonstration that Jesus is God and Lord. For it is the sole and peculiar property of the Substance That transcends all, to be able to bestow on men the indwelling of the Holy Ghost, and make those that draw near unto It partakers of the divine nature. But this exists in Christ, not as a thing received, nor by communication from another, but as His own, and as belonging to His substance: for "He baptizes in the Holy Ghost." The Word therefore That became man is, as it appears, God, and the fruit of the Father's

substance. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke 3:16]

**1:9** So the Lord was baptized: He did not want to be purified but to purify the waters so that, washed by the flesh of Christ who did not know sin, they had the power to baptize. So whoever comes to the bath of Christ leaves his sins there. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke 3:21]

**1:10** Why: "like a dove"? It is that simplicity is required for the grace of baptism, so that we are "as simple as doves" (Matt. 10:16). Peace is required for the grace of baptism, which, according to ancient figuration, a dove once brought to this ark, which alone was preserved from the deluge. What this dove was, I learned from Him who has now deigned to come down in the form of a dove: He taught me that by this branch, by this ark were figured peace and the Church and that in the very midst of the catastrophes of the world, the Holy Spirit brings fruitful peace to his Church. David also taught me, when, seeing in a prophetic inspiration the mystery of baptism, he said, "Who will give me wings like a dove?" (Ps. 54:7) <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke 3:22]

**1:11 my beloved Son.** Christ is the Son of God from all eternity according to the spirit of holiness, but he was born Son of God of the race of David according to the flesh, and on one side as of the other he was not made, he is born Son of God. The words he hears at his baptism are not for him, but to signify the mystery that is fulfilled in baptism. They are addressed to him for all who receive him. They undoubtedly make appear in Jesus Christ made man the power of divinity; but their chief purpose is to confirm this title to those who are baptized, because they then begin to be the sons of God by receiving the Holy Spirit. The body of the Lord was holy in his birth, yet the Christ made man would not have been confirmed in the dignity of Son of God by the sacrament of regeneration if he had not received the Holy Spirit according to the decrees of the goodness of God in the regeneration of man. The Jews were also called sons of God by a feeling of affection, but not by virtue of the sacrament, whose main effect is to give them with the remission of sins, by the Holy Spirit that arises in them, that title children of God. The Savior is therefore born according to the flesh Son of God, and he was confirmed in this title at his baptism. It was impossible that what was born of the Holy Spirit was not born of God, but the Holy Spirit, who descended upon him, far from diminishing the purpose that God proposed in this mystery, gave him a new increase. Christ is the Son of God from all eternity, according to the Spirit, but he is born Son of God of the race of David according to the flesh. It is



not by his baptism that he has become, because having been born of the Holy Spirit, his body was pure and holy from birth. At his baptism, he hears these words: "You are my Son, I begot you today," to show that it is baptism that makes men children of God. These words are spoken to him at the moment when the Holy Spirit descends and dwells on him, because they are not children of God until they have received baptism. It is therefore not for him, but for us that he hears these words, to teach us by example how we could become children of God. For it is not for him either, but for us that he was baptized; and just as he says in another place, "It is not for me that this voice has been heard, but for you, so that you may believe. Thus these words were spoken to him in his baptism so that he became our model." [Ambrosiaster (4th century), Questions on the Old and New Testament, 1 Q.54]

**1:12** And see whither the Spirit led Him up, when He had taken Him; not into a city and forum, but into a wilderness. That is, He being minded to attract the devil, gives him a handle not only by His hunger, but also by the place. For then most especially does the devil assail, when he sees men left alone, and by themselves. Thus did he also set upon the woman in the beginning, having caught her alone, and found her apart from her husband. Just as when he sees us with others and banded together, he is not equally confident, and makes no attack. Wherefore we have the greatest need on this very account to be flocking together continually, that we may not be open to the devil's attacks. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 13.1]

**1:34** How did the evangelist St. Mark say that the demons knew Jesus and confessed him publicly, while the apostle declares that the princes and powers of this world have not known the divinity of the Lord Jesus? (1 Cor. 2:8) Indeed, St. Mark says, "They knew it was him." The Apostle, on the contrary, assures us that none of the princes of this world knew him, for if they had known him, they would never have crucified the Lord of glory. (1 Cor. 2:8) If the demons knew him, how did the princes ignore him? Some think that by the princes of this world, we must understand the chief of the Jews, in the sense of these words of the apostle St. Peter: "You know, my brethren," he said to them, "that you have committed this crime by ignorance, as your leaders." (Acts 3:17) But these are the heads of the Jews, who were not princes of this world, and he said to their princes and not the princes of this world, since they declared that they had as king Caesar under the power of which they had been reduced. These princes are therefore those whom the Apostle said, "We have to fight, not against the flesh and the blood, but against the principalities, against the powers, against the princes of this world of darkness." (Eph. 6:12) The question has its reason for being. If these powers did not know Jesus, how could the demons know him? There is a big difference between what the demons knew in Christ, according to St. Mark, and what the princes of this world have ignored according to St. Paul. The demons knew that he was the Christ promised by the law, because they saw in him all the signs predicted by the prophets, as for example, that he would come out of the race of David, that he would be born of a

virgin, and would be the Redeemer of Israel; but they did not know the mystery of his divinity as well as their princes. In fact, the devil is looking insincerely, it is true, of the Savior who is: "If you are the Son of God, etc." He saw in him sometimes signs of divine power, sometimes marks of human weakness, and doubt he entertained of this mixture was for him a torment. The Scriptures are therefore perfectly in agreement with the points that have been revealed. It is impossible, indeed, to suppose any contradiction between men inspired by the same spirit. Some think that by the princes and powers of this world, we must hear the first and the leaders of the Jews who, according to the apostle Peter, have ignored the greatness of the evil they had committed: "I know, my brothers, that you have committed this crime out of ignorance, like your leaders." These are the princes or chiefs of the Jews, who could not be called the princes of this world, since they were reduced under the power of the Romans, and they declared that they had no other king than Caesar. These princes of the world are therefore those whom the Apostle said in another place: "We have to fight not against flesh and blood, but against the princes of this world of darkness." If, then, these princes crucified Jesus Christ because they did not know that he was the Lord of glory, how could the demons have known? The knowledge of demons must not have been different from the knowledge of the princes of this world. They knew then that he was the one who had been promised in the law by the prophetic oracles, but they knew neither the mystery of his divine and eternal affiliation, nor the mystery of his Incarnation. [Ambrosiaster (4th century), Questions on the Old and New Testament, 1 Q.66]

**1:44** If the law and the prophets were only in effect until John the Baptist, how does the Savior send lepers to offer gifts to priests for the healing of their leprosy? This prescription was no longer in force, it is true, but the Savior imposes it on the lepers for the condemnation of the Jews. They had not understood that the sovereign truth was manifested more clearly to them in better days in the interest of their salvation; the truth was thus lowered to the point of accusing them. They looked upon the Savior as an enemy of the law, because in a feeling of mercy he wanted to deliver them from the heavy yoke of the law, according to this prophet Jeremiah's prophecy: "And I will establish among them a new covenant, not such as the covenant I gave to their fathers." (Jer. 31:32) And in order to establish that this step was to crush them, he adds: "To bear witness to them," that is to say, that she was a witness against them who dared to say that the Savior was an enemy of the law. The apostle St. Paul imitated this example; he taught that one should no longer submit to circumcision, and yet he did not fail to circumcise Timothy to avoid scandalizing the Jews. He preferred to do a useless action than to excite agitation among the false brethren. But this approach only confirmed the Jews in error. This satisfaction which was then given them became the cause of an error in which they persevere still. The apostle St. Paul imitates this example. He taught that the precept of circumcision no longer forced anyone, and yet he circumcised Timothy to avoid scandalizing the Jews. He preferred doing a useless thing rather than being scandalous to some



uneducated minds that could be saved. The Lord has much the same attitude towards the Jews to destroy the opinion they had formed of him, that he was an enemy of the traditions of the Jews. So he commanded the leper to offer to the priest for his healing the gifts prescribed by the law of Moses, and he added: "To bear witness to them," so that this was a testimony against them that the Savior was not an

enemy of the law. He therefore prescribed an action which had ceased to be obligatory. But as useless things are not harmful for this reason, this step became even useful to those who had formed a bad opinion of it by giving them cause to convince themselves that the Savior was not an enemy of the law.<sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testament, 1 Q.60]

## MARK 2

### The Healing of the Paralytic

(Mark 2:1-12 Matt 9:1-8 Luke 5:17-26 John 5:8-9)

<sup>1</sup> And again <sup>a</sup>he entered into Capernaum after *some* days; and it was noised that he was in the house. <sup>2</sup> And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he <sup>b</sup>preached the word unto them. <sup>3</sup> And they come unto him, bringing one sick of the palsy, which was borne of four. <sup>4</sup> And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay. <sup>5</sup> When Jesus <sup>c</sup>saw their faith, he said unto the sick of the palsy, **"Son, thy sins be forgiven thee."** <sup>6</sup> But there were certain of the scribes sitting there, and reasoning in their hearts, <sup>7</sup> Why doth this *man* thus speak blasphemies? <sup>e</sup>who can forgive sins but God only? <sup>8</sup> And immediately <sup>f</sup>when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, **"Why reason ye these things in your hearts? <sup>9</sup> Whether <sup>g</sup>is it easier to say to the sick of the palsy, *Thy sins be forgiven thee*; or to say, *Arise, and take up thy bed, and walk?* <sup>10</sup> But that ye may know that <sup>h</sup>the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) <sup>11</sup> I say unto thee, *Arise, and take up thy bed, and go thy way into thine house.*"** <sup>12</sup> And <sup>i</sup>immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

### The Call of Levi (Matthew)

(Mark 2:13-17 Matt 9:9-13 Luke 5:27-32)

<sup>13</sup> And <sup>j</sup>he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. <sup>14</sup> And <sup>k</sup>as he passed by, he saw Levi the *son* of Alphaeus sitting at the receipt of custom, and said unto him, **"Follow me."** And he arose and followed him. <sup>15</sup> And <sup>l</sup>it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. <sup>16</sup> And when <sup>m</sup>the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? <sup>17</sup> When Jesus heard *it*, he saith unto them, **"They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance."**

### The Question about Fasting

(Mark 2:18-22 Matt 9:14-17 Luke 5:33-39)

<sup>18</sup> And <sup>n</sup>the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? <sup>19</sup> And Jesus said unto them, **"Can the children of <sup>o</sup>the bridechamber fast, while the <sup>p</sup>bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. <sup>20</sup> But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. <sup>21</sup> No man also seweth a piece of <sup>q</sup>new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. <sup>22</sup> And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles."**

### Plucking Grain on the Sabbath

(Mark 2:23-28 Matt 12:1-18 Luke 6:1-5)

<sup>23</sup> And <sup>r</sup>it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, <sup>s</sup>to pluck the ears of corn. <sup>24</sup> And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? <sup>25</sup> And he said unto them, **"Have ye never read <sup>t</sup>what David did, when he had need, and was an hungred, he, and they that were with him? <sup>26</sup> How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, <sup>v</sup>which is not lawful to eat but for the priests, and gave also to them which were with him? <sup>27</sup> And he said unto them, *The sabbath was made for man, and not man for the sabbath: <sup>28</sup> Therefore <sup>w</sup>the Son of man is Lord also of the sabbath.*"**

1 a Mat 9:1  
Luk 5:18  
2 b Heb 2:3  
Eph 2:17

Luk 8:1  
Mar 6:2  
Mat 5:2  
Isa 61:1

5 c Gen 22:12  
Heb 4:13  
d Psa 103:3  
Isa 53:11

7 e Rom 8:33  
Isa 43:25  
Psa 130:4  
Job 14:4

8 f Rev 2:23  
Heb 4:13  
Mat 9:4  
Jer 17:10

Psa 139:1  
Psa 7:9  
1 Chr 29:17  
1 Sam 16:7

9 g Mat 9:5  
10 h Dan 7:13  
Isa 53:11  
12 i Psa 33:9



|               |                |               |            |                |                  |               |
|---------------|----------------|---------------|------------|----------------|------------------|---------------|
| 13 j Mat 9:9  | 17 n Mat 9:12- | 1 Tim 1:15    | Eph 5:32   | Isa 54:5       | t Luk 6:1        | Exo 29:32-33  |
| 14 k Luk 5:27 | 13             | 18 o Luk 5:33 | Eph 5:25   | Psa 45:1-17    | Mat 12:1         | Lev 24:9      |
| 15 l Mat 9:10 | Mat 18:11      | Mat 9:14      | 2 Cor 11:2 | q SS 1:4       | 25 u 1 Sam 21:1- | 28 w Mat 12:8 |
| 16 m Isa 65:5 | Luk 5:31-32    | 19 p Rev 21:1 | Joh 3:29   | 21 r Mat 9:16  | 6                | Eph 1:20-21   |
|               | Luk 19:10      | Rev 19:7      | Mat 22:2   | 23 s Deu 23:25 | 26 v Exo 25:30   | 1 Pet 3:22    |

**2:1-4** The cure of this paralytic is neither devoid of meaning nor common, since we are told that before the Lord prayed: not certainly to be rescued but for example; for He has given us a model to imitate, He has not resorted to a step to obtain. And as teachers of the Law had gathered from all over Galilee, Judea, and Jerusalem, among the cures of other sick people, we are told how this paralytic was healed. Above all, as we have said above, every patient must resort to intercessors who will ask for health for him: thanks to them, the dislocated framework of our life and the lame legs of our actions will be put back by the remedy of the heavenly word. Let there be counselors of the soul, who will raise the human spirit higher, so numb that it is by the weakness of the body. It is again through their ministry that, fashioned to rise and fall, it will be placed before Jesus, worthy to be seen by the eyes of the Lord.<sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke 5:17]

**2:5-8** By asserting that only the Lord can deliver them, the Jews necessarily recognize his divinity and their judgment betrays their bad faith, since they exalt the work and deny the person. So the Son of God has gathered their testimony about his work, without asking for their word to be accepted: for bad faith can admit, it can not believe; therefore the testimony is not lacking in divinity, faith lacks for salvation. For it is a greater help for faith than this involuntary testimony; and it is a more disastrous mistake to deny when one is convinced by one's own affirmations. It is therefore a great misguidance that this unbelieving people, having recognized that God alone is to remit sins, do not believe in this God when He remits sins. As for the Lord, who wants to save sinners, He demonstrates his divinity and his knowledge of secrets and the wonders of his actions; He adds: "Which is the easiest? say: your sins are given to you, or say: get up and walk?" In this place He shows a complete picture of the resurrection, since, healing the wounds of soul and body, He remits the sins of souls, he drives out the infirmity of the body: it means that the whole man is healed.<sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke 5:18]

**2:10** But He says in a marked manner, "On earth to forgive sins," that He might shew that He has joined the power of the divinity to the human nature by an inseparable union, because although He was made man, yet He remained the Word of God; and although by an economy He conversed on the earth with men, nevertheless He was not prevented from working miracles and from giving remission of sins. For His human nature did not in any thing take away from these things which essentially belonged to His Divinity, nor the Divinity hinder the Word of God from becoming on earth, according to the flesh, the Son of Man without change and in truth.<sup>12</sup>[Ps. Chrysostom (5th century), Catena Aurea]

**2:23-28** Why did the Savior, responding to the Jews who accused the disciples of breaking the Sabbath

by crushing ears of corn in their hands to eat them, bring them the example of David, who had eaten breads that were permitted to be slaughtered? only to the priests, an example which, far from justifying them, makes them guilty of the same fault as David, who, moreover, did not do this action on a Sabbath day (1 Sam. 21:4). The Savior wants to confuse the hypocrisy of the Jews with many examples. He therefore cites to them greater transgressions under the law without anyone having dared to accuse them, he shows the Sabbath violated several times in the law, the breads reserved for priests eaten by the priests by those who were not, and these transgressions having as authors men who enjoyed great authority under the law. The first was Joshua, the son of Nave, who, by the command of God himself, did not observe the Sabbath day and saw the walls of Jericho fall on his approach (Josh. 1:20). It was therefore very useful to him to have obeyed the command of God rather than the Sabbath law. The Maccabees, defeated in a first battle, delivered a second on the Sabbath and triumphed over their enemies (1 Mac. 2:38,41). David had already received the royal anointing and robbed the Philistine of his armies, whom he had killed by the power of God (1 Sam. 21:1). Now, finding himself on a journey, pressed by hunger, he received from the hands of the high priest some bread which he was forbidden to eat; but this defense was only out of necessity, which permitted its use. The high priest, before this necessity, gave him these loaves, and David, the chosen of God, did not hesitate to take them. It is the same with the Sabbath, so it is not forbidden to give circumcision on the Sabbath. Commands whose violation does not entail any danger must be observed; but if there is necessity, or can transgress them without any danger, because they have been given rather to impress a certain respect than as necessary to salvation. On the contrary, what is forbidden absolutely is never allowed, and transgression, whatever the necessity, is always harmful. What laws prohibit as essentially bad is always forbidden. As for the precepts of which we have said that transgression is sometimes permitted, it is for example the ages of obligation, which we may not observe in case of necessity without being guilty, if we are authorized by the weakness of the stomach or disease. The Jews did not ignore it, and their accusation against the disciples of breaking the Sabbath law was not sincere. Now, the Savior did not wish to oppose to them the time of the law which touched his soul in order not to irritate them more, but he fights their calumnious accusation by examples taken in the past much more favorable for them in the defense of the Sabbath and, as we have said above, he confounds them not only on the Sabbath article, but on the breads reserved for priests.<sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testament, 1 Q.61]



## MARK 3

### Healing the Withered Hand (Mark 3:1-6 Matt 12:9-14 Luke 6:6-11)

<sup>1</sup> And <sup>a</sup>he entered again into the synagogue; and there was a man there which had a withered hand. <sup>2</sup> And they watched him, whether he would heal him on the sabbath day; that they might accuse him. <sup>3</sup> And he saith unto the man which had the withered hand, **Stand forth.** <sup>4</sup> And he saith unto them, **Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?** But they held their peace. <sup>5</sup> And when he had looked round about on them with <sup>b</sup>anger, being grieved for the hardness of their hearts, he saith unto the man, **Stretch forth thine hand.** And he stretched *it* out: and his hand was restored whole as the other. <sup>6</sup> And <sup>d</sup>the Pharisees went forth, and straightway took counsel with <sup>e</sup>the Herodians against him, how they might destroy him.

### Jesus Heals Multitudes by the Sea (Mark 3:7-12 Matt 12:15-21 Luke 6:17-19)

<sup>7</sup> But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, <sup>e</sup>and from Judaea, <sup>8</sup> And from Jerusalem, and from Idumaea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. <sup>9</sup> And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. <sup>10</sup> For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. <sup>11</sup> And <sup>u</sup>unclean spirits, when they saw him, fell down before him, and cried, saying, *Thou art the Son of God.* <sup>12</sup> And <sup>h</sup>he straitly charged them that they should not make him known.

### Commissioning the Twelve (Mark 3:13-19: 6:7-11 Matt 10:1-16 Luke 6:12-16; 9:1-6; 10:3)

<sup>13</sup> And <sup>i</sup>he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him. <sup>14</sup> And <sup>j</sup>he ordained twelve, that they should be with him, and that he might send them forth to preach, <sup>15</sup> And to have power to heal sicknesses, and to cast out devils: <sup>16</sup> And Simon <sup>k</sup>he surnamed Peter; <sup>17</sup> And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, *The sons of thunder*: <sup>18</sup> And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and <sup>m</sup>Thaddaeus, and Simon the Canaanite, <sup>19</sup> And Judas Iscariot, which also betrayed him: and they went into an house.

### Jesus is Thought to be Beside Himself (Mark 3:20-21)

<sup>20</sup> And the multitude cometh together again, <sup>n</sup>so that they could not so much as eat bread. <sup>21</sup> And when his <sup>o</sup>friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

### The Dumb Demoniac Healed (Mark 3:22-27 Matt 9:32-34; 12:22-24 Luke 11:14-15)

<sup>22</sup> And the scribes which came down from Jerusalem said, <sup>p</sup>He hath Beelzebub, and by the prince of the devils casteth he out devils. <sup>23</sup> And <sup>q</sup>he called them *unto him*, and said unto them in parables, **How can Satan cast out Satan?** <sup>24</sup> And if a kingdom be divided against itself, that kingdom cannot stand. <sup>25</sup> And if a house be divided against itself, that house cannot stand. <sup>26</sup> And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. <sup>27</sup> No <sup>r</sup>man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

### The Sin against the Holy Spirit (Mark 3:28-30 Matt 12:31-37 Luke 12:10)

<sup>28</sup> Verily <sup>s</sup>I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: <sup>29</sup> But he that shall blaspheme against the Holy Ghost hath *'never forgiveness, but is in danger of eternal damnation:* <sup>30</sup> Because they said, He hath an unclean spirit.

### Jesus' True Kindred Relatives (Mark 3:31-35 Matt 12:46-50 Luke 8:19-21 John 15:14)

<sup>31</sup> There <sup>t</sup>came then his brethren and his mother, and, standing without, sent unto him, calling him. <sup>32</sup> And the multitude sat about him, and they said unto him, Behold, <sup>v</sup>thy mother and thy brethren without seek for thee. <sup>33</sup> And he answered them, saying, **Who is my mother, or my brethren?** <sup>34</sup> And he looked round about on them which sat about him, and said, <sup>w</sup>Behold my mother and my brethren! <sup>35</sup> For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

|                 |                |               |              |               |                  |                 |
|-----------------|----------------|---------------|--------------|---------------|------------------|-----------------|
| 1 a Mat 12:9    | 6 c Mat 22:16  | Mat 8:29      | Mar 1:34     | 16 k Joh 1:42 | Joh 10:20        | 23 q Mat 12:25  |
| Luk 6:6         | d Mat 12:14    | Mat 4:3,6     | Mar 1:25     | 17 l Isa 58:1 | 22 p Joh 8:48,52 | Luk 11:17-20    |
| 5 b 1 Kin 19:10 | 7 e Luk 6:17   | g Luk 4:41    | Mat 12:16    | 18 m Luk 6:16 | Joh 7:20         | 27 r Isa 49:24  |
| Psa 69:9        | 11 f Act 16:17 | Mar 5:5-7     | 13 i Luk 9:1 | Act 1:13      | Luk 11:15        | Mat 12:29       |
| Psa 119:139     | Luk 8:28       | Mar 1:23      | Luk 6:12     | Jud 1:1       | Mat 12:24        | 28 s 1 Joh 5:16 |
| Mar 11:15-17    | Mar 1:1        | Mat 8:31      | Mat 10:1     | 20 n Mar 6:31 | Mat 10:25        | Heb 10:26-31    |
| Joh 2:14-17     | Mat 14:33      | 12 h Luk 4:41 | 14 j Luk 9:1 | 21 o Joh 7:5  | Mat 9:34         | Heb 6:4-8       |



|               |           |           |                |               |          |
|---------------|-----------|-----------|----------------|---------------|----------|
| Luk 12:10     | Jud 1:7   | Act 7:51  | 31 u Mat 12:46 | Mar 6:3       | Rom 8:29 |
| Mat 12:31     | Heb 6:4   | Mar 12:40 | Luk 8:19       | Mat 13:55     | Heb 2:11 |
| 29 t Jud 1:13 | 2 The 1:9 | Mat 25:46 | 32 v Joh 7:3   | 34 w Deu 33:9 |          |

**3:10 touch him.** There is a difference between thronging the Lord, and touching Him; for they throng Him, when by carnal thoughts and deeds they trouble peace, in which truth dwells; but he touches Him, who by faith and love has received Him into his heart; wherefore those who touched Him are said to have been saved. <sup>12</sup>[The Venerable Bede of Jarrow (672-735AD), Catena Aurea]

**3:11 Thou art the Son of God.** And here we must wonder at the blindness of the Arians, who, after the glory of His resurrection, deny the Son of God, Whom the devils confess to be the Son of God, though still clothed with human flesh. <sup>12</sup>[The Venerable Bede of Jarrow (672-735AD), Catena Aurea]

**3:14. And he ordained twelve.** That is, to send them, sowers of faith, to spread the help and for the salvation of men throughout the world. Notice at the same time the heavenly plan: they are not wise, rich, or noble, but sinners and publicans whom he has chosen to send them, lest they appear to have been trained by the skill, redeemed by riches, attracted to his grace by the prestige of power and notoriety; so that victory should remain with the substance of truth, not with the charm of speech. Judas himself is chosen, not inadvertently but knowingly. Greatness of the truth that even an enemy minister can not weaken! What character trait of the Lord, that he preferred to compromise in our eyes his judgment that his love! He had taken charge of human weakness, and since then he has not refused this very aspect of human weakness. He wanted abandonment, He wanted betrayal, He wanted the betrayal of his apostle, so that you, if a companion abandons you, if a companion betrays you, you take with calm, the error of your judgment, the waste of your benefit. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke 6:13]

**3:16 Peter.** Here, therefore, I repeat the caution, that no one should suppose Simon to have received the name Peter on this occasion for the first time, or fancy that Mark is here in any antagonism with John, who reports that disciple to have been addressed long before in these terms: "Thou shalt be called Cephas, which is, by interpretation, A stone." (Jn. 1:42) For John has there recorded the very words in which the Lord gave him that name. Mark, on the other hand, has introduced the matter in the form of a recapitulation in this passage, when he says, "And Simon He surnamed Peter." For, as it was his intention to enumerate the names of the twelve apostles here, and it was necessary for him thus to mention Peter, he decided briefly to intimate the fact that the said name was not borne by that disciple all along, but was given him by the Lord, not, however, at the time with which Mark was immediately dealing, but on the occasion in connection with which John has introduced the very words employed by the Lord. <sup>9</sup>[Augustine of Hippo (354-430AD), Harmony of the Gospels, 4.3]

**3:24 kingdom be divided against itself.** As if He had said, A kingdom divided against itself by civil war must be desolated, which is exemplified both in a house and in a city. Wherefore also if Satan's kingdom by divided against itself, so that Satan

expels Satan from men, the desolation of the kingdom of the devils is at hand. But their kingdom consists in keeping men under their dominion. If therefore they are driven away from men, it amounts to nothing less than the dissolution of their kingdom. But if they still hold their power over men, it is manifest that the kingdom of evil is still standing, and Satan is not divided against himself. <sup>12</sup>[Ps. Chrysostom (5th century), Catena Aurea]

**3:29 blaspheme against the Holy Ghost.** He is saying here that every other sin, such as fornication or theft, has some defense, however slight. For we take refuge in human weakness and we may be forgiven. But when one sees miracles performed by the Spirit and slanders them as being the work of a demon, what defense will he have? For it is clear that such a slanderer knows that these things are of the Holy Spirit, yet he speaks evil of his own will. How then can such a man be forgiven? When the Jews saw the Lord eating and drinking, associating with publicans and harlots, and doing all the other things He did as the Son of Man, then they slandered Him as a glutton and drunkard; yet for this they deserve forgiveness, and not even repentance will be required. For they were understandably scandalized. But when they saw Him working miracles and were slandering and blaspheming the Holy Spirit, saying that it was something demonic, how will this sin be forgiven them, unless they repent? So, then, know that he who blasphemes the Son of Man, seeing Him living as a man, and says that He is a friend of harlots, a glutton, and a drunkard because of those things which Christ does, such a man will not have to give an answer for this, even if he does not repent. For he is forgiven, as he did not realize that this was God concealed. But he who blasphemes the Holy Spirit, that is, the spiritual deeds of Christ, and calls them demonic, unless he repents, he will not be forgiven. For he does not have a reasonable excuse to slander, as does the man who sees Christ with harlots and publicans and then slanders. He will not be forgiven either here or there, but both here and there he will be punished. For many are punished here, but there, not at all, such as the poor man, Lazarus; while others are punished both here and there, as the Sodomites and those who blaspheme the Holy Spirit. But some, like the apostles and the Forerunner, are punished neither here nor there. For though they who are persecuted appear to suffer punishment, these are not punishments for sins, but rather trials and crowns. <sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**Or,** Against this gratuitous gift, against this grace of God, does the unrepentant heart speak. This unrepentance then is "the blasphemy of the Spirit, which shall not be forgiven, neither in this world, neither in the world to come." For against the Holy Spirit, by whom they whose sins are all forgiven are baptized, and whom the Church has received, that "whosoever sins she remits, they may be remitted," does he speak, whether in the thought only, or also in the tongue, a very heinous and exceedingly ungodly word, who "when the patience of God leads him to repentance, after his hardness and unrepentant heart treasures up unto himself



wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds." This unrepentance then, for so by some one general name may we call both this blasphemy and the word against the Holy Ghost which has no forgiveness for ever; this unrepentance, I say, against which both the herald and the Judge cried out, saying, "Repent ye, for the kingdom of heaven is at hand;" against which the Lord first opened the mouth of the Gospel preaching, and against which He foretold that the same Gospel was to be preached in all the world, when He said to His disciples after His resurrection from the dead, "it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem:" this unrepentance, in one word, has no forgiveness "neither in this world, nor in the world to come;" for that repentance only obtains forgiveness in this world, that it may have its effect in the world to come. But this unrepentance or unrepentant heart may not be pronounced upon, as long as a man lives in the flesh. For we are not to despair of any so long as "the patience of God leads the ungodly to repentance," and does not hurry him out of this life; "God, who wills not the death of a sinner, but that he should return from his ways and live." He is a heathen today; but how do you know whether he may not be a Christian tomorrow? He is a heretic today; but what if tomorrow he follow the Catholic truth? He is a schismatic today; but what if tomorrow he embrace Catholic peace? What if they, whom you observe now in any kind of error that can be, and whom you condemn as in most desperate case, what if before they end this life, they repent and find the true life in that which is to come? Wherefore, Brethren, let also

what the Apostle says urge you to this. "Judge nothing before the time." For this blasphemy of the Spirit, for which there is no forgiveness (which I have understood to be not every kind of blasphemy, but a particular sort, and that as I have said or discovered, or even as I think clearly shown to be the case, the persevering hardness of an unrepentant heart), cannot be taken hold of in any one, I repeat it, as long as he is still in this life. <sup>9</sup>[Augustine of Hippo (354-430AD), Sermon 21 on the New Testament 20-21]

**3:33** Now let not any one imagine that Christ spurned the honor due to His mother, or contemptuously disregarded the love owed to His brethren: for He it was Who spoke the law by Moses, and clearly said, "Honor thy father and thy mother, that it may be well with thee." And how I pray could He have rejected the love due to brethren, Who even commanded us to love not merely our brethren, but those who stand in the relation to us of foes? For He says, "Love your enemies." What therefore does Christ wish to teach? His object then is highly to exalt His love towards those who are willing to bow the neck to His commands: and in what way I will explain. The greatest honors; and the most complete affection is that which we all owe to our mothers and brethren. If therefore He says that they who hear His word and do it are His mother and brethren, is it not plain to everyone, that He bestows on those who follow Him a love thorough and worthy of their acceptance? For so He would make them readily embrace the desire of yielding themselves to His words, and of submitting their mind to His yoke, by means of a complete obedience. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke 8:19-21]

## MARK 4

### The Parable of the Sower (Mark 4:1-9 Matt 13:1-9 Luke 8:4-8)

<sup>1</sup> And <sup>a</sup>he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. <sup>2</sup> And he taught them many things by parables, <sup>b</sup>and said unto them in his doctrine, <sup>3</sup> **Hearken; Behold, there went out a sower to sow:** <sup>4</sup> **And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.** <sup>5</sup> **And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:** <sup>6</sup> **But when the sun was up, it was scorched; and because it had no root, it withered away.** <sup>7</sup> **And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.** <sup>8</sup> **And other fell on good ground, and <sup>c</sup>did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.** <sup>9</sup> And he said unto them, **He that <sup>d</sup>hath ears to hear, let him hear.**

### The Reason for Speaking in Parables (Mark 4:10-12, 25 Matt 13:10-17 Luke 8:9-10, 18; 10:23-24)

<sup>10</sup> And when he was alone, they that were about him with the twelve <sup>e</sup>asked of him the parable. <sup>11</sup> And he said unto them, **Unto you it is given to know the <sup>g</sup>mystery of the kingdom of God: but unto <sup>f</sup>them that are without, all *these* things are done in parables:** <sup>12</sup> **That <sup>h</sup>SEEING THEY MAY SEE, AND NOT PERCEIVE; AND HEARING THEY MAY HEAR, AND NOT UNDERSTAND; LEST AT ANY TIME THEY SHOULD BE CONVERTED, AND *THEIR* SINS SHOULD BE FORGIVEN THEM.**

### Interpretation of the Parable of the Sower (Mark 4:13-20 Matt 13:18-23 Luke 8:11-15)

<sup>13</sup> And he said unto them, **Know ye not this parable? and how then will ye know all parables?** <sup>14</sup> **The <sup>i</sup>sower soweth the word.** <sup>15</sup> **And these are they by the way side, where the word is sown; but when they have heard,**



<sup>j</sup>Satan cometh immediately, and taketh away the word that was sown in their hearts. <sup>16</sup> And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; <sup>17</sup> And have <sup>k</sup>no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. <sup>18</sup> And these are they which are sown among thorns; such as hear the word, <sup>19</sup> And the cares of this world, and <sup>l</sup>the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. <sup>20</sup> And these are they which are sown on good <sup>m</sup>ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

**The Light of the World**  
(Mark 4:21 Matt 5:14-16 Luke 8:16)

<sup>21</sup> And <sup>n</sup>he said unto them, *Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?*

**All Things Will Be Revealed**  
(Mark 4:22 Matt 10:26 Luke 12:2-9)

<sup>22</sup> For <sup>o</sup>there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. <sup>23</sup> If <sup>p</sup>any man have ears to hear, let him hear.

**On Judging**  
(Mark 4:24-25 Matt 7:1-5 Luke 6:37-42)

<sup>24</sup> And he said unto them, *Take heed what ye hear: <sup>q</sup>with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.* <sup>25</sup> For <sup>r</sup>he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

**The Parable of the Seed Growing Secretly**  
(Mark 4:26-29)

<sup>26</sup> And he said, *<sup>s</sup>So is the kingdom of God, as if a man should cast seed into the ground; <sup>27</sup> And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.* <sup>28</sup> For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. <sup>29</sup> But when the fruit is <sup>u</sup>brought forth, immediately <sup>v</sup>he putteth in the sickle, because the harvest is come.

**The Parable of the Mustard Seed**  
(Mark 4:30-32 Matt 13:31-32 Luke 13:18-19)

<sup>30</sup> And he said, *<sup>w</sup>Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? <sup>31</sup> It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: <sup>32</sup> But when it is sown, it <sup>x</sup>groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.*

**Jesus' Use of Parables**  
(Mark 4:33-34 Matt 13:34-35)

<sup>33</sup> And <sup>y</sup>with many such parables spake he the word unto them, as they were able to hear *it*. <sup>34</sup> But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

**On Following Jesus, the Would-be Followers**  
(Mark 4:35 Matt 8:18-22 Luke 9:57-62)

<sup>35</sup> And <sup>z</sup>the same day, when the even was come, he saith unto them, *Let us pass over unto the other side.*

**Stilling the Storm**  
(Mark 4:36-41 Matt 8:23-27 Luke 8:22-25)

<sup>36</sup> And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. <sup>37</sup> And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. <sup>38</sup> And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? <sup>39</sup> And he arose, and <sup>a</sup>rebuked the wind, and said unto the sea, *Peace, be still.* And the wind ceased, and there was a great calm. <sup>40</sup> And he said unto them, *Why are ye so fearful? how is it that ye have no faith?* <sup>41</sup> And they <sup>b</sup>feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

|                |                |                |                |                |                  |               |
|----------------|----------------|----------------|----------------|----------------|------------------|---------------|
| 1 a Mat 13:1   | 1 Cor 5:12     | 15 j 1 Pet 5:8 | Rom 7:4        | Luk 8:18       | Lam 2:13         | Psa 93:4      |
| Luk 8:4        | 1 Cor 1:18     | 2 Cor 4:4      | 21 n Mat 5:15  | Luk 19:26      | 32 x Rev 11:15   | Psa 89:9      |
| 2 b Mar 12:38  | g 1 Cor 2:10   | 2 Cor 2:11     | Luk 8:16       | 26 t Mat 13:24 | Mal 1:11         | Psa 65:7      |
| 8 c Joh 15:5   | 12 h Rom 11:8  | 17 k Job 27:10 | Luk 11:33      | Mat 4:17       | 33 y Mat 13:34   | Psa 29:10     |
| Col 1:6        | Act 28:26      | 19 l Tit 1:11  | 22 o 1 Joh 1:2 | Mat 3:2        | Joh 16:12        | Job 38:11     |
| 9 d Mar 4:23   | Joh 12:40      | 1 Tim 6:17     | Act 4:20       | 29 u Eph 4:13  | 35 z Isa 42:4    | Job 28:11     |
| 10 e Luk 8:9   | Luk 8:10       | 1 Tim 6:9      | Luk 12:2       | v Rev 14:15    | Mat 8:18         | 41 b Luk 8:25 |
| Mat 13:10      | Mat 13:14      | Act 5:1        | Mat 10:26      | 30 w Act 19:20 | Luk 8:22         | Mat 8:26      |
| Pro 13:20      | Jer 5:21       | Luk 18:24      | 23 p Mat 11:15 | Act 5:14       | 39 a Psa 135:5-6 | Isa 43:2-3    |
| Pro 4:7        | Isa 44:18      | Ecc 5:13       | 24 q 2 Cor 9:6 | Act 4:4        | Nah 1:4          | Psa 46:1-3    |
| Pro 2:1        | Isa 6:9        | Pro 23:5       | Luk 6:38       | Act 2:41       | Mat 8:24-27      | Psa 33:8-9    |
| 11 f 1 Tim 3:7 | 14 i Mat 13:19 | Psa 52:7       | Mat 7:2        | Luk 13:18      | Mar 9:25         | Joh 6:19-20   |
| 1 The 4:12     | Eph 3:8        | 20 m 2 Pet 1:4 | r 1 Joh 4:1    | Mat 13:31      | Luk 4:39         |               |
| Col 4:5        | 1 Pet 1:23,25  | 2 Cor 5:17     | 25 s Mat 13:12 | Mat 11:16      | Psa 107:23-29    |               |



**4:11 Unto you it is given.** As if He said unto them, You that are worthy to be taught all things which are fitted for teaching, shall learn the manifestation of parables; but I use parables with them who are unworthy to learn, because of their wickedness. For it was right that they who did not hold fast their obedience to that law which they had received, should not have any share in a new teaching, but should be estranged from both; for He shewed by the obedience of His disciples, that, on the other hand, the others were become unworthy of mystical doctrine. But afterwards, by bringing in a voice from prophecy, He confounds their wickedness, as having been long before reproved. <sup>12</sup>[Ps. Chrysostom (5th century), Catena Aurea]

**4:12** Thus, therefore, they see and they do not see, they hear and do not understand, for their seeing and hearing comes to them from God's grace, but their seeing and not understanding comes to them from their unwillingness to receive grace, and closing their eyes, and pretending that they could not see; neither do they acquiesce in what was said, and so are not changed as to their sins by hearing and seeing, but rather are made worse. <sup>12</sup>[Ps. Chrysostom (5th century), Catena Aurea]

**4:27** For the seed is the word of life, the ground is the human heart, and the sleep of the man means the death of the Savior. The seed springs up night and day, because after the sleep of Christ, the number of Christians, through calamity and prosperity, continued to flourish more and more in faith, and to wax greater in deed. <sup>12</sup>[Ps. Jerome, Catena Aurea]

**4:31 mustard seed.** The comparison is an excellent one, and most fit to set before them what took place

and happened at the divine and sacred preaching of the Gospel, to which He here gives the name of the kingdom of heaven; because it is through it that we gain the right of sharing Christ's kingdom. At first then it was addressed to few persons, and within a narrow range, but afterwards it widened its influence, and spread abroad unto all nations. For at first it was spoken in Judaea only, where also the blessed disciples were very few in number: but when Israel disobeyed, the commandment was given to the holy apostles, "having gone to make disciples of all the nations, &c." As therefore a grain of mustard seed is far inferior in size to the seeds of other plants, but shoots up to a great height, far beyond what is usual among herbs, so as for it even to become the lodging of many sparrows, so also the kingdom of heaven, even the new and sacred preaching of salvation, by which we are guided into every good work, and learn Him Who both by nature and verily is God, being at first addressed to but few persons, and as it were small and limited, shot up afterwards into rapid growth, and became the refuge of those who fled to it for shelter, and who may be compared to sparrows, because human things are but of small measure in comparison with God. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke 13:18-19]

**4:32** The birds of heaven, that is, contemplative men, sublime in understanding and knowledge, dwell under it. For how many wise men among the Gentiles, quitting their wisdom, have found rest in the preaching of the Gospel! Its preaching then is greater than all. <sup>12</sup>[Theophylact of Ohrid (1055-1107AD), Catena Aurea]

## MARK 5

### The Gadarene Demoniacs

(Mark 5:1-20 Matt 8:28-34 Luke 8:26-39)

<sup>1</sup> And <sup>a</sup>they came over unto the other side of the sea, into the country of the Gadarenes. <sup>2</sup> And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, <sup>3</sup> Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains: <sup>4</sup> Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him. <sup>5</sup> And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. <sup>6</sup> But when he saw Jesus afar off, he ran and <sup>b</sup>worshipped him, <sup>7</sup> And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not. <sup>8</sup> For he said unto him, **Come out of the man, thou unclean spirit.** <sup>9</sup> And he asked him, **What is thy name?** And he answered, saying, My name *is* Legion: for we are many. <sup>10</sup> And he besought him much that he would not send them away out of the country. <sup>11</sup> Now there was there nigh unto the mountains a great herd of <sup>c</sup>swine feeding. <sup>12</sup> And all the devils besought him, saying, Send us into the swine, that we may enter into them. <sup>13</sup> And forthwith Jesus <sup>d</sup>gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. <sup>14</sup> And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done. <sup>15</sup> And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and <sup>e</sup>in his right mind: and they were afraid. <sup>16</sup> And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine. <sup>17</sup> And <sup>f</sup>they began to pray him to depart out of their coasts. <sup>18</sup> And when he was come into the ship, he <sup>g</sup>that had been possessed with the devil prayed him that he might be with him. <sup>19</sup> Howbeit Jesus suffered him not, but saith unto him, **Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.** <sup>20</sup> And he departed, and <sup>h</sup>began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.



**Jairus' Daughter and the Woman with a Hemorrhage**  
**(Mark 5:21-43 Matt 9:18-26 Luke 8:40-56)**

<sup>21</sup> And <sup>i</sup>when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. <sup>22</sup> And, <sup>j</sup>behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, <sup>23</sup> And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live. <sup>24</sup> And *Jesus* went with him; and much people followed him, and thronged him. <sup>25</sup> And a certain woman, which <sup>k</sup>had an issue of blood twelve years, <sup>26</sup> And had suffered many things of many physicians, and had spent all that she had, and <sup>l</sup>was nothing bettered, but rather grew worse, <sup>27</sup> When she had heard of Jesus, came in the press behind, <sup>m</sup>and touched his garment. <sup>28</sup> For she said, If I may touch but his clothes, I shall be whole. <sup>29</sup> And <sup>n</sup>straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. <sup>30</sup> And Jesus, immediately knowing in himself that <sup>o</sup>virtue had gone out of him, turned him about in the press, and said, **Who touched my clothes?** <sup>31</sup> And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? <sup>32</sup> And he looked round about to see her that had done this thing. <sup>33</sup> But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. <sup>34</sup> And he said unto her, **Daughter, <sup>p</sup>thy faith hath made thee whole; go in peace, and be whole of thy plague.** <sup>35</sup> While <sup>q</sup>he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further? <sup>36</sup> As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, **Be <sup>r</sup>'not afraid, only believe.** <sup>37</sup> And he suffered no man to follow him, save Peter, and James, and John the brother of James. <sup>38</sup> And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. <sup>39</sup> And when he was come in, he saith unto them, **Why make ye this ado, and weep? the damsel is not dead, but <sup>s</sup>sleepeth.** <sup>40</sup> And they laughed him to scorn. But <sup>t</sup>when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. <sup>41</sup> And he took the damsel by the hand, and said unto her, **Talitha cumi;** which is, being interpreted, **Damsel, I say unto thee, arise.** <sup>42</sup> And <sup>u</sup>straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment. <sup>43</sup> And <sup>v</sup>he charged them straitly that no man should know it; and commanded that something should be given her to eat.

|                |                 |               |                |                 |                 |                |
|----------------|-----------------|---------------|----------------|-----------------|-----------------|----------------|
| 1 a Mat 8:28   | Mat 28:18       | Mat 8:34      | Mat 4:25       | 26 l Psa 108:12 | Luk 7:50        | Joh 11:11      |
| Luk 8:26       | Job 12:16       | Job 22:17     | Isa 63:7       | 27 m Mar 3:10   | Mar 10:52       | Dan 12:2       |
| 6 b Psa 66:4   | Job 2:6         | Job 21:14     | Psa 116:16     | Act 5:15        | Mat 9:22        | 40 t Act 9:40  |
| Act 16:17      | Job 1:12        | 1 Kin 17:18   | Exo 15:2       | Act 19:12       | 35 q Luk 8:49   | 42 u Psa 33:9  |
| Phi 2:10-11    | 1 Kin 22:22     | Deu 5:25      | 21 i Gen 49:10 | 29 n Luk 8:46-  | 36 r Joh 11:40  | 43 v Mat 12:16 |
| 11 c Luk 15:15 | 15 e 1 Joh 3:8  | Gen 26:16     | Mat 9:1        | 47              | Joh 11:25       | Mat 17:9       |
| Isa 65:4       | Rom 16:20       | 18 g Phi 1:23 | 22 j Luk 13:14 | Luk 6:19        | Psa 103:13      | Mar 3:12       |
| Deu 14:8       | 17 f 1 Cor 2:14 | Luk 23:42-43  | Luk 8:41       | Exo 15:26       | 39 s 1 The 5:10 | Luk 5:14       |
| Lev 11:7       | Act 16:39       | Luk 17:15,17  | Mat 9:18       | 30 o Luk 6:19   | 1 The 4:14      |                |
| 13 d Heb 2:8   | Luk 8:37        | Luk 8:38      | 25 k Lev 15:25 | 34 p Act 14:9   | 1 Cor 15:20     |                |
| Col 2:10       | Luk 5:8         | Psa 116:12    | Mat 9:20       | Luk 18:42       | 1 Cor 11:30     |                |
| Luk 4:36       | Mar 1:24        | 20 h Mar 7:31 | Luk 8:43       | Luk 17:19       | Act 20:9        |                |

**5:2 a man with an unclean spirit.** Whereas Matthew relates that there were two who were afflicted with demons, but Mark and Luke mention only one, you must understand that one of them was a person of note, for whom all that country was in grief, and about whose recovery there was much care, whence the fame of this miracle was the more noised abroad. <sup>9</sup>[Augustine of Hippo (354-430AD), Harmony of the Gospels 2.24]

**5:27-28** She draws near therefore and touches the hem of His garment; but secretly and not openly: for she hoped to be able to escape notice, and as it were, to steal healing from One Who knew not of it. But why, tell me, was the woman careful to escape notice? For why should she not draw near to Christ with more boldness than that leper, and ask for the remission of her incurable pain? For he said, "Lord, if Thou wilt, Thou canst make me clean." Why should not she act like those blind men, who when Christ passed by called out and said, "Have mercy upon us, Lord Jesus, the Son of David"? What then was it made that sick woman wish to remain hid? It was because the law of the all-wise Moses imputed impurity to any woman who was suffering from an

issue of blood, and everywhere called her unclean: and whoever was unclean, might neither touch anything that was holy, nor approach a holy man. For this reason the woman was careful to remain concealed, lest as having transgressed the law, she should have to bear the punishment which it imposed. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke 8:40-48]

**5:31 Who touched me.** Did not the Lord really know who had touched Him? Why, then, does He look around for her? If He had not asked; 'Who touched me,' no one would have known that a miracle had taken place. They could even have insisted that He did not work any miracles, but was only vaunting Himself and seeking His own glory. He asks the question, therefore, that the woman may acknowledge the favor and give glory to God. <sup>53</sup>[Jerome of Stridon (347-420AD), Homily 77 on Mark]

**5:36** "Fear not, only believe," is not a rebuke for his want of faith, but was intended to strengthen the belief which he had already. <sup>12</sup>[Augustine of Hippo (354-430AD), Catena Aurea]



**5:41** Then He says, 'Talitha cumi,' which is interpreted, 'Girl, I say to you arise.' If He said, 'Talitha cum,' the translation would be, 'Girl arise'; but because He said, 'Talitha cumi,' the Aramaic and Hebrew phrase means, 'Girl, arise up for me.' 'Cumi,'

means, in other words, 'I say to you arise.' See what mystery there is in the Aramaic and Hebrew language? <sup>53</sup>[Jerome of Stridon (347-420AD), Homily 77 on Mark]

## MARK 6

### Jesus is Rejected at Nazareth

(Mark 6:1-6 Matt 13:53-58 Luke 4:16-30)

<sup>1</sup> And <sup>a</sup>he went out from thence, and came into his own country; and his disciples follow him. <sup>2</sup> And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, <sup>b</sup>From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands? <sup>3</sup> Is <sup>c</sup>not this the carpenter, the son of Mary, <sup>d</sup>the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they <sup>e</sup>were offended at him. <sup>4</sup> But Jesus said unto them, <sup>f</sup>**A prophet is not without honour, but in his own country, and among his own kin, and in his own house.** <sup>5</sup> And <sup>g</sup>he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

### The Harvest is Great

(Mark 6:6, 34 Matt 9:35-38 Luke 8:1, 10:2)

<sup>6</sup> And <sup>h</sup>he marvelled because of their unbelief. <sup>i</sup>And he went round about the villages, teaching.

### Commissioning the Twelve

(Mark 6:7-11; 3:13-19 Luke 6:12-16; 9:1-6; 10:3 Matt 10:1-16)

<sup>7</sup> And <sup>j</sup>he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; <sup>8</sup> And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse: <sup>9</sup> But <sup>k</sup>*be* shod with sandals; and not put on two coats. <sup>10</sup> And <sup>l</sup>he said unto them, **In what place soever ye enter into an house, there abide till ye depart from that place.** <sup>11</sup> And <sup>m</sup>**whosoever shall not receive you, nor hear you, when ye depart thence, shake <sup>n</sup>off the dust under your feet for a testimony against them.** <sup>o</sup>Verily I say unto you, **It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.** <sup>12</sup> And they went out, and preached that men should repent. <sup>13</sup> And they cast out many devils, <sup>p</sup>and anointed with oil many that were sick, and healed *them*.

### Herod Thinks Jesus is John, Raised

(Mark 6:14-16 Matt 14:1-2 Luke 9:7-9)

<sup>14</sup> And <sup>q</sup>king Herod heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. <sup>15</sup> Others <sup>r</sup>said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. <sup>16</sup> But <sup>s</sup>when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

### The Death of John the Baptist

(Mark 6:17-29 Matt 14:3-12 Luke 3:19-20)

<sup>17</sup> For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. <sup>18</sup> For John had said unto Herod, It <sup>t</sup>is not lawful for thee to have thy brother's wife. <sup>19</sup> Therefore Herodias had a quarrel against him, and would have killed him; but she could not: <sup>20</sup> For Herod <sup>u</sup>feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. <sup>21</sup> And <sup>v</sup>when a convenient day was come, that Herod <sup>w</sup>on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee; <sup>22</sup> And when the daughter of the said Herodias came in, <sup>x</sup>and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee. <sup>23</sup> And he swore unto her, Whatsoever <sup>y</sup>thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. <sup>24</sup> And she went forth, and said unto her mother, What shall I ask? And she said, <sup>z</sup>The head of John the Baptist. <sup>25</sup> And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. <sup>26</sup> And the king was exceeding sorry; <sup>aa</sup>yet for his oath's sake, and for their sakes which sat with him, he would not reject her. <sup>27</sup> And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, <sup>28</sup> And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. <sup>29</sup> And when his disciples heard *of it*, they came and <sup>ab</sup>took up his corpse, and laid it in a tomb. <sup>30</sup> And <sup>b</sup>the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. <sup>31</sup> And <sup>c</sup>he said unto them, **Come ye yourselves apart into a desert place, and rest a while:** for there <sup>d</sup>were many coming and going, and they had no leisure so much as to eat.

### Feeding the Five Thousand



(Mark 6:32-44 Matt 14:13-21 Luke 9:10-17 John 6:1-15)

<sup>32</sup> And they departed into a desert place by ship privately. <sup>33</sup> And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. <sup>34</sup> And Jesus, when he came out, saw much people, and <sup>g</sup>was moved with compassion toward them, because they were as sheep not having a shepherd: and <sup>h</sup>he began to teach them many things. <sup>35</sup> And <sup>h</sup>when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed: <sup>36</sup> Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. <sup>37</sup> He answered and said unto them, **Give ye them to eat.** And they say unto him, <sup>i</sup>Shall we go and buy two hundred <sup>i</sup>pennyworth of bread, and give them to eat? <sup>38</sup> He saith unto them, **How many loaves have ye? go and see.** And when they knew, they say, <sup>k</sup>Five, and two fishes. <sup>39</sup> And he commanded them to make all sit down <sup>l</sup>by companies upon the green grass. <sup>40</sup> And they sat down in ranks, by hundreds, and by fifties. <sup>41</sup> And when he had taken the five loaves and the two fishes, he looked up to heaven, and <sup>m</sup>blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all. <sup>42</sup> And they did all eat, and were filled. <sup>43</sup> And they took up twelve baskets full of the fragments, and of the fishes. <sup>44</sup> And they that did eat of the loaves were about five thousand men.

**The Walking on the Water**

(Mark 6:45-52 Matt 14:22-33 John 6:16-21)

<sup>45</sup> <sup>n</sup>And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. <sup>46</sup> And when he had sent them away, he departed into a mountain to pray. <sup>47</sup> <sup>o</sup>And when even was come, the ship was in the midst of the sea, and he alone on the land. <sup>48</sup> And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and <sup>p</sup>would have passed by them. <sup>49</sup> But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: <sup>50</sup> For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, **Be of good cheer: it is I; be not afraid.** <sup>51</sup> And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. <sup>52</sup> For <sup>t</sup>they considered not *the miracle* of the loaves: for <sup>q</sup>their heart was hardened.

**Healings at Gennesaret**

(Mark 6:53-56 Matt 14:34-36 John 6:22-25)

<sup>53</sup> <sup>s</sup>And when they had passed over, they came into the land of Gennesaret, and drew to the shore. <sup>54</sup> And when they were come out of the ship, straightway they knew him, <sup>55</sup> And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. <sup>56</sup> And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that <sup>t</sup>they might touch if it were but the border of his garment: and as many as touched him were made whole.

|                |                |                 |                |                |                  |               |
|----------------|----------------|-----------------|----------------|----------------|------------------|---------------|
| 1 a Mat 13:54  | Isa 59:16      | 2 Tim 4:2       | Pro 12:10      | Mat 9:36       | 39 l 1 Cor 14:40 | Mar 3:5       |
| Luk 4:16       | i Mat 9:35     | Heb 13:4        | Mar 6:16       | Psa 145:8      | 41 m 1 Tim 4:4-  | Jer 17:9      |
| 2 b Joh 6:42   | 7 j Luk 9:1    | 20 u Mat 21:26  | 29 a Act 8:2   | Psa 111:4      | 5                | r Mar 8:17    |
| Joh 7:15       | Mat 10:1       | 21 v Mat 14:6   | Mat 14:12      | Psa 86:15      | Act 27:35        | Mar 7:18      |
| 3 c Mat 11:6   | 9 k Act 12:8   | w Gen 40:20     | 2 Chr 24:15-16 | 35 h Mat 14:15 | Mar 8:2-9        | Mat 16:9-11   |
| d Gal 1:19     | 10 l Mat 10:11 | 22 x Isa 3:16   | 1 Kin 13:29-30 | Luk 9:12       | Mat 26:26        | 53 s Luk 5:1  |
| Mat 12:46      | 11 m Mat 10:14 | 23 y Rev 6:9-11 | 30 b Luk 9:10  | 37 i Mat 18:28 | Mat 14:15,19     | Mat 14:34     |
| e 1 Cor 1:23   | n Act 13:51    | Jam 2:13        | 31 c Mat 14:13 | j Joh 6:7      | 1 Sam 9:13       | 56 t Mat 9:20 |
| Isa 53:2-3     | Act 18:6       | Heb 11:36-38    | d Mar 3:20     | Mat 15:33      | 45 n Joh 6:17    | Luk 7:14      |
| 4 f Joh 4:44   | o Heb 10:31    | Rom 1:28-31     | 34 e Heb 5:2   | 2 Kin 4:43     | Mat 14:22        | Luk 8:44      |
| Luk 4:24       | 13 p Jam 5:14  | Ecc 5:2         | f Isa 54:13    | Num 11:13,22   | 47 o Mat 14:23   | Act 5:15      |
| Mat 13:57      | 14 q Mat 14:1  | Est 7:2         | Isa 61:1       | 38 k Joh 6:9   | Joh 6:16-17      |               |
| Jer 12:6       | 15 r Mat 16:14 | Est 5:3,6       | Luk 9:11       | Luk 9:13       | 48 p Luk 24:28   |               |
| Jer 11:21      | 16 s Luk 3:19  | 24 z Mar 1:4    | g Heb 4:15     | Mar 8:5        | 52 q Heb 3:13    |               |
| 5 g Gen 19:22  | 18 t Lev 18:16 | Mat 14:8        | Heb 2:17       | Mat 15:34      | Rom 8:7          |               |
| 6 h Isa 59:1-2 | Lev 20:21      | Mat 3:1         | Mat 14:14      | Mat 14:17      | Mar 16:14        |               |

**6:3** Now Mark, indeed, gives this passage in terms almost precisely identical with those which meet us in Matthew; with the one exception, that what he says the Lord was called by His fellow-townsmen is, "the carpenter, and the son of Mary," and not, as Matthew tells us, the "carpenter's son." Neither is there anything to marvel at in this, since He might quite fairly have been designated by both these names. For in taking Him to be the son of a carpenter, they naturally also took Him to be a carpenter. <sup>9</sup>[Augustine of Hippo (354-430AD), Harmony of the Gospels, 2.42]

**6:3 And they were offended at him.** For it is almost natural for citizens to be jealous towards one another; for they do not look to the present works of the man, but remember the frailties of his childhood; as if they themselves had not passed through the very same stages of age to their maturity. <sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea on Matthew] **6:5** Not that because they did not believe He could not do His mighty works; but that He might not by doing them be condemning His fellow-citizens in their unbelief. <sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea on Matthew]



**6:9 not put on two coats.** By the two coats He seems to me to mean two sets of clothes; not that in places like Scythia, covered with the ice and snow, a man should be content with only one garment, but by coat, I think a suit of clothing is implied, that being clad with one, we should not keep another through anxiety as to what may happen. <sup>12</sup>[The Venerable Bede of Jarrow (672-735AD), Catena Aurea]

**6:13 oil.** Mark alone mentions their anointing with oil. James however, in his canonical Epistle, says a thing similar. For oil both refreshes our labors, and gives us light and joy; but again, oil signifies the mercy of the unction of God, the healing of infirmity, and the enlightening of the heart, the whole of which is worked by prayer. <sup>12</sup>[Ps. Chrysostom (5th century), Catena Aurea]

**6:17 Herod.** How is it that we read above that Herod was dead, and lower down, several years later he put John the Baptist to death; while it is said above that John survived Herod's death? Herod was king of Judea, and had four sons: Archelaus, Herod,

Philip, and Lysanias. Herod, being dead, was succeeded by his son Archelaus, after whom the kingdom of Herod was divided into four parts. One of these four parts was given to Pilate, who administered him not as king, but as governor, while the sons of Herod retained the title of king. Philippe being dead also, his brother Herod married the wife of Philip, a crime which John the Baptist reproaches him with, which determines this Herod, son of Herod, of whom we spoke earlier to put to death the holy precursor. What does the Evangelist say? "Herod the Tetrarch," that is to say, who governed the fourth part of the kingdom of his father Herod. What doubt is still possible with this addition of Tetrarch, which clearly proves that it is another Herod than the first? It was this same Herod who killed by the sword, James, brother of John, and soon struck by the angel of God, died and devoured by worms. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments 2 Q.11]

## MARK 7

### What Defiles a Person - Traditional and Real (Mark 7:1-23 Matt 15:1-20 Luke 11:37-41; 6:39)

<sup>1</sup> Then <sup>a</sup>came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. <sup>2</sup> And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. <sup>3</sup> For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. <sup>4</sup> And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables. <sup>5</sup> <sup>b</sup>Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? <sup>6</sup> He answered and said unto them, *Well hath Esaias prophesied of you hypocrites, as it is written, "THIS PEOPLE HONoureth me with THEIR LIPS, BUT THEIR HEART IS FAR FROM ME. " HOWBEIT IN VAIN DO THEY WORSHIP ME, TEACHING FOR DOCTRINES THE COMMANDMENTS OF MEN. "* <sup>8</sup> For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do. <sup>9</sup> And he said unto them, Full well ye <sup>d</sup>reject the commandment of God, that ye may keep your own tradition. <sup>10</sup> For Moses said, <sup>f</sup>HONOUR THY FATHER AND THY MOTHER; and, <sup>g</sup>WHOSO CURSETH FATHER OR MOTHER, LET HIM DIE THE DEATH: <sup>11</sup> But ye say, If a man shall say to his father or mother, *It is* <sup>h</sup>Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.* <sup>12</sup> And ye suffer him no more to do ought for his father or his mother; <sup>13</sup> Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. <sup>14</sup> And when he had called all the people *unto him*, he said unto them, *Hearken unto me every one of you, and understand:* <sup>15</sup> <sup>h</sup>There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. <sup>16</sup> <sup>i</sup>If any man have ears to hear, let him hear. <sup>17</sup> <sup>j</sup>And when he was entered into the house from the people, his disciples asked him concerning the parable. <sup>18</sup> And he saith unto them, *Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; " Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? "* <sup>20</sup> And he said, *That which cometh out of the man, that defileth the man.* <sup>21</sup> <sup>k</sup>For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, <sup>22</sup> Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: <sup>23</sup> All these evil things come from within, and defile the man.

### The Canaanite Woman (Mark 7:24-30 Matt 15:21-28)

<sup>24</sup> <sup>l</sup>And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid. <sup>25</sup> For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: <sup>26</sup> The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. <sup>27</sup> But Jesus said unto her, <sup>m</sup>*Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.* <sup>28</sup> And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's



crumbs. <sup>29</sup> And he said unto her, **For this saying go thy way; the devil is gone out of thy daughter.** <sup>30</sup> And when she was come to her house, she found <sup>n</sup>the devil gone out, and her daughter laid upon the bed.

**Jesus Heals a Deaf Mute and Many Others  
(Mark 7:31-37 Matt 15:29-31)**

<sup>31</sup> <sup>o</sup>And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. <sup>32</sup> And <sup>p</sup>they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. <sup>33</sup> And he took him aside from the multitude, and put his fingers into his ears, and <sup>q</sup>he spit, and touched his tongue; <sup>34</sup> And <sup>s</sup>looking up to heaven, <sup>t</sup>he sighed, and saith unto him, **Ephphatha**, that is, Be opened. <sup>35</sup> <sup>t</sup>And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. <sup>36</sup> And <sup>u</sup>he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*; <sup>37</sup> And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

|                 |                |                |                |                |                |               |
|-----------------|----------------|----------------|----------------|----------------|----------------|---------------|
| 1 a Mat 15:1    | 9 d Isa 24:5   | Mat 23:18      | 21 k Tit 3:3   | 27 m Eph 2:12  | 1 Joh 3:8      | Joh 11:41     |
| 5 b Mat 15:2    | Tit 1:14       | 1 Tim 5:8      | Gal 5:19       | Rom 9:4        | 31 o Mat 15:29 | Mar 6:41      |
| 6 c Jam 2:14-17 | 10 e Pro 20:20 | 15 h Tit 1:15  | Act 8:22       | Act 13:46      | 32 p Luk 11:14 | 35 t Psa 33:9 |
| Tit 1:14,16     | Lev 20:9       | 1 Tim 4:4      | Mat 15:19      | Mat 15:23-28   | Mat 9:32       | Isa 32:3-4    |
| Joh 5:42        | Exo 21:17      | 1 Cor 8:8      | Job 15:14-17   | Mat 10:5-6     | 33 q Mar 8:23  | Isa 35:5-6    |
| Mat 15:8        | f Mat 15:4     | Rom 14:17      | Job 14:4       | Mat 7:6        | Joh 9:6        | Mat 11:5      |
| Hos 8:2-3       | Deu 5:16       | Act 10:14-15   | Gen 8:21       | 30 n Jos 21:45 | 34 r Joh 11:38 | 36 u Isa 42:2 |
| Eze 33:31       | Exo 10:12      | 16 i Mat 11:15 | Gen 6:5        | Mat 9:29       | Joh 11:33      | Mar 5:43      |
| Isa 29:13       | 11 g Mat 15:5  | 17 j Mat 15:15 | 24 l Mat 15:21 | Mar 9:23       | s Joh 17:1     | Mar 8:26      |

**7:2** Why did the disciples eat with unwashed hands? Wherefore then did they so eat? Not as making a point of it, but as overlooking henceforth the things that are superfluous, and attending to such as are necessary; having no law to wash or not to wash, but doing either as it happened. For they that despised even their own necessary food, how were they to hold these things worth much consideration? This then having often happened unintentionally—for instance, when they ate in the wilderness, when they plucked the ears of grain—is now put forward as a charge by these persons, who are always transgressing in the great things, and making much account of the superfluous. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 51.1]

**7:7 doctrines the commandments of men.** But mark how even by the question itself they are convicted; in not saying, "Why do they transgress the law of Moses," but, "the tradition of the elders." Whence it is evident that the priests were inventing many novelties, although Moses, with much terror and with much threatening, had enjoined neither to add nor take away." <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 51.1]

**7:15** The things of Christ have relation to the inner man, but those which are of the law are visible and external, to which, as being bodily, the cross of Christ was shortly to put an end. <sup>12</sup>[Ps. Chrysostom (5th century), Catena Aurea]

**7:15** What do these words of St. Mark the evangelist mean about our Lord Jesus Christ: "having entered a house, he desired that no one should know it, but he could not remain hidden?" wanted to remain hidden and that he could not; was his will made powerless? — It is impossible that the will of the Savior will not have its effect, and he can only want what must be done, we must admit that he wanted everything that was done because his will never go beyond the power of his nature. It is therefore irreproachable as its nature. The fact referred to was over the confines of Tyre; Jesus entered a house

and he did not want anyone to know it. Now, one asks how and for what reason he wished that one did not know his arrival. Note that this fact has its place on the confines of Gentiles, to whom the Gospel was not yet to be preached. When he gave his mission to his disciples, he said to them, "Go not to the nations, neither enter the cities of the Samaritans; but go rather to the lost sheep of the house of Israel. (Matt. 10:5) So he would not let anyone know that he was in that house, he did not want to be sought, but he gladly welcomed those who came forward; for although the time of preaching the gospel to the Gentiles had not yet come, yet there would have been something bad not to receive those who came spontaneously to embrace the faith. Thus it was not the disciples who knew the coming of the Savior, but those who saw him enter the house, who spread the news of his coming. It was thus known that he was in this house, and all who wished to obtain any benefit entered it. Our Lord, therefore, did not wish his disciples to know that he was in this house, but he wanted to be sought after, and that was indeed the case; for he could not remain hidden once it was known that he had entered this house. Thus, as soon as the Chananian had heard of his arrival, she hastened to come to him and beg him to cast the demon out of her daughter's body (Matt. 15:22), and she certainly would not have obtained this grace if it had not previously been submitted by faith to the God of the Jews. The will of the Savior has been accomplished according to the explanation we have just given, and the discussion has us find what the short story of the Evangelist kept hidden. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.77]

**7:33 spit.** That He might shew that all the members of His sacred body are divine and holy, even the spittle which loosed the string of the tongue. For the spittle is only the superfluous moisture of the body, but in the Lord, all things are divine. <sup>12</sup>[Theophylact of Ohrid (1055-1107AD), Catena Aurea]



## MARK 8

### Feeding of the Four Thousand (Mark 8:1-10 Matt 15:32-39)

<sup>1</sup> In those days <sup>a</sup>the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them, <sup>2</sup> *I have <sup>b</sup>compassion on the multitude, because they have now been with me three days, and have nothing to eat:* <sup>3</sup> *And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.* <sup>4</sup> And his disciples answered him, From whence <sup>c</sup>can a man satisfy these *men* with bread here in the wilderness? <sup>5</sup> <sup>d</sup>And he asked them, *How many loaves have ye?* And they said, Seven. <sup>6</sup> And he commanded the people to sit down on the ground: and he took the seven loaves, and <sup>e</sup>gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people. <sup>7</sup> And they had a few small fishes: and <sup>f</sup>he blessed, and commanded to set them also before *them*. <sup>8</sup> So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets. <sup>9</sup> And they that had eaten were about four thousand: and he sent them away. <sup>10</sup> And <sup>g</sup>straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

### Against Seeking Signs, the Sign of Jonah (Mark 8:11-12 Matt 12:38-42; 16:1-4 Luke 11:16, 29-32)

<sup>11</sup> <sup>h</sup>And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. <sup>12</sup> And he sighed deeply in his spirit, and saith, *Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.* <sup>13</sup> And he left them, and entering into the ship again departed to the other side.

### The Leaven (Yeast) of the Pharisees (Mark 8:14-21 Matt 16:5-12 Luke 12:1)

<sup>14</sup> <sup>i</sup>Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf. <sup>15</sup> <sup>j</sup>And he charged them, saying, *Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.* <sup>16</sup> And they reasoned among themselves, saying, *It is <sup>k</sup>because we have no bread.* <sup>17</sup> And when Jesus knew *it*, he saith unto them, *Why reason ye, because ye have no bread? <sup>l</sup>perceive ye not yet, neither understand? have ye your heart yet hardened? <sup>18</sup> Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?* <sup>19</sup> <sup>m</sup>When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. <sup>20</sup> *And <sup>n</sup>when the seven among four thousand, how many baskets full of fragments took ye up?* And they said, Seven. <sup>21</sup> And he said unto them, *How is it that <sup>o</sup>ye do not understand?* <sup>22</sup> And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. <sup>23</sup> And he took the blind man by the hand, and led him out of the town; and when <sup>p</sup>he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. <sup>24</sup> And he looked up, and said, I see men as trees, walking. <sup>25</sup> After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. <sup>26</sup> And he sent him away to his house, saying, *Neither go into the town, <sup>q</sup>nor tell it to any in the town.*

### Peter's Confession at Caesarea Philippi (Mark 8:27-30 Matt 16:13-20 Luke 9:18-21 John 6:67-71)

<sup>27</sup> <sup>r</sup>And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, *Whom do men say that I am?* <sup>28</sup> And they answered, <sup>s</sup>John the Baptist: but some *say*, Elias; and others, One of the prophets. <sup>29</sup> And he saith unto them, *But whom say ye that I am?* And Peter answereth and saith unto him, <sup>t</sup>Thou art the Christ. <sup>30</sup> And <sup>u</sup>he charged them that they should tell no man of him.

### Jesus Foretells His Passion (Mark 8:31-33 Matt 16:21-23 Luke 9:22)

<sup>31</sup> And <sup>v</sup>he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again. <sup>32</sup> And he spake that saying openly. And Peter took him, and began to rebuke him. <sup>33</sup> But when he had turned about and looked on his disciples, he rebuked Peter, saying, *Get thee behind me, Satan: <sup>w</sup>for thou savourest not the things that be of God, but the things that be of men.*

### "If Any Man would Come after Me" (Mark 8:34-9:1 Matt 16:24-28 Luke 9:23-27 John 12:25)

<sup>34</sup> And when he had called the people *unto him* with his disciples also, he said unto them, <sup>x</sup>*Whosoever will come after me, let him deny himself, and take up his cross, and follow me.* <sup>35</sup> *For <sup>y</sup>whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.* <sup>36</sup> *<sup>z</sup>For what shall it profit a man, if he shall gain the whole world, and lose his own soul? <sup>37</sup> Or what shall a man give in exchange for his soul?* <sup>38</sup> <sup>a</sup>*Whosoever therefore shall be ashamed of me and of my words in*



this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

|               |                 |                |                |                |                  |                 |
|---------------|-----------------|----------------|----------------|----------------|------------------|-----------------|
| 1 a Mat 15:32 | 2 Kin 7:2       | Mar 6:41       | Isa 63:17      | 29 t 1 Joh 5:6 | Luk 9:22         | Joh 12:25       |
| 2 b 1 Joh 2:6 | 2 Kin 4:42-43   | 10 g Mat 15:39 | 19 m Mat 14:20 | 1 Joh 5:1      | 33 w 1 Joh 2:15- | Mat 16:25       |
| 1 Pet 2:21    | Num 11:21-22    | 11 h Mat 12:38 | Mar 6:43       | 1 Joh 4:15     | 16               | Mat 10:39       |
| Heb 5:2       | 5 d Mat 15:34   | Mat 16:1       | Luk 9:17       | Act 9:20       | 1 Pet 4:2        | 36 z Job 27:8   |
| Heb 4:15      | Mar 6:38        | Joh 6:30       | Joh 6:13       | Act 8:37       | 1 Cor 2:14       | 38 a 2 Tim 2:12 |
| Heb 2:17      | 6 e 1 Tim 4:4-5 | 14 i Mat 16:5  | 20 n Mat 15:37 | Joh 11:27      | Rom 8:7          | 2 Tim 1:8       |
| Joh 13:15     | 1 Cor 11:23-24  | 15 j 1 Cor 5:7 | 21 o Mar 6:52  | Joh 6:69       | 34 x Gal 6:14    | Rom 1:16        |
| Mar 1:41      | Luk 24:30       | Luk 12:1       | 23 p Mar 7:33  | Joh 4:42       | Gal 5:24         | Luk 12:9        |
| Psa 145:9     | Luk 22:19       | Mat 16:6       | 26 q Mat 8:4   | Joh 1:41       | Luk 14:27        | Luk 9:26        |
| Psa 111:4     | Mar 6:41-44     | 16 k Mat 16:7  | Mar 5:43       | Mat 16:6       | Luk 9:23         | Mat 10:33       |
| Psa 86:15     | Mat 15:36       | 17 l Mar 6:52  | 27 r Mat 16:13 | 30 u Mat 16:20 | Mat 16:24        | 1 Joh 2:23      |
| 4 c Mar 6:52  | Deu 8:10        | Mat 16:8       | Luk 9:18       | 31 v Mat 16:21 | Mat 10:38        |                 |
| Mat 15:33     | 7 f Mat 14:19   | Mat 15:17      | 28 s Mat 14:2  | Mat 17:22      | 35 y Rev 12:11   |                 |

**8:1-10** In the case of this miracle of the seven loaves, it is certainly not a superfluous task to call attention to the fact that these two evangelists, Matthew and Mark, have thus introduced it into their narrative. For if one of them had recorded this miracle, who at the same time had taken no notice of the instance of the five loaves, he would have been judged to stand opposed to the rest. For in such circumstances, who would not have supposed that there was only the one miracle wrought in actual fact, and that an incomplete and unveracious version of it had been given by the writer referred to, or by the others, or by all of them together; so [that we must have imagined] either that the one evangelist, by a mistake on his own part, had been led to mention seven loaves instead of five; or that the other two, whether as having both presented an incorrect statement, or as having been misled through a slip of memory, had put the number five for the number seven. In like manner, it might have been supposed that there was a contradiction between the twelve baskets and the seven baskets, and again, between the five thousand and the four thousand, expressing the numbers of those who were fed. But now, since those evangelists who have given us the account of the miracle of the seven loaves have also not failed to mention the other miracle of the five loaves, no difficulty can be felt by any one, and all can see that both works were really wrought. This, accordingly, we have instanced, in order that, if in any other passage we come upon some similar deed of the Lord's, which, as told by one evangelist, seems so utterly contrary to the version of it given by another that no method of solving the difficulty can possibly be found, we may understand the explanation to be simply this, that both incidents really took place, and that they were recorded separately by the two several writers. This is precisely what we have already recommended to

attention in the matter of the seating of the multitudes by hundreds and by fifties. For were it not for the circumstance that both these numbers are found noted by the one historian, we might have supposed that the different writers had made contradictory statements. <sup>9</sup>[Augustine of Hippo (354-430AD), Harmony of the Gospels 2.50]

**8:26** It is written in the book of Tobit (12:7), "It is honorable to reveal and to confess the works of God;" while the Savior, after doing the work of God, recommends not to tell it to anyone. (Mark 8:26) The Savior did not recommend hiding the work of God, because he says in another place, "Go, and tell the great things that God did for you" (Mark 5:19), but he sometimes refused the testimony that men wanted to give him and repressed their vanity, so as not to appear to testify to himself, as a seducer, unreasonable conduct in the eyes of every prudent man. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q,8]

**8:33 Get thee behind me, Satan.** For the Lord, wishing to shew that His Passion was to take place on account of the salvation of men, and that Satan alone was unwilling that Christ should suffer, and the race of man be saved, called Peter Satan, because he savoured the things that were of Satan, and, from unwillingness that Christ should suffer, became His adversary; for Satan is interpreted 'the adversary.' <sup>12</sup>[Theophylact of Ohrid (1055-1107AD), Catena Aurea]

**8:36** For when a man looks chiefly to that which is pleasant and profitable for the moment, and therefore avoids suffering, and desires to live joyously, even though he have wealth and abundance of possessions, yet what profit hath he therefrom when he has lost himself? <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke 9:23-26]

## MARK 9

<sup>1</sup> And he said unto them, <sup>a</sup>Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen <sup>b</sup>the kingdom of God come with power.

### The Transfiguration

(Mark 9:2-10 Matt 17:1-9 Luke 9:28-36)

<sup>2</sup> <sup>c</sup>And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. <sup>3</sup> And his raiment became shining, exceeding <sup>d</sup>white as snow; so as no fuller on earth can white them. <sup>4</sup> And there appeared unto them Elias



with Moses: and they were talking with Jesus. <sup>5</sup> And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. <sup>6</sup> For he wist not what to say; for they were sore afraid. <sup>7</sup> And there was <sup>a</sup>a cloud that overshadowed them: and a voice came out of the cloud, saying, **This is my beloved Son: <sup>e</sup>hear him.** <sup>8</sup> And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. <sup>9</sup> <sup>g</sup>And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. <sup>10</sup> And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

**The Coming of Elijah**  
(Mark 9:11-13 Matt 17:10-13)

<sup>11</sup> And they asked him, saying, Why say the scribes <sup>h</sup>that Elias must first come? <sup>12</sup> And he answered and told them, **Elias verily cometh first, and restoreth all things; and <sup>i</sup>how it is written of the Son of man, that he must suffer many things, and <sup>j</sup>be set at nought.** <sup>13</sup> But I say unto you, That <sup>k</sup>Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

**Jesus Heals a Boy Possessed by a Spirit**  
(Mark 9:14-29 Matt 17:14-21 Luke 9:37-43; 17:6)

<sup>14</sup> <sup>l</sup>And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them. <sup>15</sup> And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him. <sup>16</sup> And he asked the scribes, **What question ye with them?** <sup>17</sup> And <sup>m</sup>one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; <sup>18</sup> And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. <sup>19</sup> He answereth him, and saith, **O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.** <sup>20</sup> And they brought him unto him: and <sup>n</sup>when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. <sup>21</sup> And he asked his father, **How long is it ago since this came unto him?** And he said, Of a child. <sup>22</sup> And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. <sup>23</sup> Jesus said unto him, **<sup>o</sup>If thou canst believe, all things *are* possible to him that believeth.** <sup>24</sup> And straightway the father of the child cried out, and said with tears, Lord, I believe; <sup>p</sup>help thou mine unbelief. <sup>25</sup> When Jesus saw that the people came running together, he <sup>q</sup>rebuked the foul spirit, saying unto him, **Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.** <sup>26</sup> And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. <sup>27</sup> But Jesus took him by the hand, and lifted him up; and he arose. <sup>28</sup> <sup>r</sup>And when he was come into the house, his disciples asked him privately, Why could not we cast him out? <sup>29</sup> And he said unto them, **This kind can come forth by nothing, but by prayer and fasting.**

**Jesus Foretells His Passion again**  
(Mark 9:30-32 Matt 17:22-23 Luke 9:43-45)

<sup>30</sup> And they departed thence, and passed through Galilee; and he would not that any man should know *it*. <sup>31</sup> <sup>s</sup>For he taught his disciples, and said unto them, **The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.** <sup>32</sup> But they understood not that saying, and were afraid to ask him.

**True Greatness**  
(Mark 9:33-37 Matt 18:1-5 Luke 9:46-48 John 13:20)

<sup>33</sup> <sup>t</sup>And he came to Capernaum: and being in the house he asked them, **What was it that ye disputed among yourselves by the way?** <sup>34</sup> But they held their peace: <sup>u</sup>for by the way they had disputed among themselves, who *should be* the greatest. <sup>35</sup> And he sat down, and called the twelve, and saith unto them, **<sup>v</sup>If any man desire to be first, *the same* shall be last of all, and servant of all.** <sup>36</sup> And <sup>w</sup>he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, <sup>37</sup> **Whosoever shall receive one of such children in my name, receiveth me: and <sup>x</sup>whosoever shall receive me, receiveth not me, but him that sent me.** <sup>38</sup> <sup>y</sup>And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. <sup>39</sup> But Jesus said, **Forbid him not: <sup>z</sup>for there is no man which shall do a miracle in my name, that can lightly speak evil of me.** <sup>40</sup> For <sup>a</sup>he that is not against us is on our part.

**Rewards of Discipleship**  
(Mark 9:41 Matt 10:40-42 Luke 10:16 John 13:20)

<sup>41</sup> <sup>b</sup>For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

**Warnings concerning Temptations**  
(Mark 9:42-50 Matt 18:6-9 Luke 17:1-2; 14:34-35)

<sup>42</sup> <sup>c</sup>And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.



(Mark 9:43-48 Matt 5:27-32 Luke 16:18)

<sup>43</sup> <sup>d</sup>And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: <sup>44</sup> <sup>e</sup>Where THEIR WORM DIETH NOT, AND THE FIRE IS NOT QUENCHED. <sup>45</sup> And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: <sup>46</sup> Where THEIR WORM DIETH NOT, AND THE FIRE IS NOT QUENCHED. <sup>47</sup> And if thine eye offend thee, <sup>f</sup>pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: <sup>48</sup> Where THEIR WORM DIETH NOT, AND THE FIRE IS NOT QUENCHED.

(Mark 9:43-48 Matt 5:27-32 Luke 16:18)

<sup>49</sup> For every one shall be salted with fire, and <sup>g</sup>every sacrifice shall be salted with salt. <sup>50</sup> <sup>i</sup>Salt is good: but if the salt have lost his saltness, wherewith will ye season it? <sup>j</sup>Have salt in yourselves, and <sup>kh</sup>have peace one with another.

|                  |                |                |                |                |                 |                 |
|------------------|----------------|----------------|----------------|----------------|-----------------|-----------------|
| 1 a Mat 16:28    | f 2 Pet 1:17   | Gen 3:15       | 2 Chr 20:20    | 28 r Mat 17:19 | 37 x Joh 13:20  | Isa 66:24       |
| Luk 9:27         | Isa 42:1       | 13 k Luk 1:17  | 24 p Heb 12:2  | 31 s Luk 9:44  | Luk 9:48        | 47 f Rom 8:13   |
| b Mat 24:30      | Exo 40:34      | Mat 17:12      | Heb 11:1-40    | Mar 8:31       | Mat 10:40       | Gal 5:24        |
| Mat 25:31        | 9 g Mat 17:9   | Mat 11:14      | 2 The 1:11     | Mat 26:1-2     | 38 y Num 11:28  | 49 g Lev 2:13   |
| Luk 22:18        | 11 h Mat 17:10 | 14 l Mat 17:14 | 2 The 1:3      | Mat 17:22      | 39 z 1 Cor 12:3 | Eze 43:24       |
| Heb 2:8-9        | Mal 4:5        | Luk 9:37       | Phi 1:29       | Mat 16:21      | 40 a Mat 12:30  | 50 h 2 Tim 2:22 |
| 2 c Luk 9:28     | 12 i Phi 2:7   | 17 m Luk 9:38  | Eph 2:8        | 33 t Mat 18:1  | 41 b Mat 10:42  | 2 Cor 13:11     |
| Mat 17:1         | Luk 23:11      | Mat 17:14      | Luk 17:5       | Luk 9:46       | 42 c Luk 17:1   | Rom 14:19       |
| 3 d Psa 104:1-2  | j Joh 3:14     | 20 n Mar 1:26  | 25 q 1 Joh 3:8 | Luk 22:24      | Mat 18:6        | Rom 12:18       |
| Dan 7:9          | Zec 13:7       | Luk 9:42       | Act 10:38      | 34 u Pro 13:10 | 43 d Deu 13:9   | i Col 4:6       |
| Mat 28:3         | Dan 9:26       | 23 o Act 14:9  | Luk 4:35       | 35 v Jam 4:6   | Mat 5:29        | Eph 4:29        |
| 7 e Heb 12:25-26 | Isa 53:3       | Joh 11:40      | Mar 5:8        | Mar 10:43      | Mat 18:8        | j Luk 14:34     |
|                  | Isa 50:6       | Luk 17:6       | Mar 1:25       | Mat 20:26-27   | Col 3:5         | Mat 5:13        |
| Heb 2:3          | Psa 22:6       | Mar 11:23      | Mat 17:18      | 36 w Mat 18:2  | Heb 12:1        | k Heb 12:14     |
| Heb 1:1-2        | Num 21:9       | Mat 17:20      | Zec 3:2        | Mar 10:16      | 44 e 2 The 1:9  |                 |

**9:4 Elias with Moses.** But wherefore does He also bring forward Moses and Elijah? One might mention many reasons. And first of all this: because the multitudes said He was, some Elijah, some Jeremiah, some one of the old prophets, He brings the leaders of His choir, that they might see the difference even hereby between the servants and the Lord; and that Peter was rightly commended for confessing Him Son of God. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 56.3]

**9:11-13** Matthew says: "And His disciples asked Him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that He spake unto them of John the Baptist."(Matt. 17:10-13) This same passage is given also by Mark, who keeps also the same order; and although he exhibits some diversity of expression, he makes no departure from a truthful representation of the same

sense. He has not, however, added the statement, that the disciples understood that the Lord had referred to John the Baptist in saying that Elias was come already. <sup>9</sup>[Augustine of Hippo (354-430AD), Harmony of the Gospels 2.57]

**9:12** Since when He says, "Elijah indeed comes, and will restore all things," He means Elijah himself, and the conversion of the Jews which is then to take place; but when He says, "Which was for to come," He calls John, Elijah, with regard to the manner of his administration. Indeed, and so the prophets used to call every one of their approved kings, David; and the Jews, "rulers of Sodom," (Is. 1:10) and "sons of Ethiopians;" (Amos 9:7) because of their ways. For as the other shall be forerunner of the second advent, so was this of the first. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 57.1]

**9:38** For many believers received gifts, and yet were not with Christ, such was this man who cast out devils; for there were many of them deficient in some way; some were pure in life, but were not so perfect in faith; others again, contrariwise. <sup>12</sup>[Ps. Chrysostom (5th century), Catena Aurea]

## MARK 10

### Departure to Judea

(Mark 10:1 Matt 19:1-2 Luke 9:51)

<sup>1</sup> And <sup>a</sup>he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

### On Divorce and Celibacy

(Mark 10:2-12 Matt 19:3-12 Luke 16:18)

<sup>2</sup> <sup>b</sup>And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him. <sup>3</sup> And he answered and said unto them, **What did Moses command you?** <sup>4</sup> And they said, <sup>c</sup>Moses suffered to write a bill of divorcement, and to put *her* away. <sup>5</sup> And Jesus answered and said unto them, <sup>d</sup>**For**



the hardness of your heart he wrote you this precept. <sup>6</sup> But from the beginning of the creation <sup>e</sup>God MADE THEM MALE AND FEMALE. <sup>7</sup> <sup>f</sup>FOR THIS CAUSE SHALL A MAN LEAVE HIS FATHER AND MOTHER, AND CLEAVE TO HIS WIFE; <sup>8</sup> AND THEY TWAIN SHALL BE ONE FLESH: so then they are no more twain, but one flesh. <sup>9</sup> What therefore God hath joined together, let not man put asunder. <sup>10</sup> And in the house his disciples asked him again of the same *matter*. <sup>11</sup> And he saith unto them, <sup>g</sup>Whosoever shall put away his wife, and marry another, committeth adultery against her. <sup>12</sup> And if a woman shall put away her husband, and be married to another, she committeth adultery.

#### **Jesus Blesses the Children**

**(Mark 10:13-16 Matt 19:13-15 Luke 18:15-17)**

<sup>13</sup> <sup>h</sup>And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*. <sup>14</sup> But when Jesus saw *it*, he was much displeased, and said unto them, **Suffer the little children to come unto me, and forbid them not: for <sup>i</sup>of such is the kingdom of God.** <sup>15</sup> Verily I say unto you, <sup>j</sup>Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. <sup>16</sup> <sup>k</sup>And he took them up in his arms, put *his* hands upon them, and blessed them.

#### **The Rich Young Man**

**(Mark 10:17-22 Matt 19:16-22 Luke 18:18-23)**

<sup>17</sup> <sup>l</sup>And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? <sup>18</sup> And Jesus said unto him, **Why callest thou me good? *there is none good but one, that is, God.*** <sup>19</sup> Thou knowest the commandments, <sup>m</sup>DO NOT COMMIT ADULTERY, DO NOT KILL, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, Defraud not, HONOUR THY FATHER AND MOTHER. <sup>20</sup> And he answered and said unto him, Master, all these have I observed from my youth. <sup>21</sup> Then Jesus beholding him loved him, and said unto him, **One thing thou lackest: go thy way, <sup>n</sup>sell whatsoever thou hast, and give to the poor, and thou shalt have <sup>o</sup>treasure in heaven: and come, take up <sup>p</sup>the cross, and follow me.** <sup>22</sup> And he was sad at that saying, and went away grieved: for he had great possessions.

#### **On Riches and the Rewards of Discipleship**

**(Mark 10:23-31 Matt 19:23-30 Luke 18:24-30; 22:28-30)**

<sup>23</sup> <sup>q</sup>And Jesus looked round about, and saith unto his disciples, **How hardly shall they that have riches enter into the kingdom of God!** <sup>24</sup> And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, **Children, how hard is it for them <sup>r</sup>that trust in riches to enter into the kingdom of God!** <sup>25</sup> **It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.** <sup>26</sup> And they were astonished out of measure, saying among themselves, Who then can be saved? <sup>27</sup> And Jesus looking upon them saith, **With men *it is impossible*, but not with God: for <sup>s</sup>with God all things are possible.** <sup>28</sup> Then Peter began to say unto him, Lo, we have left all, and have followed thee. <sup>29</sup> And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, <sup>30</sup> <sup>v</sup>But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with <sup>w</sup>persecutions; and in the world to come eternal life.

**(Mark 10:31 Matt 20:16 Luke 13:30)**

<sup>31</sup> <sup>w</sup>But many *that are* first shall be last; and the last first.

#### **The Third Prediction of the Passion**

**(Mark 10:32-34 Matt 20:17-19 Luke 18:31-34)**

<sup>32</sup> <sup>y</sup>And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. <sup>x</sup>And he took again the twelve, and began to tell them what things should happen unto him, <sup>33</sup> *Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:* <sup>34</sup> *And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.*

#### **Jesus and the Sons of Zebedee; Precedence among the Disciples**

**(Mark 10:35-45 Matt 20:20-28 Luke 22:24-27)**

<sup>35</sup> <sup>z</sup>And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. <sup>36</sup> And he said unto them, **What would ye that I should do for you?** <sup>37</sup> They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. <sup>38</sup> But Jesus said unto them, **Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?** <sup>39</sup> And they said unto him, We can. And Jesus said unto them, **Ye <sup>a</sup>shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:** <sup>40</sup> But to sit on my right hand and on my left hand is not mine to give; but *it shall be <sup>b</sup>given to them for whom it is prepared.* <sup>41</sup> <sup>c</sup>And when the ten heard *it*, they began to be much displeased with James and John. <sup>42</sup> But Jesus called them *to him*, and saith unto them, <sup>d</sup>**Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.** <sup>43</sup> <sup>e</sup>But so shall it not be among you: but whosoever will be great among you, shall be



your minister: <sup>44</sup> And whosoever of you will be the chiefest, shall be servant of all. <sup>45</sup> For even <sup>g</sup>the Son of man came not to be ministered unto, but to minister, and <sup>f</sup>to give his life a ransom for many.

### Two Blind Men Healed

(Mark 10:46-52 Matt 9:27-31; 20:29-34 Luke 18:35-43)

<sup>46 h</sup> And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. <sup>47</sup> And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* <sup>i</sup>son of David, have mercy on me. <sup>48</sup> And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me. <sup>49</sup> And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. <sup>50</sup> And he, casting away his garment, rose, and came to Jesus. <sup>51</sup> And Jesus answered and said unto him, **What wilt thou that I should do unto thee?** The blind man said unto him, Lord, that I might receive my sight. <sup>52</sup> And Jesus said unto him, **Go thy way; <sup>k</sup>thy faith hath made thee whole.** And immediately <sup>l</sup>he received his sight, and followed Jesus in the way.

|               |                |                 |                |                |                |                  |
|---------------|----------------|-----------------|----------------|----------------|----------------|------------------|
| 1 a Mat 19:1  | Mat 19:9       | Rom 13:9        | Jer 9:23       | Joh 16:22-23   | 41 c Mat 20:24 | 46 h Mat 20:29   |
| Joh 10:40     | Luk 16:18      | Exo 20:12-16    | Psa 62:10      | Mat 5:11-12    | 42 d Luk 22:25 | Luk 18:35        |
| Joh 11:7      | Rom 7:3        | 21 n 2 Tim 3:12 | Psa 52:7       | v Luk 18:30    | 43 e Mat       | 47 i Rev 22:16   |
| 2 b Mat 19:3  | 13 h Mat 19:13 | Act 14:22       | Psa 17:14      | Psa 19:11      | 20:26,28       | Rom 1:3          |
| 4 c Mat 19:7  | Luk 18:15      | o 1 Pet 1:4-5   | Job 31:24      | 2 Chr 25:9     | Mar 9:35       | Jer 23:5-6       |
| Mat 5:31      | 14 i 1 Pet 2:2 | 1 Tim 6:17-19   | 27 s Heb 7:25  | 31 w Luk 13:30 | Luk 9:48       | Isa 11:1         |
| Jer 3:1       | 1 Cor 14:20    | Luk 16:9        | Luk 1:37       | Mat 20:16      | 45 f Tit 2:14  | 52 j Mar 8:22-26 |
| Deu 24:1      | Luk 18:16      | Luk 12:33       | Mat 19:26      | Mat 19:30      | 1 Tim 2:6      | Isa 43:8         |
| 5 d Deu 9:6   | Mat 19:14      | Mat 19:21       | Jer 32:17      | 32 x Luk 18:31 | Gal 3:13       | Isa 42:6-7       |
| Act 13:18     | Mat 18:4       | Mat 6:19-20     | 28 t Mat 19:27 | Luk 9:22       | 2 Cor 5:21     | Isa 35:5         |
| 6 e Gen 1:27  | 15 j Mat 18:3  | p 1 Tim 6:18    | Luk 18:28      | Mar 9:31       | Mat 20:28      | Isa 32:3         |
| Gen 2:20-23   | 16 k Luk 2:28- | Act 2:44        | 30 u 1 The 3:3 | Mar 8:31       | Dan 9:24,26    | Isa 29:18        |
| Gen 5:2       | 34             | 23 q Luk 18:24  | 2 Tim 3:12     | y Luk 18:31    | Isa 53:10      | k Mat 9:22       |
| Mat 19:4      | Isa 40:11      | Mat 19:23       | Heb 12:6       | Mat 20:17      | g Mat 20:28    | 1 Act 26:18      |
| 7 f Eph 5:31  | Gen 48:14-16   | 24 r Jam 5:1-3  | Jam 1:2-4      | 35 z Mat 20:20 | Luk 22:26-27   |                  |
| 1 Cor 6:16    | 17 l Mat 19:16 | 1 Tim 6:17      | 1 Pet 4:12-16  | 39 a Act 12:2  | Joh 13:14      |                  |
| Gen 2:24      | Luk 18:18      | Zep 1:18        | Rom 5:3        | Rev 1:9        | Phi 2:7        |                  |
| 11 g Mat 5:32 | 19 m Jam 2:11  | Eze 28:4-8      | Act 14:22      | 40 b Jam 4:3   | Heb 5:8        |                  |

**10:2-12** It makes nothing, however, to the truth of the fact, whether, as Matthew says, they themselves addressed to the Lord the question concerning the bill of divorcement, allowed to them by Moses, on our Lord's forbidding the separation, and confirming His sentence from the law, or whether it was in answer to a question of His, that they said this concerning the command of Moses, as Mark here says. For His wish was to give them no reason why Moses permitted it, before they themselves had mentioned the fact; since then the wish of the parties speaking, which is what the words ought to express, is in either way shown, there is no discrepancy, though there be a difference in the way of relating it. It may also be meant that, as Mark expresses it, the question put to them by the Lord, What did Moses command?, was in answer to those who had previously asked His opinion concerning the putting away of a wife. And when they had replied that Moses permitted them to write a bill of divorcement, and to put her away, His answer was concerning that same law, given by Moses, how God instituted the marriage of a male, and a female, saying those things which Matthew relates (Matt. 19:4); on hearing which they again rejoined what they had replied to Him when He first asked them, namely - Why then did Moses command? <sup>12</sup>[Augustine of Hippo (354-430AD), Catena Aurea]

**10:18** Wherefore then does Christ thus reply to him, saying, "There is none good?" Because He came unto Him as a mere man, and one of the common

sort, and a Jewish teacher; for this cause then as a man He discourses with him. And indeed in many instances He replies to the secret thoughts of them that come unto Him; as when He says, "We worship we know what," John 4:22 and, "If I bear witness of myself, my witness is not true." John 5:31 When therefore He says, "There is none good," not as putting Himself out from being good does He say this, far from it; for he said not, "Why do you call me good? I am not good;" but, "there is none good," that is, none among men. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 63.1]

**10:19** And lest he should say, that He referred to His own commandments, He enumerates those contained in the law, and says; "You shall not kill: you shall not commit adultery: neither shall you bear false witness." <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 123]

**10:21 sell whatsoever thou hast.** This was torture to the heart of that covetous man, who so prided himself upon his keeping of the law. It proved him at once both frail and weak, and altogether unfit for the reception of the new message of the gospel. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 123]

**10:30** This hundredfold reward therefore must be in participation, not in possession, for the Lord fulfilled this to them not carnally, but spiritually. <sup>12</sup>[Ps. Chrysostom (5th century), Catena Aurea]



**The Triumphal Entry into Jerusalem**  
**(Mark 11:1-10 Matt 21:1-9 Luke 19:28-40 John 12:12-19)**

<sup>1</sup> And <sup>a</sup>when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of <sup>b</sup>Olives, he sendeth forth two of his disciples, <sup>2</sup> And saith unto them, **Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.** <sup>3</sup> And if any man say unto you, **Why do ye this? say ye that <sup>c</sup>the Lord hath need of him; and straightway he will send him hither.** <sup>4</sup> And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. <sup>5</sup> And certain of them that stood there said unto them, What do ye, loosing the colt? <sup>6</sup> And they said unto them even as Jesus had commanded: and they let them go. <sup>7</sup> And they brought the colt to Jesus, and cast their garments on him; <sup>d</sup>and he sat upon him. <sup>8</sup> <sup>e</sup>And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way. <sup>9</sup> And they that went before, and they that followed, cried, <sup>f</sup>saying, HOSANNA; BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD: <sup>10</sup> Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: <sup>g</sup>Hosanna in the highest.

**Jesus in Jerusalem (Cleansing the Temple), Return to Bethany**  
**(Mark 11:11, 15-17 Matt 21:10-17 Luke 19:45-46)**

<sup>11</sup> <sup>h</sup>And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

**The Cursing of the Fig Tree**  
**(Mark 11:12-14 Matt 21:18-19)**

<sup>12</sup> And <sup>i</sup>on the morrow, when they were come from Bethany, he was hungry: <sup>13</sup> <sup>j</sup>And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. <sup>14</sup> And Jesus answered and said unto it, **No man eat fruit of thee hereafter for ever.** And his disciples heard *it*. <sup>15</sup> <sup>k</sup>And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; <sup>16</sup> And would not suffer that any man should carry *any* vessel through the temple. <sup>17</sup> And he taught, saying unto them, **Is it not written, <sup>l</sup>MY HOUSE SHALL BE CALLED OF ALL NATIONS THE HOUSE OF PRAYER? but <sup>m</sup>ye have made it a DEN OF THIEVES.**

**The Chief Priests and Scribes Conspire against Jesus**  
**(Mark 11:18-19 Luke 19:47-48)**

<sup>18</sup> And <sup>n</sup>the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because <sup>o</sup>all the people was astonished at his doctrine. <sup>19</sup> And when even was come, he went out of the city.

**The Lesson from the Withered Fig Tree**  
**(Mark 11:20-26 Matt 21:20-22; 6:14-15)**

<sup>20</sup> <sup>p</sup>And in the morning, as they passed by, they saw the fig tree dried up from the roots. <sup>21</sup> And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. <sup>22</sup> And Jesus answering saith unto them, **Have faith in God.** <sup>23</sup> For <sup>q</sup>verily I say unto you, **That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.** <sup>24</sup> Therefore I say unto you, <sup>r</sup>What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

**The Lord's Prayer**  
**(Mark 11:25 Matt 6:7-15 Luke 11:1-4)**

<sup>25</sup> And when ye stand praying, <sup>s</sup>forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. <sup>26</sup> But <sup>t</sup>if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

**The Question about Jesus' Authority**  
**(Mark 11:27-33 Matt 21:23-27 Luke 20:1-8)**

<sup>27</sup> And they come again to Jerusalem: <sup>u</sup>and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, <sup>28</sup> And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? <sup>29</sup> And Jesus answered and said unto them, **I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.** <sup>30</sup> **The baptism of John, was *it* from heaven, or of men? answer me.** <sup>31</sup> And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? <sup>32</sup> But if we shall say, Of men; they feared the people: for <sup>v</sup>all *men* counted John, that he was a prophet indeed. <sup>33</sup> And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, <sup>w</sup>**Neither do I tell you by what authority I do these things.**

1 a Mat 21:1  
Luk 19:29  
Joh 12:14

b Act 1:12  
3 c Heb 2:7-9  
Heb 1:2

Act 10:36  
7 d 1 Kin 1:33  
Zec 9:9

8 e Mat 21:8  
9 f Joh 12:13  
Luk 19:37-38

Mat 23:39  
Mat 21:9  
Isa 62:11

Psa 118:26  
10 g Psa 148:1  
11 h Mal 3:1

Mat 21:12  
12 i Mat 21:18  
13 j Mat 21:19



|               |               |                |           |                |               |            |
|---------------|---------------|----------------|-----------|----------------|---------------|------------|
| 15 k Joh 2:14 | m Jer 7:11    | 20 p Mat 21:19 | Joh 15:7  | 25 s Col 3:13  | 32 v Mar 6:20 | Pro 26:4   |
| Luk 19:45     | 18 n Luk 4:32 | 23 q Luk 17:6  | Joh 14:13 | Eph 4:32       | Mat 14:5      | 1 Cor 3:19 |
| Mat 21:12     | Mar 1:22      | Mat 21:21      | Luk 11:9  | Mat 6:14       | Mat 3:5       |            |
| 17 l Isa 56:7 | Mat 7:28      | Mat 17:20      | Mat 21:22 | 26 t Mat 18:35 | 33 v Job 5:13 |            |
| Isa 60:7      | o Luk 19:47   | 24 r Jam 1:5-6 | Mat 18:19 | 27 u Mat 21:23 | Psa 9:15      |            |
| Zec 2:11      | Mat 21:45     | Joh 16:24      | Mat 7:7   | Luk 20:1       | Psa 33:10     |            |

**11:8 spread their garments in the way.** This, however, was rather done to honor Him, and as a Sacrament, than of necessity. <sup>12</sup>[Ps. Jerome, Catena Aurea]

**11:16** He speaks of those vessels which were carried there for the purpose of merchandise. But God forbid that it should be taken to mean, that the Lord cast out of the temple, or forbade men to bring into it, the vessels consecrated to God; for here He shews a type of the judgment to come, for He thrusts away the wicked from the Church, and restrains them by His everlasting word from ever again coming in to trouble the Church. Furthermore, sorrow, sent into the heart from above, takes away from the souls of the faithful those sins which were in them, and Divine grace assists them so that they should never again commit them. <sup>12</sup>[The Venerable Bede of Jarrow (672-735AD), Catena Aurea]

**11:17 den of thieves.** Where we read: "You have made it a den of thieves," John's Gospel has instead: "You have made it a house of business." (Jn. 2:16) Wherever there are thieves, there is a house of

trafficking. Would that this had been said only of the people of the past! Would that it were applied only to the Jews and not to the Christians! We would, indeed, weep for them, but rejoice for ourselves. But now, in many places, the house of God, the house of the Father, has become a place of business. Notice how I speak with fear and trembling. The fact is so well known that it needs no explanation. I wish it were unknown and that we did not understand! In many places, the house of Father is a house of business! I who am speaking and each one of you, priest, deacon, or bishop, who yesterday was a poor man, who today is a rich man in the house of God; does it not seem to you that you have made the house of the Father a house of commerce? <sup>53</sup>[Jerome of Stridon (347-420AD), Homily 83 on Mark]

**11:25-26** Mark has, as he is wont, expressed seven verses of the Lord's prayer in one prayer. But what can he, whose sins are all forgiven, require more, save that he may persevere in what has been granted unto him. <sup>12</sup>[Ps. Jerome, Catena Aurea]

## MARK 12

### The Parable of the Wicked Husbandmen (Mark 12:1-12 Matt 21:33-46 Luke 20:9-19)

<sup>1</sup> And he began to speak unto them by parables. **A certain man planted <sup>a</sup>a vineyard, and set an hedge about it, and digged <sup>a</sup>a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.** <sup>2</sup> And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. <sup>3</sup> And they caught *him*, and beat him, and sent *him* away empty. <sup>4</sup> And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled. <sup>5</sup> And again he sent another; and him they killed, and many others; beating some, and <sup>b</sup>killing some. <sup>6</sup> Having yet therefore one son, his <sup>c</sup>wellbeloved, he sent him also last unto them, saying, They will reverence my son. <sup>7</sup> But those husbandmen said among themselves, This is <sup>d</sup>the heir; come, let us kill him, and the inheritance shall be ours. <sup>8</sup> And they took him, and <sup>e</sup>killed *him*, and cast *him* out of the vineyard. <sup>9</sup> What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will <sup>f</sup>give the vineyard unto others. <sup>10</sup> And have ye not read this scripture; <sup>g</sup>THE STONE WHICH THE BUILDERS REJECTED IS BECOME THE HEAD OF THE CORNER: <sup>11</sup> THIS WAS THE LORD'S DOING, AND <sup>h</sup>IT IS MARVELLOUS IN OUR EYES? <sup>12</sup> And <sup>i</sup>they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

### On Paying Tribute to Caesar (Mark 12:13-17 Matt 22:15-22 Luke 20:20-26)

<sup>13</sup> <sup>j</sup>And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words. <sup>14</sup> And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? <sup>15</sup> Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, **Why tempt ye me? bring me a penny, that I may see *it*.** <sup>16</sup> And they brought *it*. And he saith unto them, **Whose *is* this image and superscription?** And they said unto him, Caesar's. <sup>17</sup> And Jesus answering said unto them, **Render to Caesar the things that are Caesar's, and to God the things that are God's.** And they marvelled at him.

### The Question about the Resurrection (Mark 12:18-27 Matt 22:23-33 Luke 20:27-40)

<sup>18</sup> <sup>k</sup>Then come unto him the Sadducees, <sup>l</sup>which say there is no resurrection; and they asked him, saying, <sup>19</sup> Master, <sup>m</sup>Moses wrote unto us, If a MAN'S BROTHER DIE, and leave *his* wife *behind him*, AND LEAVE NO CHILDREN, THAT HIS BROTHER SHOULD TAKE HIS WIFE, AND RAISE UP SEED UNTO HIS BROTHER. <sup>20</sup> Now there



were seven brethren: and the first took a wife, and dying left no seed. <sup>21</sup> And the second took her, and died, neither left he any seed: and the third likewise. <sup>22</sup> And the seven had her, and left no seed: last of all the woman died also. <sup>23</sup> In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. <sup>24</sup> And Jesus answering said unto them, **Do ye not therefore err, <sup>a</sup>because ye know not the scriptures, neither <sup>b</sup>the power of God?** <sup>25</sup> For when they shall rise from the dead, they neither marry, nor are given in marriage; but <sup>c</sup>are as the angels which are in heaven. <sup>26</sup> And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, **<sup>d</sup>I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB?** <sup>27</sup> He is not the God of the dead, but the God of the living: ye therefore do greatly err.

**The Great Commandment**  
**(Mark 12:28-34 Matt 22:34-40 Luke 10:25-28)**

<sup>28</sup> <sup>r</sup>And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? <sup>29</sup> And Jesus answered him, **The first of all the commandments *is*, <sup>e</sup>HEAR, O ISRAEL; THE LORD OUR GOD IS ONE LORD: <sup>30</sup> AND THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND, AND WITH ALL THY STRENGTH: this is the first commandment. <sup>31</sup> And the second *is* like, *namely* this, 'THOU SHALT LOVE THY NEIGHBOUR AS THYSELF. There is none other commandment greater than these.** <sup>32</sup> And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; <sup>u</sup>and there is none other but he: <sup>33</sup> And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, <sup>v</sup>is more than all whole burnt offerings and sacrifices. <sup>34</sup> And when Jesus saw that he answered discreetly, he said unto him, **Thou art not far from the kingdom of God.** <sup>w</sup>And no man after that durst ask him *any question*.

**The Question about David's Son**  
**(Mark 12:35-37 Matt 22:41-46 Luke 20:41-44)**

<sup>35</sup> <sup>x</sup>And Jesus answered and said, while he taught in the temple, **How say the scribes that Christ is the son of David?** <sup>36</sup> For David himself said <sup>y</sup>by the Holy Ghost, **<sup>z</sup>THE LORD SAID TO MY LORD, SIT THOU ON MY RIGHT HAND, TILL I MAKE THINE ENEMIES THY FOOTSTOOL.**

**Woe to the Scribes and Pharisees**  
**(Mark 12:37-40 Matt 23:1-36 Luke 20:45-47)**

<sup>37</sup> **David therefore himself calleth him Lord; and <sup>a</sup>whence is he *then* his son?** And the common people heard him gladly. <sup>38</sup> And <sup>d</sup>he said unto them in his doctrine, **<sup>c</sup>Beware of the scribes, which love to go in long clothing, and <sup>b</sup>love salutations in the marketplaces, <sup>39</sup> And the chief seats in the synagogues, and the uppermost rooms at feasts: <sup>40</sup> <sup>e</sup>Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.** <sup>41</sup> <sup>f</sup>And Jesus sat over against the treasury, and beheld how the people cast <sup>g</sup>money <sup>h</sup>into the treasury: and many that were rich cast in much. <sup>42</sup> And there came a certain poor widow, and she threw in two mites, which make a farthing. <sup>43</sup> And he called *unto him* his disciples, and saith unto them, **Verily I say unto you, That <sup>i</sup>this poor widow hath cast more in, than all they which have cast into the treasury: <sup>44</sup> For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.**

|               |                  |                 |                  |                  |                |                 |
|---------------|------------------|-----------------|------------------|------------------|----------------|-----------------|
| 1 a Psa 80:8  | 6 c 1 Joh 5:11-  | Eph 2:20        | Gen 38:8         | 26 q Exo 3:6     | Deu 4:39       | Rom 9:5         |
| Luk 20:9      | 12               | 1 Pet 2:7-8     | 24 n Eph 1:19-   | 28 r Mat 22:35   | 33 v 1 Sam     | Rev 22:16       |
| Mat 21:33     | 1 Joh 4:9        | 11 h 1 Tim 3:16 | 20               | 29 s Joh 10:30   | 15:22          | 38 b Luk 11:43  |
| Jer 2:21      | Gal 4:4          | 12 i Mat 21:45- | Rom 4:17         | Joh 1:1          | Hos 6:6        | c Luk 20:46     |
| Isa 5:1       | Rom 8:3          | 46              | Luk 1:37         | Luk 10:27        | Mic 6:6        | Mat 23:1        |
| SS 8:11       | Mat 1:23         | Mar 11:18       | Jer 32:17        | Deu 6:4-5        | 34 w Mat 22:46 | d Mar 4:2       |
| 5 b Heb 11:36 | Psa 2:7          | Joh 7:25        | Gen 18:14        | 31 t Jam 2:8     | 35 x Luk 20:41 | 40 e Mat 23:14  |
| 1 The 2:15    | 7 d Psa 2:8      | Joh 7:30        | o 2 Pet 1:19     | Gal 5:14         | 36 y Heb 1:13  | 41 f Luk 21:1   |
| Act 7:52      | Heb 1:2          | Joh 7:44        | 1 Tim 1:7        | 1 Cor 13:1       | 1 Cor 15:25    | g Mat 10:9      |
| Mat 23:37     | Act 4:27         | 13 j Luk 20:20  | Dan 12:2         | Rom 13:9         | Psa 110:1      | h 2 Kin 12:9    |
| Mat 23:34     | 8 e Act 2:23     | Mat 22:15       | 25 p 1 Cor 15:52 | Mat 5:43         | z 2 Pet 1:21   | 43 i 2 Cor 8:12 |
| Mat 5:12      | 9 f Act 28:23-28 | 18 k Mat 22:23  | 1 Cor 15:49      | Lev 19:18        | 2 Tim 3:16     | 44 j 1 Joh 3:17 |
| Neh 9:26      | 10 g Psa 118:22  | Luk 20:27       | 1 Cor 15:42      | 32 u 1 Cor 8:4,6 | Act 1:16       |                 |
| 2 Chr 36:16   | Mat 21:42        | 1 Act 23:8      | 1 Cor 7:29       | Isa 46:9         | Luk 1:70       |                 |
| 2 Chr 24:21   | Luk 20:17-18     | 1 Cor 15:12     | Luk 20:35-36     | Isa 45:14        | 2 Sam 23:2     |                 |
|               | Rom 9:33         | 19 m Deu 25:5   | Mat 22:30        | Isa 45:6         | 37 a Rom 1:3   |                 |

**12:17** Caesar, of whom we are speaking here, is not Augustus, but Tiberius, his adopted son, and his successor, under whom the Lord sustained death. All the Roman emperors took the name of Caesar, of Caius Caesar, who first seized power. Now "give to Caesar what is Caesar's," signify: return to Caesar the tax, the tribute, the money, and to God what is to God, that is to say, the tithes, the firstfruits, the

oblations, and the victims, and he himself paid tribute for Peter and for him (Matt. 17), and rendered to God what is God's, doing the will of his Father (Jn. 6). <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew 22:21]

**12:19** The Sadducees, that is, the most detestable part of the Jews, are tempting the Lord in this place. In the obvious sense their stupidity is resumed; in the



mystical sense their opinion is refuted, and the case of chastity they have drawn from their own funds, since according to the letter a woman must marry even against her will, so that the brother of the deceased gives him a posterity. So the letter kills (2 Cor. 3:6), like a matchmaker of vices, while the Spirit is master of chastity. Let's see if this woman is not the synagogue. She had seven husbands, just as it is said to the Samaritan woman: "You have had five husbands" (Jn. 4:18): for the Samaritan woman follows only five books of Moses; the Synagogue follows, princely, seven, and, by its bad faith, had none of a descent, a posterity, heirs. So she will not share with her husband in the resurrection, because she has diverted a spiritual precept in a carnal sense. There was no question of the brother of any one according to the flesh to give a posterity to the deceased brother, but of that Brother who was to gather from the dead people of the Jews the knowledge of divine worship as a wife, and to have an offspring of the person of the Apostles: remained in the synagogue as shapeless remains of the dead Jews, they have obtained to be preserved, thanks to the election of grace, by the alloying of a new seed. As for the Synagogue, she often receives the stole, the mark of marriage, because she is the mother of believers; often she is also repudiated because she is a mother of unbelievers. For her the bodily law is dead, to resurrect spiritual. So the holy people of God, if they love the seven books of the law as

conjugal love, and obey his commands as those of a husband, will have in the resurrection this celestial union, where no defilement of the body will not make his modesty blush, but where the gifts of divine grace will enrich it. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke 20:27-30]

**12:25** But if at the resurrection, neither one marries, nor is married, one must admit that the bodies that could marry or be married to them will be resurrected, because nobody says when speaking of a stone, or a tree or of any thing deprived of the sexual organs, that they do not marry and are not married. We only speak of creatures who can marry and do not do so for particular reasons. And as for the following words: "They are like the angels of God in heaven," they indicate that life is all spiritual. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew 22:30]

**12:33** He shews when he says, "this is greater than all sacrifices," that a grave question was often debated between the scribes and Pharisees, which was the first commandment, or the greatest of the Divine law; that is, some praised offerings and sacrifices, others preferred acts of faith and love, because many of the fathers before the law pleased God by that faith only, which works by love. This scribe shews that he was of the latter opinion. <sup>12</sup>[The Venerable Bede of Jarrow (672-735AD), Catena Aurea]

## MARK 13

### Prediction of the Destruction of the Temple (Mark 13:1-2 Matt 24:1-2 Luke 21:5-6)

<sup>1</sup> And <sup>a</sup>as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!* <sup>2</sup> And Jesus answering said unto him, *Seest thou these great buildings? <sup>b</sup>there shall not be left one stone upon another, that shall not be thrown down.*

### Signs before the End (Mark 13:3-8 Matt 24:3-8 Luke 21:7-11)

<sup>3</sup> And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, <sup>4</sup> *Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?* <sup>5</sup> And Jesus answering them began to say, *<sup>d</sup>Take heed lest any man deceive you: <sup>6</sup> For many shall come in my name, saying, I am Christ; and shall deceive many. <sup>7</sup> And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the <sup>e</sup>end shall not be yet. <sup>8</sup> For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.*

### The Coming Fate and Persecution of the Disciples (Mark 13:9-13 Matt 10:17-25; 24:9-14 Luke 6:40; 12:11-12; 21:12-19 John 13:16)

<sup>9</sup> But <sup>f</sup>take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. <sup>10</sup> And <sup>g</sup>the gospel must first be published among all nations. <sup>11</sup> <sup>h</sup>But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, <sup>i</sup>but the Holy Ghost. <sup>12</sup> Now <sup>j</sup>the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. <sup>13</sup> And ye shall be hated of all men for my name's sake: but <sup>k</sup>he that shall endure unto the end, the same shall be saved.

### The Desolating Sacrilege (Mark 13:14-20 Matt 24:15-22 Luke 21:20-24)

<sup>14</sup> <sup>n</sup>But when ye shall see the abomination of desolation, <sup>m</sup>spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then <sup>l</sup>let them that be in Judaea flee to the mountains: <sup>15</sup> And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of



his house: <sup>16</sup> And let him that is in the field not turn back again for to take up his garment. <sup>17</sup> <sup>o</sup>But woe to them that are with child, and to them that give suck in those days! <sup>18</sup> And pray ye that your flight be not in the winter. <sup>19</sup> <sup>p</sup>For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. <sup>20</sup> And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

#### False Christs and False Prophets

(Mark 13:21-23 Matt 24:23-28 Luke 17:23-24, 37)

<sup>21</sup> <sup>q</sup>And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not: <sup>22</sup> For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, <sup>u</sup>*if it were possible*, even the elect. <sup>23</sup> But <sup>s</sup>take ye heed: behold, I have foretold you all things.

#### The Coming of the Son of Man

(Mark 13:24-27 Matt 24:29-31 Luke 21:25-28)

<sup>24</sup> <sup>t</sup>But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, <sup>25</sup> And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. <sup>26</sup> <sup>u</sup>And then shall they see the Son of man coming in the clouds with great power and glory. <sup>27</sup> And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

#### The Time of the Coming. the Parable of the Fig Tree

(Mark 13:28-32 Matt 24:32-36 Luke 21:29-33)

<sup>28</sup> Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: <sup>29</sup> So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even at the doors*. <sup>30</sup> Verily I say unto you, that this generation shall not pass, till all these things be done. <sup>31</sup> Heaven and earth shall pass away: but <sup>v</sup>my words shall not pass away. <sup>32</sup> But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

#### Conclusion. "Take Heed, Watch!"

(Mark 13:33-37 Matt 25:13-15; 24:42 Luke 19:12-13; 12:40)

<sup>33</sup> <sup>w</sup>Take ye heed, watch and pray: for ye know not when the time is.

#### The Parable of the Talents

(Mark 13:34 Matt 25:14-30 Luke 19:11-27)

<sup>34</sup> <sup>x</sup>*For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.*

#### The Parable of the Flood and Exhortation to Watchfulness

(Mark 13:35 Matt 24:37-44 Luke 17:26-36; 12:39-40)

<sup>35</sup> <sup>y</sup>Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning: <sup>36</sup> Lest coming suddenly he find you sleeping. <sup>37</sup> And what I say unto you I say unto all, Watch.

|                |                |                |                |                 |               |                |
|----------------|----------------|----------------|----------------|-----------------|---------------|----------------|
| 1 a Mat 24:1   | 11 h Exo 24:12 | Rev 2:10       | Dan 9:26       | 2 The 2:8-11    | 1 The 4:16    | Num 23:19      |
| 2 b Luk 19:44  | Luk 12:11      | Rev 2:7        | Dan 12:1       | 1 Pet 1:5       | Act 1:11      | 33 w Rom 13:11 |
| 4 c Luk 21:7   | Luk 21:14      | Heb 3:14       | Joe 2:2        | 1 Joh 2:26      | Mar 14:62     | 1 The 5:6      |
| 5 d Jer 29:8   | i Act 2:4      | Heb 3:6        | 21 q Luk 21:8  | 23 s 2 Pet 3:17 | Mar 8:38      | 34 x Mat 25:14 |
| Eph 5:6        | Act 4:8        | 2 Tim 4:7-8    | Luk 17:23      | Luk 21:8        | Mat 24:30     | 35 y 2 Pet 3   |
| 7 e Jer 5:10   | Act 4:31       | Dan 12:12      | Mat 24:23-25   | Mat 7:15        | Mat 16:27     | Rev 3:3        |
| Jer 4:27       | 12 j Luk 21:16 | 14 l Luk 21:21 | Mat 24:5       | 24 t Dan 7:10   | Dan 7:13      |                |
| 9 f Mat 10:17  | Mat 24:10      | m Dan 9:27     | Deu 13:1-3     | Zep 1:15        | 31 v Isa 51:6 |                |
| Rev 2:10       | Mat 10:21      | n Mat 24:15    | 22 r Mat 24:24 | Luk 21:25       | Isa 40:8      |                |
| 10 g Rom 10:18 | Mic 7:6        | 17 o Luk 23:29 | Joh 10:27-28   | 26 u Rev 1:7    | Psa 102:26    |                |
| Mat 24:14      | 13 k Rev 3:10  | 19 p Deu 28:15 | Rom 8:28-30    | 2 The 1:7       | Jos 23:14     |                |

**13:4** Jesus stops on the Mount of Olives where the true light of knowledge is lit, and disciples secretly approach him, eager to know the mysteries, and to have the revelation of the future, and they ask three questions: When will Jerusalem be destroyed, when will Christ come, when will the end of the world come? <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew 24:3]

**13:6 I am Christ.** One of them of whom He speaks was Simon of Samaria, of whom we read in the Acts of the Apostles, that he gave himself out to be the great Power, leaving these things written in his works among others, I am the Word of God, I am the Almighty, I am all things of God. The Apostle John also in his Epistle, "Ye have heard that Antichrist shall come; even now there are many Antichrists." (1

Jn. 2:18) <sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea on Matthew]

**13:14-20 abomination of desolation... those days should be shortened.** But in coming to this point, Matthew writes this way, Therefore, when you see the abomination of desolation, which was predicted by Daniel the prophet, standing in the holy place, let the reader understand. Then those who are in Judea should flee to the mountains, and he who is on the roof should not come down to take something from his house. And one is in the field should not return to take a coat. But woe to those who are pregnant and nursing in those days (Matt. 24:15-19), and so on. But Mark puts it this way, *But when you see the abomination of desolation standing where it ought not to be, let the reader understand. Then let those*



who are in Judea flee to the mountains, and him who is on the roof not come down to the house and enter to take something from his house. And let him who is in the field not return to take his cloak. But woe to those who are pregnant or nursing in those days (Mark 13:14-17), and so on. But in order to show that the abomination of desolation, which was predicted by Daniel, came about when Jerusalem was stormed, Luke mentions in the same passage the words of the Lord, But when you see Jerusalem surrounded by an army, know that its desolation has then drawn near (Luke 21:20). It is clear, therefore, that the abomination of desolation, of which those two evangelists spoke, was at that time established there. Then this evangelist likewise continues, Then let those who are in Judea flee to the mountains (Luke 21:21). And instead of what the others said, And let him who is on the roof not come down to the house and enter to take something from his house (Matt. 24:17), he says, And let those who are in its midst leave (Luke 21:21), in order to show that those words quoted by the other evangelists commanded haste in flight. And instead of what they had, And let him who is in the field not return to take his garment (Matt. 24:18), Luke says more clearly, And let those who are in the surrounding regions should not enter it because these are days of punishment, in order that all the things that have been written may be fulfilled (Luke 21:21-22). Then he continues in similar fashion in order to make it very clear that this passage of the gospel is about this one event of all three, But woe to those who are pregnant and nursing in those days (Luke 21:23), and the other things that pertain to this, which I have already mentioned above. Luke, then, makes it clear that what might have been uncertain, namely, the statement about the abomination of desolation and the statement about the shortening of days for the sake of the elect, refers not to the end of the world but to the storming of Jerusalem. For, though he himself did not speak of those events, he nonetheless said more clearly other things concerning this by which he showed that these referred to it. For we ought not to have any doubt that, when Jerusalem was destroyed, there were in

that people God's chosen ones who came to believe from the circumcision or were going to come to believe, people chosen before the creation of the world, for whose sake those days were shortened so that the evils might be more tolerable. For it seems to me that some people did better in understanding that those evils were themselves signified by the term days, just as other passages of the divine Scripture speak of evil days. (Cf. Ps. 41:2; 49:6; Eph. 5:16. 21) For days themselves are not evil, but the things that happen on them. They are said to be shortened, then, in the sense that, because God granted people endurance, they felt them less, and in that way evils that were lengthy became short. But whether that shortening of the days should be understood in this way either because they were reduced to a few or because they were shortened by a quicker revolution of the sun—for there are some who also have this idea, namely, that it was said that the days would be shorter just as the day was longer when Joshua the son of Nun prayed (Jos. 10:12-14.22)—Luke the evangelist nonetheless taught that this shortening of the days and the abomination of desolation pertain to the destruction of Jerusalem. Luke did not mention these two events himself, though Matthew and Mark did, but along with them he said more clearly other things concerning the same topic that they expressed more obscurely. For Josephus who wrote the history of the Jews, says that such evils befell that people at that time that they scarcely seemed credible. (Flavius Josephus, The War of the Jews 6.3.3) Hence, it was not said without reason that there had not been such tribulation from the beginning of creation and that there would not be afterwards. <sup>88</sup>[Augustine of Hippo (354-430AD), Letter 199.29-30]

**13:22** This can be understood in three different ways, and can be applied either at the time of the siege of Jerusalem by the Romans, at the end of the world, or at the struggle of the heretics against the Church, and a sort of anti-Christ who, under the guise of a false knowledge, seek to overthrow Christ. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew 24:24-25]

## MARK 14

### Jesus' Death is Premeditated (Mark 14:1-2 Matt 26:1-5 Luke 22:1-2)

<sup>1</sup> After <sup>a</sup>two days was *the feast of the passover*, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death. <sup>2</sup> But they said, Not on the feast day, lest there be an uproar of the people. <sup>3</sup> <sup>b</sup>And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head. <sup>4</sup> And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? <sup>5</sup> For it might have been sold for more than three hundred <sup>c</sup>pence, and have been given to the poor. And they murmured against her. <sup>6</sup> And Jesus said, **Let her alone; why trouble ye her? she hath wrought a good work on me.** <sup>7</sup> <sup>d</sup>For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. <sup>8</sup> She hath done what she could: she is come aforehand to anoint my body to the burying. <sup>9</sup> Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

### The Betrayal by Judas (Mark 14:10-11 Matt 26:14-16 Luke 22:3-6)



<sup>10</sup> <sup>e</sup>And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. <sup>11</sup> And when they heard *it*, they were glad, and promised to give him <sup>f</sup>money. And he sought how he might conveniently betray him.

**Preparation for the Passover**  
**(Mark 14:12-17 Matt 26:17-20 Luke 22:7-14)**

<sup>12</sup> <sup>g</sup>And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? <sup>13</sup> And he sendeth forth two of his disciples, and saith unto them, *Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.* <sup>14</sup> And whosoever he shall go in, say ye to the goodman of the house, *The Master saith, Where is the guestchamber, where I shall <sup>h</sup>eat the passover with my disciples?* <sup>15</sup> And he will shew you a large upper room furnished *and prepared: there make ready for us.* <sup>16</sup> And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. <sup>17</sup> <sup>i</sup>And in the evening he cometh with the twelve.

**Jesus Foretells His Betrayal**  
**(Mark 14:18-21 Matt 26:21-25 Luke 22:21-23 John 13:21-30)**

<sup>18</sup> And as they sat and did eat, Jesus said, *Verily I say unto you, One of you which eateth with me shall betray me.* <sup>19</sup> And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another *said, Is it I?* <sup>20</sup> And he answered and said unto them, *It is one of the twelve, that dippeth with me in the dish.* <sup>21</sup> <sup>j</sup>The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

**The Last Supper**  
**(Mark 14:22-25 Matt 26:26-29 Luke 22:15-20)**

<sup>22</sup> <sup>k</sup>And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, *Take, eat: this is my body.* <sup>23</sup> And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. <sup>24</sup> And he said unto them, *This is <sup>l</sup>my blood of the new testament, which is shed for many.* <sup>25</sup> Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

**Peter's Denial Predicted**  
**(Mark 14:26-31 Matt 26:30-35 Luke 22:31-34 John 13:36-38)**

<sup>26</sup> <sup>m</sup>And when they had sung an hymn, they went out into the mount of Olives. <sup>27</sup> <sup>o</sup>And Jesus saith unto them, *All ye shall be offended because of me this night: for it is written, <sup>n</sup>I WILL SMITE THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED.* <sup>28</sup> But <sup>p</sup>after that I am risen, I will go before you into Galilee. <sup>29</sup> But <sup>q</sup>Peter said unto him, Although all shall be offended, yet *will* not I. <sup>30</sup> And Jesus saith unto him, *Verily I say unto thee, That this day, <sup>r</sup>even in this night, before the cock crow twice, thou shalt deny me thrice.* <sup>31</sup> But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

**Jesus in Gethsemane**  
**(Mark 14:32-42 Matt 26:36-46 Luke 22:39-46 John 18:1, 12:27)**

<sup>32</sup> <sup>s</sup>And they came to a place which was named Gethsemane: and he saith to his disciples, *Sit ye here, while <sup>t</sup>I shall pray.* <sup>33</sup> And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; <sup>34</sup> And saith unto them, *<sup>u</sup>My soul is exceeding sorrowful unto death: tarry ye here, and watch.* <sup>35</sup> And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. <sup>36</sup> And he said, *<sup>v</sup>Abba, Father, <sup>w</sup>all things <sup>x</sup>are possible unto thee; take away this cup from me: <sup>y</sup>nevertheless not what I will, but what thou wilt.* <sup>37</sup> And he cometh, and findeth them sleeping, and saith unto Peter, *Simon, sleepest thou? couldest not thou watch one hour?* <sup>38</sup> Watch ye and pray, lest ye enter into temptation. *<sup>z</sup>The spirit truly <sup>aa</sup>is ready, but the flesh <sup>ab</sup>is weak.* <sup>39</sup> And again he went away, and prayed, and spake the same words. <sup>40</sup> And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. <sup>41</sup> And he cometh the third time, and saith unto them, *Sleep on now, and take <sup>ac</sup>your rest: it is enough, <sup>ad</sup>the hour is come; behold, the Son of man is betrayed into the hands of sinners.* <sup>42</sup> <sup>ae</sup>Rise up, let us go; lo, he that betrayeth me is at hand.

**Jesus Arrested**  
**(Mark 14:43-52 Matt 26:47-56 Luke 22:47-53 John 18:2-12)**

<sup>43</sup> <sup>a</sup>And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. <sup>44</sup> And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely. <sup>45</sup> And as soon as he was come, he goeth straightway to him, and saith, *<sup>af</sup>Master, master;* and <sup>b</sup>kissed him. <sup>46</sup> And they laid their hands on him, and took him. <sup>47</sup> And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. <sup>48</sup> <sup>d</sup>And Jesus answered and said unto them, *Are ye come out, as against a thief, with swords and <sup>ag</sup>with staves to take me?* <sup>49</sup> I was daily with you in the temple teaching, and ye took me not: but the <sup>ah</sup>scriptures must be fulfilled. <sup>50</sup> <sup>f</sup>And they all forsook him, and



fled. <sup>51</sup> And there followed him a certain young man, having a linen cloth cast about *his naked body*; and the young men laid hold on him: <sup>52</sup> And he left the linen cloth, and fled from them naked.

#### Jesus before the Sanhedrin (Peter's Denial)

(Mark 14:53-65 Matt 26:57-68 Luke 22:54-71 John 18:13-24)

<sup>53</sup> <sup>g</sup>And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. <sup>54</sup> And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. <sup>55</sup> <sup>i</sup>And the chief priests and all the council sought for witness against Jesus to put him to death; and <sup>h</sup>found none. <sup>56</sup> For many bare <sup>j</sup>false witness against him, but their witness agreed not together. <sup>57</sup> And there arose certain, and bare false witness against him, saying, <sup>58</sup> We heard him say, <sup>k</sup>I will destroy this temple that is made with hands, and within three days I will build another made without hands. <sup>59</sup> But neither so did their witness agree together. <sup>60</sup> <sup>i</sup>And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee? <sup>61</sup> But <sup>h</sup>he held his peace, and answered nothing. <sup>m</sup>Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? <sup>62</sup> And Jesus said, **I am: <sup>o</sup>and ye shall see THE SON OF MAN SITTING ON THE RIGHT HAND OF POWER, and COMING IN THE CLOUDS OF HEAVEN.** <sup>63</sup> Then the high priest rent his clothes, and saith, What need we any further witnesses? <sup>64</sup> Ye have heard the <sup>p</sup>blasphemy: what think ye? And they all condemned him to be guilty of death. <sup>65</sup> And some began to <sup>q</sup>spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

#### Peter's Denial

(Mark 14:66-72 Matt 26:69-75 Luke 22:56-62 John 18:25-27)

<sup>66</sup> <sup>r</sup>And as Peter was beneath in the palace, there cometh one of the maids of the high priest: <sup>67</sup> And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. <sup>68</sup> But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. <sup>69</sup> <sup>s</sup>And a maid saw him again, and began to say to them that stood by, This is *one* of them. <sup>70</sup> And he denied it again. <sup>t</sup>And a little after, they that stood by said again to Peter, Surely thou art *one* of them: <sup>u</sup>for thou art a Galilaean, and thy speech agreeth *thereto*. <sup>71</sup> But <sup>h</sup>he began to curse and to swear, *saying*, I know not this man of whom ye speak. <sup>72</sup> And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, **Before the cock crow twice, thou shalt deny me thrice.** And <sup>w</sup>when he thought thereon, he wept.

|                 |                |                  |                 |                 |                  |                  |
|-----------------|----------------|------------------|-----------------|-----------------|------------------|------------------|
| 1 a Exo 12:6-20 | Luk 22:14      | Isa 53:2-10      | v Heb 5:7       | Dan 9:26        | 61 m Mat 26:63   | Mat 26:71        |
| Mat 26:2        | Joh 13:21      | o Joh 16:32      | w Gal 4:6       | Luk 22:37       | n 1 Pet 2:23     | 70 t Mat 26:73   |
| 3 b Mat 26:6    | 21 j Zec 13:7  | Mat 26:31        | Rom 8:15        | 50 f 2 Tim 4:16 | Isa 53:7         | Luk 22:59        |
| Luk 7:37        | Dan 9:26       | Mat 11:6         | Joh 20:17       | Joh 16:32       | 62 o Rev 1:7     | Joh 18:26        |
| Joh 12:1,3      | Isa 53:12      | 28 p Mat 16:21   | Luk 24:49       | Psa 88:8        | Jud 1:14         | u Jdg 12:6       |
| 5 c Mat 18:28   | Isa 53:1       | Mar 16:7         | 38 x Gal 5:17   | Psa 38:11       | 2 The 1:7        | Act 2:7          |
| 7 d Deu 15:11   | Gen 23:15      | 29 q Jer 9:23-24 | Rom 7:23        | Job 19:13-14    | 1 The 4:16       | 71 v 1 Cor 10:12 |
| Joh 12:8        | 22 k Mat 26:26 | Pro 3:5          | 41 y Joh 13:1   | 53 g Mat 26:59  | Act 1:11         | Pro 29:25        |
| 10 e Act 1:16   | Luk 22:19      | 32 r Heb 5:7     | 42 z Mat 26:46  | Luk 22:54       | Luk 22:69        | 72 w Eze 7:16    |
| Joh 18:2-3      | 1 Cor 10:4     | Mat 26:38-44     | Joh 18:1-2      | Joh 18:3        | Mar 8:38         | Zec 12:10        |
| Mat 10:4        | 1 Cor 10:16    | Psa 69           | 43 a Mat 26:47  | 55 h 1 Pet 3:16 | Mat 16:27        | Act 3:19         |
| 11 f Zec 11:12  | 1 Cor 11:23    | s Joh 18:1       | Luk 22:47       | Dan 6:4         | Zec 14:5         | Act 17:30        |
| 1 Tim 6:10      | 24 l Heb 9:14  | Luk 22:39        | Joh 18:3        | i Mat 26:59     | 64 p 1 Kin 21:13 | 2 Cor 7:10       |
| Jud 1:11        | 1 Cor 11:25    | Mat 26:36        | 45 b 2 Sam 20:9 | 56 j Psa 35:11  | Lev 24:16        |                  |
| 12 g Mat 26:17  | Zec 9:11       | 34 t Joh 12:27   | c Joh 20:16     | Pro 6:19        | 65 q Isa 50:6    |                  |
| Luk 22:7        | Exo 24:8       | Lam 1:12         | 48 d Mat 26:55  | Pro 19:5        | Isa 53:3         |                  |
| 14 h Lev 23:5   | 26 m Mat 26:30 | Isa 53:12        | Luk 22:52       | 58 k Mar 15:29  | 66 r Mat 26:58   |                  |
| Exo 12:6        | 27 n Zec 13:7  | Isa 53:3-4       | 49 e Psa 22:6   | Joh 2:19        | 69 s Joh 18:25   |                  |
| 17 i Mat 26:20  | Dan 9:26       | 36 u Joh 5:30    | Isa 53:7        | 60 l Mat 26:62  | Luk 22:58        |                  |

**14:4** This passage, I know, has given some people a pretext for accusing the evangelists of contradictions; for on one side an evangelist (John) says that Judas alone grieves because he carried the purse, and that he had always been a thief, and St. Matthew of the other, writes that all the apostles were indignant at it... We can still say in another sense that the apostles were really indignant at this prodigality because of the poor, whereas Judas was only because of the profit that escaped him. The irritation which he testifies is, therefore, pointed out with this aggravating circumstance, that he takes no concern for the poor, and only wishes to satisfy his inclination to steal. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew 26:8-10]

**14:22 took bread.** After completing the figurative Passover, and eating the flesh of the lamb with his apostles, he takes the bread that strengthens the heart of man, and passes to the true Sacrament of the Passover, to represent, but this time in the truth of his body and blood, the figurative sacrifice of bread and wine, which Melchisedech priest of the Most High had once offered. (Gen. 14) One is the chalice of the first month, and the other the chalice of the second month, so that the one who could not eat the lamb in the society of the saints, eats the second month the goat in the company of the penitents. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew 26:26] He calls it blood of a New Testament, that of the undertaking, the promise, the new law. **14:24** For



this He undertook also of old, and this comprises the Testament that is in the new law. And like as the Old Testament had sheep and bullocks, so this has the Lord's blood. Hence also He shows that He is soon to die, wherefore also He made mention of a Testament, and He reminds them also of the former Testament, for that also was dedicated with blood. And again He tells the cause of His death, "which is shed for many for the remission of sins;" and He says, "Do this in remembrance of me." Do you see how He removes and draws them off from Jewish customs. For like as you did that, He says, in remembrance of the miracles in Egypt, so do this likewise in remembrance of me.<sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 82.1]

**14:28** When the Savior foretold his passion and resurrection three days after his death, he added, "after I am risen, I will go before you to Galilee, where you will see me." the angel holds the same language to the holy women, and yet he was seen in Jerusalem by the disciples and by the holy women themselves. The words of the Savior cannot be doubted without being guilty of unbelief; but, as I see, you do not doubt the words of the Savior; you only want to know why he says that his disciples will see him in Galilee, whereas he appeared to them in Jerusalem after his passion. Now he appeared in the city of Jerusalem, but only a few of his disciples to console them, while he manifested himself to all in Galilee. He therefore recommends to those who had seen him in Jerusalem only a small number to go to

Galilee, where he was to manifest himself to all and formulate the precepts which were to serve as a foundation and rule for Christian discipline.<sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q.20]

**14:38** It is impossible that the human soul is not tempted. So we say, in the Lord's Prayer: "Lead us not into temptation." (Matt. 6:13; Luke 11:4) So we do not absolutely refuse temptation, but we ask for the strength to battle temptation. He does not, therefore, say at present: "Watch and pray, so as not to be tempted," but: "so that you do not fall into temptation," that is, so that the temptation is not stronger than you, and not enclose you in its bonds. For example, the martyr who sheds his blood to bear witness to the Savior is, it is true, tempted; but he is not caught in the net of temptation; while he who denies his faith, falls into the traps of temptation.<sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew 26:41]

**14:66** He was sitting outside to see how the affair would end. And he did not come near Jesus, to raise any suspicion in the servants' minds.<sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew 26:69]

**14:72** As long as he remained in the court of Caiaphas, he could not do penance. He thus serves out of the society of the ungodly, to wash in bitter tears the defilements of a renunciation which fear has snatched from him.<sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew 26:75]

## MARK 15

### Jesus Delivered to Pilate

(Mark 15:1 Matt 27:1-2 Luke 23:1 John 18:28)

<sup>1</sup> And <sup>a</sup>straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

### The Trial before Pilate

(Mark 15:2-5 Matt 27:11-14 Luke 23:2-5 John 18:29-38)

<sup>2</sup> <sup>c</sup>And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, <sup>b</sup>Thou sayest *it*.

<sup>3</sup> And the chief priests accused him of many things: but <sup>d</sup>he answered nothing. <sup>4</sup> <sup>e</sup>And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. <sup>5</sup> <sup>f</sup>But Jesus yet answered nothing; so that Pilate marvelled.

### Jesus or Barabbas?

(Mark 15:6-14 Matt 27:15-23 Luke 23:17-23 John 18:39-40)

<sup>6</sup> Now <sup>g</sup>at *that* feast he released unto them one prisoner, whomsoever they desired. <sup>7</sup> And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection. <sup>8</sup> And the multitude crying aloud began to desire *him to do* as he had ever done unto them. <sup>9</sup> But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? <sup>10</sup> For he knew that the chief priests had delivered him <sup>h</sup>for envy. <sup>11</sup> But <sup>i</sup>the chief priests moved the people, that he should rather release Barabbas unto them. <sup>12</sup> And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call <sup>j</sup>the King of the Jews? <sup>13</sup> And they cried out again, Crucify him. <sup>14</sup> Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

### Pilate Delivers Jesus to be Crucified

(Mark 15:15 Matt 27:24-26 Luke 23:24-25 John 19:16)

<sup>15</sup> <sup>k</sup>And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

### Jesus Mocked by the Soldiers

(Mark 15:16-20 Matt 27:27-31 John 19:2-3)

<sup>16</sup> And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.



### **“Behold the Man!”**

**(Mark 15:17-20 Matt 27:28-31 John 19:1-15)**

<sup>17</sup> And they clothed him with purple, and platted a crown of thorns, and put it about his *head*, <sup>18</sup> And began to salute him, Hail, King of the Jews! <sup>19</sup> And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

### **The Road to Golgotha**

**(Mark 15:20-21 Matt 27:31-32 Luke 23:26-32 John 19:17)**

<sup>20</sup> And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. <sup>21</sup> <sup>1</sup>And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and <sup>m</sup>Rufus, to bear his cross.

### **The Crucifixion**

**(Mark 15:22-26 Matt 27:33-37 Luke 23:33-34 John 19:17-27)**

<sup>22</sup> <sup>n</sup>And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. <sup>23</sup> <sup>o</sup>And they gave him to drink wine mingled with myrrh: but he received *it* not. <sup>24</sup> And when they had crucified him, <sup>p</sup>they parted his garments, casting lots upon them, what every man should take. <sup>25</sup> And <sup>q</sup>it was the third hour, and they crucified him. <sup>26</sup> And <sup>t</sup>the superscription of his accusation was written over, THE KING OF THE JEWS.

### **Jesus Derided on the Cross**

**(Mark 15:27-32 Matt 27:38-43 Luke 23:35-38)**

<sup>27</sup> And with him they crucify two thieves; the one on his right hand, and the other on his left. <sup>28</sup> And the scripture was fulfilled, which saith, <sup>s</sup>AND HE WAS NUMBERED WITH THE TRANSGRESSORS. <sup>29</sup> And <sup>t</sup>they that passed by railed on him, wagging their heads, and saying, Ah, thou <sup>u</sup>that destroyest the temple, and buildest *it* in three days, <sup>30</sup> Save thyself, and come down from the cross. <sup>31</sup> Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

### **The Two Thieves**

**(Mark 15:32 Matt 27:44 Luke 23:39-43)**

<sup>32</sup> Let Christ the King of Israel descend now from the cross, that we may see and believe. And <sup>v</sup>they that were crucified with him reviled him.

### **The Death of Jesus**

**(Mark 15:33-39 Matt 27:45-54 Luke 23:44-48 John 19:28-30)**

<sup>33</sup> And <sup>w</sup>when the sixth hour was come, there was darkness over the whole land until the ninth hour. <sup>34</sup> And at the ninth hour Jesus cried with a loud voice, saying, <sup>x</sup>Eloi, Eloi, lama sabachthani? which is, being interpreted, **MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?** <sup>35</sup> And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias. <sup>36</sup> And <sup>y</sup>one ran and filled a sponge full of vinegar, and put *it* on a reed, and <sup>z</sup>gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. <sup>37</sup> <sup>a</sup>And Jesus cried with a loud voice, and gave up the ghost. <sup>38</sup> And <sup>b</sup>the veil of the temple was rent in twain from the top to the bottom. <sup>39</sup> And <sup>c</sup>when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

### **Witnesses of the Crucifixion**

**(Mark 15:40-41 Matt 27:55-56 Luke 23:49 John 19:25-27)**

<sup>40</sup> <sup>d</sup>There were also women looking on <sup>e</sup>afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Josès, and Salome; <sup>41</sup> (Who also, when he was in Galilee, <sup>f</sup>followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

### **The Burial of Jesus**

**(Mark 15:42-47 Matt 27:57-61 Luke 23:50-56 John 19:38-42)**

<sup>42</sup> <sup>g</sup>And now when the even was come, because it was the preparation, that is, the day before the sabbath, <sup>43</sup> Joseph of Arimathaea, an honourable counsellor, which also <sup>h</sup>waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. <sup>44</sup> And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead. <sup>45</sup> And when he knew *it* of the centurion, he gave the body to Joseph. <sup>46</sup> <sup>i</sup>And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. <sup>47</sup> And Mary Magdalene and Mary *the mother* of Josès beheld where he was laid.

|                |                 |                |                |                 |                |                |
|----------------|-----------------|----------------|----------------|-----------------|----------------|----------------|
| 1 a Psa 2:2    | 5 f Joh 19:9    | 12 j Zec 9:9   | m Rom 16:13    | 26 r Deu 23:5   | Psa 22:1       | Heb 6:19       |
| Joh 18:28      | Isa 53:7        | Mic 5:2        | 22 n Heb 13:12 | 28 s Isa 53:12  | 36 y Mat 27:48 | Heb 4:14-16    |
| Act 3:13       | 6 g Mat 27:15   | Jer 23:5-6     | Act 7:58       | Luk 22:37       | Joh 19:29      | Eph 2:14       |
| Act 4:26       | Luk 23:17       | Isa 9:6-7      | Joh 19:17      | 29 t Psa 22:7   | z Psa 69:21    | Exo 26:31      |
| 2 b 1 Tim 6:13 | Joh 18:39       | Psa 2:6-7      | 23 o Psa 69:21 | Psa 35:15-16    | 37 a Joh 19:30 | 39 c Deu 32:31 |
| c Joh 18:33-37 | 10 h 1 Joh 3:12 | 15 k Pro 29:25 | 24 p Psa 22:18 | u Mar 14:58     | Luk 23:46      | 40 d Luk 23:49 |
| Mat 2:2        | Act 7:51        | Joh 19:1       | Joh 19:23      | Joh 2:19-21     | Mat 27:50      | e Psa 38:11    |
| 3 d 1 Pet 2:23 | Act 7:9         | Joh 19:16      | 25 q Mat 27:45 | 32 v 1 Pet 2:23 | 38 b Heb 10:19 | 41 f Luk 8:2   |
| 4 e Mat 26:62  | 11 i Mat 27:20  | 21 l Mat 27:32 | Luk 23:44      | 33 w Luk 23:44  | Heb 9:24       | 42 g Joh 19:38 |
| Joh 19:10      | Act 3:14        | Luk 23:26      | Joh 19:14      | 34 x Heb 5:7    | Heb 9:6-8      | Luk 23:50      |



Mat 27:57  
43 h Isa 64:4

Isa 40:27-31  
Isa 30:18

Isa 8:16  
Psa 37:34

Psa 37:7  
Psa 27:14

Psa 25:2  
46 i Isa 53:9

**15:11** See how much care he takes for them to relieve them from blame, and how much diligence they employed, so as not to leave to themselves so much as a shadow of an excuse. For which was right? To let go the acknowledged criminal, or Him about whose guilt there was a question? For, if in the case of acknowledged offenders it was fit there should be a liberation, much more in those of whom there was a doubt. For surely this man did not seem to them worse than acknowledged murderers. For on this account, it is not merely said they had a robber; but one noted, that is, who was infamous in wickedness, who had perpetrated countless murders. But nevertheless even him did they prefer to the Savior of the world, and neither did they reverence the season because it was holy, nor the laws of humanity, nor any other thing of the kind, but envy had once for all blinded them. And besides their own wickedness, they corrupt the people also, that for deceiving them too they might suffer the most extreme punishment. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew, 86.2]

**15:15** For that man too was aware that he would please the Jews; and a sedition had taken place on

his account, and a tumult, nevertheless he stood firm against all. But not so this man, but he was extremely unmanly and weak, and all were corrupt together. For neither did this man stand firm against the multitude, nor the multitude against the Jews, and in every way their excuse was taken away. <sup>59</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Matthew 86.2]

**15:34 why hast thou forsaken me.** Don't be surprised by the humility of the language and the complaints of this abandoned man; when you know that he has taken the form and nature of servant, and you see him suffer the scandalous humiliations of the cross. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew 27:46]

**15:46** The simplicity of the burial of the Lord condemns the ambition of the rich who do not want to give up luxury and pomp even in their tombs. In the spiritual sense, we can conclude from these words that it is not in gold, nor in precious stones, nor in silk, but in a clean cloth, that the body of the Lord must be wrapped up; they also signify that Jesus wraps himself in a white shroud, who receives him in a pure heart. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew 27:59]

## MARK 16

### The Women at the Tomb

(Mark 16:1-8 Matt 28:1-8 Luke 24:1-12 John 20:1-13)

<sup>1</sup> And <sup>a</sup>when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, <sup>b</sup>had bought sweet spices, that they might come and anoint him. <sup>2</sup> <sup>c</sup>And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun. <sup>3</sup> And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? <sup>4</sup> And when they looked, they saw that the stone was rolled away: for it was very great. <sup>5</sup> <sup>d</sup>And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. <sup>6</sup> <sup>e</sup>And he saith unto them, **Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is <sup>f</sup>risen; he is not here: behold the place where they laid him.** <sup>7</sup> But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, <sup>g</sup>as he said unto you. <sup>8</sup> And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: <sup>h</sup>neither said they any thing to any *man*; for they were afraid.

### Jesus Appears to the Women

(Mark 16:9-11 Matt 28:9-10 Luke 24:10-11 John 20:14-18)

<sup>9</sup> Now when *Jesus* was risen early the first *day* of the week, <sup>i</sup>he appeared first to Mary Magdalene, <sup>j</sup>out of whom he had cast seven devils. <sup>10</sup> And she went and told them that had been with him, as they mourned and wept. <sup>11</sup> <sup>k</sup>And they, when they had heard that he was alive, and had been seen of her, believed not.

### Jesus Appears to Two on the Way to Emmaus

(Mark 16:12-13 Luke 24:13-35)

<sup>12</sup> After that he appeared in another form unto two of them, as they walked, and went into the country. <sup>13</sup> And they went and told *it* unto the residue: neither believed they them.

### Jesus Appears to the Eleven While They Sit at Table

(Mark 16:14-18)

<sup>14</sup> <sup>l</sup>Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

### Jesus' Last Words and Ascension

(Mark 16:15, 19 Luke 24:44-53)

### The Great Commission

(Mark 16:15-18 Matt 28:19-20)

<sup>15</sup> <sup>m</sup>And he said unto them, **Go ye into all the world, and preach the gospel to every creature.** <sup>16</sup> <sup>n</sup>He that believeth and is baptized shall be saved; <sup>o</sup>but he that believeth not shall be damned. <sup>17</sup> And these signs shall follow them that believe; <sup>p</sup>In my name shall they cast out devils; <sup>q</sup>they shall speak with new tongues; <sup>18</sup>



**'They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.'** <sup>19</sup> So then after the Lord had spoken unto them, he was received up into heaven, and 'sat on the right hand of God.' <sup>20</sup> And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

|              |               |                |              |                  |               |                |
|--------------|---------------|----------------|--------------|------------------|---------------|----------------|
| 1 a Mat 28:1 | f Joh 2:19    | 11 k Luk 24:11 | o 1 Pet 3:21 | Joh 3:18         | q Act 5:16    | Jam 5:14       |
| b Luk 23:56  | 7 g Mat 26:32 | 14 l Luk 24:36 | Rom 10:9     | 17 p 1 Cor 12:10 | Luk 4:2-13    | 19 t Psa 110:1 |
| 2 c Joh 20:1 | 8 h Mat 28:8  | 1 Cor 15:5     | Act 16:30    | Act 19:6         | Mat 8:16      | Heb 1:3        |
| 5 d Luk 24:3 | 9 i Luk 8:2   | 15 m Joh 15:16 | Act 2:38     | Act 10:46        | 18 r Act 28:5 |                |
| 6 e Mat 28:5 | j Joh 20:14   | 16 n Joh 12:48 | Joh 3:36     | Act 2:4          | s Act 9:17    |                |

**16:1-8** How can one prove that the Savior rose from the dead after three days and three nights? If you seek here the number followed by days and nights, you will not be able to understand these words: Moses has hunted forty days and forty nights (Exod. 24:18); However, this number is not entirely present, for the day on which he ascended, and the day on which he descended, are not strictly part of it. But the custom is not to count the night without counting the day, not to count either the day without the night, taking the part for the whole. It is in this sense that the Savior said, "As Jonah was three days and three nights in the belly of the whale, so the son of man will be three days and three nights in the heart of the earth." (Matt. 12:40) As there were three nights, there are also three days. Night is mentioned not to appear to express something new and contrary to reason, since night is a consequence of the day. There is no doubt that the evening which is followed by the night was established before the light that gave birth to the day, and nothing absurd is advanced in asserting that the passion of the Lord began with the night. Just as light, that is, day, is the image of life, so night, that is, darkness, is the symbol of death; it is thus that Scripture itself establishes a striking contrast between the children of light and the children of darkness. Now, it is not surprising that although, always and everywhere, the day is placed before night, the light before darkness; here, however, the things which follow are placed before those which preceded them, or that in the present case the order is reversed, as we have already remarked. Indeed, the night seems much cleaner to be the image of death than the day. Death thus begins with the night, because it was impossible to find another way than by night in the empire of the prince of darkness and to triumph over him. It was necessary for the Lord of light, that is, of eternal life, to be for a moment subject to the prince of darkness or death, in order to become the liberator of all those upon whom death had reigned in the past, or would like to expand his empire in the future. Neither death would have been entirely destroyed, nor the clouds of darkness would have been dispelled, had it not been for the Lord to enter his empire. Before this bright light, the secret of death, in which all his strength was, vanishes, and one can only triumph entirely over him who is caught by his own arms or in his own domains. It is therefore by a design full of wisdom that in this great drama the night gets the pre-eminence to lose all its power. So that the unbelieving Jews would remain wrapped up in an eternal night, and that the day would not appear the author of so great a crime, of so enormous sacrilege, but of the night; the day against the natural order of things is submitted to the preceding night, just as the God and Lord of all things is subject to the prince of

death, in order to deliver all men from the chains of death. If anyone were tempted to see here again some contradiction, which he considers to moderate his appreciation, that God in putting on the form, I will not say of the man, but of the servant, has voluntarily surrendered to the death. Why, then, demand that order be followed, the place where you see in all things this reversed order? For what is this light that has him in the darkness, and that the darkness have not understood? (Jn. 1:5) It is the Lord of light who allowed us to seize his person. Now, whoever knows that he is seized by him to put him to death, counts from this moment the time of his death. That night follows the day he was judged and crucified. Then comes the night that ends on the Sabbath and the Sabbath itself. There is still the evening following the Sabbath. This is why Moses had given the Jews the figurative precept to begin the Sabbath day in the evening, in which the Lord is risen and who embraces the whole day of Sunday, for there is no night without day or day without night. With this explanation we understand that the resurrection of Our Lord took place after three days and three nights. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testament, 1 Q.64]

**16:12** Luke relates the whole story respecting these two, one of whom was Cleophas, but Mark here touches but slightly upon it. That village of which Luke speaks may without absurdity be supposed to be what is here called a farm house, and indeed in some Greek manuscripts it is called, the country. But by this name are understood not only villages, but also boroughs and country towns, because they are without the city, which is the head and mother of all the rest. That which Mark expresses by the Lord's appearance "in another form," is what Luke means by saying that "their eye were holden that they could not know Him." For something was upon their eyes, which was allowed to remain there, until the breaking of bread. <sup>12</sup>[Augustine of Hippo (354-430AD), Catena Aurea]

**16:16** They must first instruct all peoples, and then when they are educated regenerate them in water. For it is not possible for the body to receive the sacrament of baptism if the soul did not at first embrace the truths of the faith. They are baptized in the name of the Father, and of the Son, and of the Holy Spirit, so that these three persons are associated in the same gift, as they are in the same divinity; and the name of the Trinity is one God. <sup>50</sup>[Jerome of Stridon (347-420AD), Commentary on Matthew 28:19]

**16:17-18** Are we then without faith because we cannot do these signs? Nay, but these things were necessary in the beginning of the Church, for the faith of believers was to be nourished by miracles, that it might increase. Thus we also, when we plant



groves, strong in the earth; but when once they have firmly fixed their roots, we leave off irrigating them. These signs and miracles have other things which we ought to consider more minutely. For Holy Church does every day in spirit what then the Apostles did in body; for when her Priests by the grace of exorcism lay their hands on believers, and forbid the evil spirits to dwell in their minds, what do they, but cast out devils? And the faithful who have left earthly words, and whose tongues sound forth the Holy Mysteries, speak a new language; they who by their good warnings take away evil from the

hearts of others, take up serpents; and when they are hearing words of pestilent persuasion, without being at all drawn aside to evil doing, they drink a deadly thing, but it will never hurt them; whenever they see their neighbors growing weak in good works, and by their good example strengthen their life, they lay their hands on the sick, that they may recover. And all these miracles are greater in proportion as they are spiritual, and by them souls and not bodies are raised. <sup>12</sup>[Gregory the Great (540-604AD), Catena Aurea]

## THE GOSPEL ACCORDING TO SAINT LUKE

### PREFACE

Luke a physician of Antioch, as his writings indicate, was not unskilled in the Greek language. An adherent of the apostle Paul, and companion of all his journeying, he wrote a Gospel, concerning which the same Paul says, "We send with him a brother whose praise in the gospel is among all the churches" and to the Colossians "Luke the beloved physician salutes you," and to Timothy "Luke only is with me." He also wrote another excellent volume to which he prefixed the title Acts of the Apostles, a history which extends to the second year of Paul's sojourn at Rome, that is to the fourth year of Nero, from which we learn that the book was composed in that same city. Therefore the Acts of Paul and Thecla and all the fable about the lion baptized by him we reckon among the apocryphal writings, for how is it possible that the inseparable companion of the apostle in his other affairs, alone should have been ignorant of this thing. Moreover Tertullian who lived near those times, mentions a certain presbyter in Asia, an adherent of the apostle Paul, who was convicted by John of having been the author of the book, and who, confessing that he did this for love of Paul, resigned his office of presbyter. Some suppose that whenever Paul in his epistle says "according to my gospel" he means the book of Luke and that Luke not only was taught the gospel history by the apostle Paul who was not with the Lord in the flesh, but also by other apostles. This he too at the beginning of his work declares, saying "Even as they delivered unto us, which from the beginning were eyewitnesses and ministers of the word." So he wrote the gospel as he had heard it, but composed the Acts of the Apostles as he himself had seen. He was buried at Constantinople to which city, in the twentieth year of Constantius, his bones together with the remains of Andrew the apostle were transferred. <sup>51</sup>[Jerome of Stridon (347-420AD), On Illustrious Men 7]

### LUKE 1

#### Prologue (Luke 1:1-4)

<sup>1</sup> Forasmuch as many have taken in hand to set forth in order a declaration of <sup>a</sup>those things which are most surely believed among us, <sup>2</sup> "Even as they delivered them unto us, which <sup>b</sup>from the beginning were



eyewitnesses, and ministers of the word; <sup>3</sup> <sup>d</sup>It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee <sup>e</sup>in order, <sup>f</sup>most excellent Theophilus, <sup>4</sup> <sup>g</sup>That thou mightest know the certainty of those things, wherein thou hast been instructed.

### **The Promise of the Birth of John the Baptist (Luke 1:5-25)**

<sup>5</sup> THERE was <sup>i</sup>in the days of Herod, the king of Judaea, a certain priest named Zacharias, <sup>h</sup>of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. <sup>6</sup> And they were both <sup>j</sup>righteous before God, walking in all the commandments and ordinances of the Lord blameless. <sup>7</sup> And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years. <sup>8</sup> And it came to pass, that while he executed the priest's office before God <sup>k</sup>in the order of his course, <sup>9</sup> According to the custom of the priest's office, his lot was <sup>l</sup>to burn incense when he went into the temple of the Lord. <sup>10</sup> <sup>m</sup>And the whole multitude of the people were praying without at the time of incense. <sup>11</sup> And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. <sup>12</sup> And when Zacharias saw *him*, <sup>n</sup>he was troubled, and fear fell upon him. <sup>13</sup> But the angel said unto him, **Fear not, Zacharias: for <sup>o</sup>thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.** <sup>14</sup> And thou shalt have joy and gladness; and many shall rejoice at his birth. <sup>15</sup> For he shall be <sup>r</sup>great in the sight of the Lord, and <sup>s</sup>shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, <sup>t</sup>even from his mother's womb. <sup>16</sup> <sup>s</sup>And many of the children of Israel shall he turn to the Lord their God. <sup>17</sup> <sup>u</sup>And he shall go before him in the spirit and power of Elias, TO TURN THE HEARTS OF THE FATHERS TO THE CHILDREN, and the disobedient to the wisdom of the just; to make ready a people prepared for the <sup>v</sup>Lord. <sup>18</sup> And Zacharias said unto the angel, <sup>v</sup>Whereby shall I know this? for I am an old man, and my wife well stricken in years. <sup>19</sup> And the angel answering said unto him, I am <sup>w</sup>Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. <sup>20</sup> And, behold, <sup>x</sup>thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. <sup>21</sup> And the people <sup>y</sup>waited for Zacharias, and marvelled that he tarried so long in the temple. <sup>22</sup> And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. <sup>23</sup> And it came to pass, that, as soon as <sup>z</sup>the days of his ministration were accomplished, he departed to his own house. <sup>24</sup> And after those days his wife Elisabeth conceived, and hid herself five months, saying, <sup>25</sup> Thus hath the Lord dealt with me in the days wherein he looked on *me*, to <sup>a</sup>take away my reproach among men.

### **The Annunciation (Luke 1:26-38)**

<sup>26</sup> And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, <sup>27</sup> To a virgin <sup>b</sup>espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary. <sup>28</sup> And the angel came in unto her, and said, **Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.** <sup>29</sup> And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. <sup>30</sup> And the angel said unto her, **Fear not, Mary: for thou hast found favour with God.** <sup>31</sup> <sup>c</sup>And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. <sup>32</sup> He shall be <sup>d</sup>great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: <sup>33</sup> <sup>c</sup>And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. <sup>34</sup> Then said Mary unto the angel, How shall this be, seeing I know not a man? <sup>35</sup> And the angel answered and said unto her, **The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called <sup>e</sup>the Son of God.** <sup>36</sup> And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. <sup>37</sup> For <sup>f</sup>with God nothing shall be impossible. <sup>38</sup> And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

### **Mary's Visit to Elizabeth (Luke 1:39-56)**

<sup>39</sup> And Mary arose in those days, and went into the hill country with haste, <sup>h</sup>into a city of Juda; <sup>40</sup> And entered into the house of Zacharias, and saluted Elisabeth. <sup>41</sup> And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled <sup>i</sup>with the Holy Ghost: <sup>42</sup> And she spake out with a loud voice, and said, **Blessed *art* thou among women, and blessed *is* the fruit of thy womb.** <sup>43</sup> And whence *is* this to me, that the mother of my Lord should come to me? <sup>44</sup> For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. <sup>45</sup> And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord. <sup>46</sup> And Mary said, <sup>k</sup>My soul doth magnify the Lord, <sup>47</sup> And my spirit hath rejoiced in God my Saviour. <sup>48</sup> For <sup>l</sup>he hath regarded the low estate of his handmaiden: for, behold, from henceforth <sup>m</sup>all generations shall call me blessed. <sup>49</sup> For he that is mighty hath done to me great things; and holy *is* his name. <sup>50</sup> And <sup>n</sup>his mercy *is* on them that fear him from generation to generation. <sup>51</sup> <sup>o</sup>He hath shewed strength with his



arm; <sup>52</sup> He hath scattered the proud in the imagination of their hearts. <sup>53</sup> He hath put down the mighty from *their* seats, and exalted them of low degree. <sup>54</sup> He hath filled the hungry with good things; and the rich he hath sent empty away. <sup>55</sup> He hath holpen his servant Israel, <sup>56</sup> in remembrance of *his* mercy; <sup>57</sup> As he spake to our fathers, to Abraham, and to his seed for ever. <sup>58</sup> And Mary abode with her about three months, and returned to her own house.

### The Birth of John the Baptist (Luke 1:57-80)

<sup>57</sup> Now Elisabeth's full time came that she should be delivered; and she brought forth a son. <sup>58</sup> And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. <sup>59</sup> And it came to pass, that <sup>60</sup> on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. <sup>61</sup> And his mother answered and said, Not *so*; but he shall be called John. <sup>62</sup> And they said unto her, There is none of thy kindred that is called by this name. <sup>63</sup> And they made signs to his father, how he would have him called. <sup>64</sup> And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. <sup>65</sup> And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God. <sup>66</sup> And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea. <sup>67</sup> And all they that heard <sup>68</sup> *them* laid *them* up in their hearts, saying, What manner of child shall this be! And <sup>69</sup> the hand of the Lord was with him. <sup>70</sup> And his father Zacharias <sup>71</sup> *was* filled with the Holy Ghost, and prophesied, saying, <sup>72</sup> Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people, <sup>73</sup> And hath raised up an horn of salvation for us in the house of his servant David; <sup>74</sup> <sup>75</sup> As he spake by the mouth of his holy prophets, which have been since the world began: <sup>76</sup> That we should be saved from our enemies, and from the hand of all that hate us; <sup>77</sup> To perform the mercy *promised* to our fathers, and to remember his holy covenant; <sup>78</sup> The oath which he sware to our father Abraham, <sup>79</sup> That he would grant unto us, that we being delivered out of the hand of our enemies might <sup>80</sup> *serve* him without fear, <sup>81</sup> In holiness and righteousness before him, all the days of our life. <sup>82</sup> And thou, child, shalt be called the prophet of the Highest: for <sup>83</sup> thou shalt go before the face of the Lord to prepare his ways; <sup>84</sup> To give knowledge of salvation unto his people by the remission of their sins, <sup>85</sup> Through the tender mercy of our God; whereby the <sup>86</sup> *dayspring* from on high hath visited us, <sup>87</sup> To give light to them that sit in darkness and <sup>88</sup> *in* the shadow of death, to guide our feet into the way of peace. <sup>89</sup> And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

|                |                 |                   |                |                 |                |                 |
|----------------|-----------------|-------------------|----------------|-----------------|----------------|-----------------|
| 1 a Joh 20:31  | Psa 119:6       | 17 t Isa 40:3     | Psa 132:11     | Gen 18:14       | 1 Pet 5:5      | 70 y Rom 1:2    |
| Act 1:1-3      | Act 24:16       | Psa 10:17         | 2 Sam 7:11     | 39 h Jos 21:9   | 52 q Psa 113:6 | Act 3:21        |
| 1 Tim 3:16     | 8 k 2 Chr 8:14  | 1 Chr 29:18       | 1 Tim 6:15     | 41 i Act 6:3    | Job 5:11       | Dan 9:24        |
| 2 b Joh 15:27  | 9 l 1 Sam 2:28  | 1 Sam 7:3         | Phi 2:10       | 42 j Jdg 5:24   | 1 Sam 2:6      | Jer 30:10       |
| c 1 Joh 1:1    | Exo 30:7-8      | u Mat 11:14       | 33 e Heb 1:8   | 46 k 1 Sam 2:1  | 53 r 1 Sam 2:5 | Jer 23:5        |
| 2 Pet 1:16     | 10 m Lev 16:17  | 18 v Gen 17:17    | Joh 12:34      | 48 l 1 Sam 1:11 | Psa 34:10      | 72 z Lev 26:42  |
| 1 Pet 5:1      | 12 n Dan 10:8   | 19 w Dan 8:16     | Mic 4:7        | Psa 138:6       | Psa 107:8-9    | 73 a Gen 12:3   |
| Heb 2:3        | Act 10:4        | 20 x Eze 3:26     | Oba 1:21       | m Gen 30:13     | Eze 34:29      | Heb 6:13        |
| 3 d 1 Cor 7:40 | Rev 1:17        | Eze 24:27         | Dan 7:14       | Mal 3:12        | 54 s Psa 98:3  | 74 b Rom 6:18   |
| e Act 11:4     | 13 o 1 Sam 1:19 | 21 y Num 6:23     | Dan 2:44       | Luk 11:27       | Jer 31:3       | Heb 9:14        |
| f Act 1:1      | 15 p Gal 1:15   | 23 z 2 Kin 11:5   | 35 f Mat 14:33 | 50 n Psa 85:9   | Jer 31:20      | 75 c 2 The 2:13 |
| 4 g Joh 20:31  | Jer 1:5         | 25 a Gen 30:23    | Joh 20:31      | Exo 34:6-7      | 55 t Gal 3:16  | Eph 4:24        |
| 5 h Neh 12:4   | q Luk 7:33      | 27 b Isa 7:14     | Act 8:37       | Exo 20:6        | Gen 17:19      | Jer 32:39       |
| 1 Chr 24:19    | Jdg 13:4        | 31 c Gal 4:4      | Rom 1:4        | Gen 17:7        | 59 u Gen 17:12 | 76 d Isa 40:3   |
| 1 Chr 24:10    | Num 6:3         | 32 d Jer 33:15-17 | 37 g Mat 3:9   | 51 o Psa 98:1   | Lev 12:3       | 78 e Num 24:17  |
| i Mat 2:1      | r Jos 4:14      | Jer 23:5          | Zec 8:6        | Psa 118:15      | 66 v Luk 2:19  | Isa 11:1        |
| 6 j 1 Kin 9:4  | Gen 12:2        | Isa 16:5          | Jer 32:17      | Isa 40:10       | w Act 11:21    | 79 f Isa 9:2    |
| 2 Kin 20:3     | 16 s Dan 12:3   | Isa 9:6-7         | Psa 115:3      | p Psa 33:10     | 67 x Joe 2:28  |                 |

**1:3** Theophilus, to whom he wrote the Gospel, was his disciple at the beginning; and was commander of a faithful squadron in the city of Alexandria. <sup>82</sup>[Ishodad of Merv (850AD), Commentary on Luke] **1:6** And it is not without reason that they are said "*righteous before God, behaving according to the commandments and regulations of the Lord*," which implies the Almighty Father and the Son. It is the Son who brought the Law, imposed the precepts: in turn the holy evangelist declares it. And it is fitting to say "*righteous before God*": for those who are righteous before man are not all equally righteous before God. Other is the gaze of men, other than that of God; men see the face, God the heart (1 Sam. 16:7). And so it may happen that such, who seeks the good graces of the popular, seems to me just and not to be so before God, if his justice is not the act of a

simple soul, but is feigned by adulation; hides in it, man can not disentangle it. The perfect merit is therefore to be right before God, which makes the Apostle say: "His praise does not come from men, but from God. (Rom. 2: 29) <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]

**1:14 joy and gladness.** There is a special joy in the origin and birth of the saints: it is that a saint is not only the happiness of his parents, but also the salvation for many; so this passage teaches us to rejoice at the birth of the saints. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]

**1:23** It seems that here Zacharias is indicated as sovereign pontiff: for this one, as we read, of the first tabernacle in which the priests continually entered to perform their functions, passed once a year only in the temple: "In the second sanctuary, once a year,



the only high priest, and with the blood that he offers for himself and for the faults of the people" (Heb. 9:7). <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]

**1:28** To Mary alone this salvation was reserved: only, indeed, she is aptly called full of grace, having alone obtained that grace, which no other had received, to be filled with the Author of grace. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]

**1:34** How must we hear the answer given by the angel Gabriel to these words of Mary: "How shall I know what you say to me, for I know no man?" and the angel Gabriel answering said to her, "The Holy Spirit will come upon you, and the virtue of the Most High will overshadow you?" To the doubt that Mary expresses on the conception which is announced to her, the angel responds by teaching her how it will be accomplished. "The Holy Spirit will come upon you," that is to say, have no doubt, because you know no man. I said to you: You will conceive, it is the Holy Spirit who will arise in you, who will operate this conception, without the intermediary of a man. "And the virtue of the Most High will overshadow you." The virtue of the Most High is unquestionably Jesus Christ, for it is one of the attributes of his person. The Holy Spirit, coming unto the Virgin Mary, sanctified her by her action by forming of her body a pure and holy body in which the virtue called the Son of God could be born. This virtue was to cover her with her shadow, that is to say, that something of the divine immensity was to spread in the bosom of the Virgin, and the brilliance of this majesty caused the angel to say that virtue God, who is none other than God himself, will cover her with his shadow. Indeed, nothing comes out of the divine substance that is to be called God. It is one of the characters of the external and sensible things that it is found in the flesh of the parts to which we cannot give the name of flesh, as the hairs, the bones, the nerves, etc. To doubt that Mary expresses, etc. The virtue of the Most High is unquestionably Christ; for this denomination is one of the distinctive characters of the Son of God who is called the virtue of God. If we consider the divinity, the Father is also the virtue, the Holy Spirit is also, and these three persons have one and the same virtue, because they have one and the same nature. The Holy Spirit therefore formed the body in the Virgin the flesh of the Savior, and the virtue of the Most High, that is, Christ, covered him with his shadow by coming into this flesh formed by the Holy Spirit, so that this virtue was hidden both in the body and in the soul. But to remain hidden for the virtue of the Most High is not to be understood for a time. Let's look more closely at the full meaning of this expression: "He will cover her with his shadow. To express the strength it contains, we will say that when the virtue of the Most High covers its shadow,

the body which it covers in this way seems to be a part of the virtue of God. This operation forms a complete whole, because divinity cannot suffer from sharing. So the angel adds: "Therefore the holy one who is born of you will be called the Son of God." For what is born of the Holy Spirit, which the virtue of God, who is the Son of God, has covered with his shadow, in a word the body of the Son of God is born holy, it cannot be denied. The body of one who is holy necessarily participates in his holiness. The Son of God, even holiness, is born in a holy body; for David, speaking of the flesh of Jesus Christ, said, "Thou shalt not allow thy saint to see corruption," and it is the very thing which he had in view as a pure and undefiled body. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.51]

**1:36 thy cousin Elisabeth.** That is to say, the sister of thy mother. <sup>82</sup>[Ishodad of Merv (850AD), Commentary on Luke]

**1:42 Blessed art thou among women, and blessed is the fruit of thy womb.** The Holy Spirit knows his word; He never forgets it, and the prophecy is realized not only in the miraculous facts, but in all rigor and property of terms. What is this fruit of the womb, except He from whom it was said, "Behold, the Lord giveth the inheritance of children, the reward of the fruit of the womb" (Ps. 126:3)? In other words, the Lord's inheritance is children, the price of this fruit that comes from Mary's womb. He is the fruit of the breast, the flower of the stem, of which Isaiah prophesied well: "A stem," said he, "will rise from the stock of Jesse, and a flower spring from this stalk" (Is. 11:1): the stock is the race of the Jews, the stem Mary, the flower of Mary, the Christ, who, like the fruit of a good tree, according to our progress in virtue, now flourishes, now fruiting in us, now reborn by the resurrection that brings life to his body. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]

**1:43 that the mother of my Lord.** It is not ignorance that makes her speak, she knows well that there is grace and operation of the Holy Spirit that the mother of the prophet be saluted by the Mother of the Lord for the benefit of her child, but she recognizes that it is the result not of a human merit but of divine grace. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]

**1:63 His name is John.** The Angel had taught Zacharias on the one hand, that he should be called John; Elizabeth, on the other hand, had received it by revelation, that he should be called thus. <sup>82</sup>[Ishodad of Merv (850AD), Commentary on Luke]

**1:80 and was in the deserts.** The future preacher of repentance, that he might the more boldly reclaim his hearers from the allurements of the world, passes the first part of his life in the deserts. <sup>14</sup>[The Venerable Bede of Jarrow (672-735AD), Catena Aurea]

## LUKE 2

### The Birth of Jesus (Luke 2:1-7 Matt 1:18-25)

<sup>1</sup> And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. <sup>2</sup> <sup>a</sup>(And this taxing was first made when Cyrenius was governor of Syria.) <sup>3</sup> And all went



to be taxed, every one into his own city. <sup>4</sup> And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto <sup>b</sup>the city of David, which is called Bethlehem; <sup>c</sup>(because he was of the house and lineage of David:); <sup>5</sup> To be taxed with Mary his espoused wife, being great with child. <sup>6</sup> And so it was, that, while they were there, the days were accomplished that she should be delivered. <sup>7</sup> And <sup>e</sup>she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a <sup>d</sup>manger; because there was no room for them in the inn.

#### **The Adoration of the Infant Jesus (Luke 2:8-20 Matt 2:1-12)**

<sup>8</sup> And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. <sup>9</sup> And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. <sup>10</sup> And the angel said unto them, **Fear not: for, behold, I bring you good tidings of great joy, <sup>f</sup>which shall be to all people.** <sup>11</sup> <sup>h</sup>**For unto you is born this day in the city of David a Saviour, <sup>g</sup>which is Christ the Lord.** <sup>12</sup> **And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.** <sup>13</sup> <sup>i</sup>And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, <sup>14</sup> **Glory to God in the highest, and on earth <sup>k</sup>peace, <sup>j</sup>good will toward men.** <sup>15</sup> And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. <sup>16</sup> And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. <sup>17</sup> And when they had seen *it*, they made known abroad the saying which was told them concerning this child. <sup>18</sup> And all they that heard *it* wondered at those things which were told them by the shepherds. <sup>19</sup> But Mary kept all these things, and pondered *them* in her heart. <sup>20</sup> And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

#### **The Circumcision and Presentation in the Temple (Luke 2:21-38)**

<sup>21</sup> <sup>m</sup>And when eight days were accomplished for the circumcising of the child, his name was called <sup>l</sup>JESUS, which was so named of the angel before he was conceived in the womb. <sup>22</sup> And when <sup>n</sup>the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; <sup>23</sup> (As it is written in the law of the Lord, <sup>o</sup>EVERY MALE THAT OPENETH THE WOMB SHALL BE CALLED HOLY TO THE LORD;); <sup>24</sup> And to offer a sacrifice according to that which is said in the law of the Lord, A PAIR OF TURTLEDOVES, OR TWO YOUNG PIGEONS. <sup>25</sup> And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, <sup>p</sup>waiting for the consolation of Israel: and the Holy Ghost was upon him. <sup>26</sup> And it was revealed unto him by the Holy Ghost, that he should not <sup>q</sup>see death, before he had seen the Lord's Christ. <sup>27</sup> And he came <sup>r</sup>by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, <sup>28</sup> Then took he him up in his arms, and blessed God, and said, <sup>29</sup> Lord, <sup>s</sup>now lettest thou thy servant depart in peace, according to thy word: <sup>30</sup> For mine eyes <sup>t</sup>have seen thy salvation, <sup>31</sup> Which thou hast prepared before the face of all people; <sup>32</sup> <sup>u</sup>A light to lighten the Gentiles, and the glory of thy people Israel. <sup>33</sup> And Joseph and his mother marvelled at those things which were spoken of him. <sup>34</sup> And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the <sup>v</sup>fall and rising again of many in Israel; and for <sup>a</sup>a sign which shall be spoken against; <sup>35</sup> (Yea, <sup>x</sup>a sword shall pierce through thy own soul also,) that the <sup>y</sup>thoughts of many hearts may be revealed. <sup>36</sup> And there was one Anna, <sup>z</sup>a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; <sup>37</sup> And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers <sup>a</sup>night and day. <sup>38</sup> And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that <sup>b</sup>looked for redemption in Jerusalem.

#### **The Childhood of Jesus at Nazareth (Luke 2:39-40 Matt 2:21-23)**

<sup>39</sup> And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. <sup>40</sup> And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

#### **The Boy Jesus in the Temple (Luke 2:41-52)**

<sup>41</sup> Now his parents went to Jerusalem <sup>c</sup>every year at the feast of the passover. <sup>42</sup> And when he was twelve years old, they went up to Jerusalem after the custom of the feast. <sup>43</sup> And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew *not of it*. <sup>44</sup> But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance. <sup>45</sup> And when they found him not, they turned back again to Jerusalem, seeking him. <sup>46</sup> And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, <sup>d</sup>both hearing them, and asking them questions. <sup>47</sup> And <sup>e</sup>all that heard him were astonished at his understanding and answers. <sup>48</sup> And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. <sup>49</sup> And he



said unto them, **How is it that ye sought me? wist ye not that I must be about <sup>f</sup>my Father's business?** <sup>50</sup> And <sup>e</sup>they understood not the saying which he spake unto them. <sup>51</sup> And he went down with them, and came to Nazareth, and was subject unto them: but his mother <sup>h</sup>kept all these sayings in her heart. <sup>52</sup> And Jesus <sup>i</sup>increased in wisdom and stature, and in favour with God and man.

|               |                |                |                 |                |                 |                 |
|---------------|----------------|----------------|-----------------|----------------|-----------------|-----------------|
| 2 a Act 5:37  | Isa 60:3       | 14 j 1 Joh 4:9 | Heb 11:5        | Act 28:22      | 38 b Lam 3:25-  | Psa 40:8        |
| 4 b Gen 35:19 | Isa 49:6       | 2 The 2:16     | 27 r Act 8:29   | Mat 26:65-67   | 26              | 50 g Luk 9:45   |
| 1 Sam 16:1    | Isa 42:6       | Eph 2:4,7      | Rev 1:10        | Isa 8:18       | Mar 15:43       | Luk 18:34       |
| Mic 5:2       | Isa 2:2        | k Col 1:20     | 29 s Rev 14:13  | w 1 Pet 2:7-8  | Luk 24:21       | 51 h Dan 7:28   |
| Mat 2:6       | Psa 72:8       | Isa 57:19      | Phi 1:23        | 2 Cor 2:16     | 41 c Exo 23:14- | Gen 37:11       |
| c Mat 1:16    | Gen 12:3       | 21 l Mat 1:21  | Gen 46:30       | 1 Cor 1:23     | 17              | 52 i 1 Sam 2:26 |
| Luk 1:27      | 11 g Phi 2:11  | m Lev 12:3     | 30 t Gen 49:18  | Rom 9:32       | Deu 16:1        | Pro 3:4         |
| 7 d 2 Cor 4:4 | h Joh 3:16-18  | Gen 17:12      | 2 Sam 23:1-5    | Hos 14:9       | 46 d Isa 11:1-4 | Act 2:47        |
| Isa 53:2      | Isa 9:6        | 22 n Lev 12:2  | Isa 52:10       | Isa 8:14       | 47 e Mat 7:28   | Rom 14:18       |
| e Gal 4:4     | Isa 7:14       | 23 o Exo 13:2  | Act 4:12        | 35 x Psa 42:10 | Mar 1:22        |                 |
| Mat 1:25      | 13 i Gen 28:12 | Exo 22:29      | 32 u Act 13:47  | Joh 19:25      | Joh 7:15        |                 |
| 10 f Col 1:23 | Psa 103:20     | Num 3:13       | Isa 9:2         | y 1 Cor 11:19  | 49 f Joh 4:34   |                 |
| Rom 15:8      | Dan 7:10       | 25 p Isa 40:1  | 34 v 1 Pet 4:14 | 36 z Exo 15:20 | Joh 2:16        |                 |
| Act 13:47     | Heb 1:14       | 26 q Psa 89:48 | 1 Pet 2:12      | 37 a Act 26:7  | Mal 3:1-2       |                 |

**2:11** It is good to mention the army of angels, who followed the leader of their militia (Jos. 5: 14). To whom could the angels address their praise, except to their Lord, as it is written, "Praise the Lord from heaven, praise him in the heights, praise him all, his angels" (Ps. 148:1). This is the fulfillment of the prophecy. The Lord is praised from the heavens and shows Himself on earth, whom St. Mark said: "He was with the beasts and the angels served Him" (Mark 1:13), to make us recognize on the one hand the marks of his mercy, and on the other hand the signs of his divine power. It is in your nature that he bears the beasts, in his own, that he is celebrated by the angels. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]

**2:19 kept all these things, and pondered them in her heart.** That is to say, the leaping of the babe in the womb, the revelation to Joseph, the prophecies to Zacharias and Elizabeth, the Annunciation of the angel to herself, the conception without union; the birth without pangs, and without destruction of virginity; the coming of the Shepherds and of the Magi, etc., which she compared with one another, and marveled at, and considered how a great and new dispensation was being administered.

<sup>82</sup>[Ishodad of Merv (850AD), Commentary on Luke]

**2:34-35** What do these words of Simeon mean to Mary, mother of our Lord: "this is established for the fall and for the rising of many in Israel.... and the sword will pierce your soul so that the thoughts hidden in the bottom hearts of many are revealed?" Simeon, that holy personage, of whom the divine Scriptures praise, reveals by divine inspiration what Jesus Christ will be for men, a principle of fall and ruin for those who look at each other, as unshakeable in the observance and knowledge of the law, but who do not believe in the works of Jesus Christ, and have no part in the promises made to their fathers; a principle of resurrection for those who did not enjoy any kind of consideration in the law, but who believed in Jesus Christ, that is to say that God made worthy of him those who were regarded as unworthy and useless and that he reproved those who seemed great in the world. It is this same truth that Our Lord expresses in another place: "I have come into this world for judgment, that they which see not might see; and that they which see might be made blind. (Jn. 9:39) And in fact, it is not the teachers of the law, nor the Pharisees, nor the

scribes who have followed Jesus Christ, but ignorant and uneducated sinners. This is what made the Savior says: "My Father, I give you thanks, because you have hid these things from the wise and the prudent, and have revealed them to the little ones." (Matt. 11:25) As for what Simeon adds: "And the sword will pierce your soul, so that the thoughts hidden in the depths of the hearts of many will be revealed," (Luke 2:35) indicates that Mary, in whose bosom the mystery of the incarnation has been wrought, and there has been some doubt at the death of Our Lord, but doubts that the resurrection's brilliancy and the Savior's power soon changed into a firm and unshakable faith. At the death of the Savior, all under an impression of dread, let doubt enter their souls. However, they did not persevere in doubt. The sword only crosses the soul if doubt does not remain in thought; but he emerges from it by the force of the soul, which regains its rights. Who would not have been able to doubt, seeing the one who called himself the Son of God humiliated to death? But as I said, the resurrection of the Savior was to remove all doubt; that is why it is said that the sword will pass and not that it will fall on the heart, or that it will reach some member in passing. A line which is thrown and passes near a man may erase it, but without hurting it; so doubt was to produce sadness, but not until death, because it did not remain in the soul and it simply went through it, touching the hearts of the disciples like a shadow. See Cleophas and this other disciple who went to Emmaus; they were sad in the way, and told the Savior himself that they did not know him again: "We thought he was the one to deliver Israel." They doubted then, but scarcely had they recognized the Lord that this doubt vanished. It is also said of Joseph that "iron shook his soul." (Ps. 104:18) For a long time held in chains despite his innocence, it is not surprising that he could have doubted God's righteousness towards him, but as his hope in God was stronger, he could not persevere in doubt. Everyone is judged on the vice for which he has the most inclination. The Apocalypse of St. John confirms this truth, "Those who doubt," he said, "and the unbelievers will have their share in the lake burning with fire and brimstone." (Rev. 21:8) He who therefore does not persevere in doubt is delivered from death, that is to say, he escapes death, for doubt about God or about Jesus Christ is a true death. He who ceases to doubt



ceases to be subject to death. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.73]

**1:37** Thus Simeon prophesied, a married woman had prophesied, a virgin had prophesied; a widow was needed to ensure that there was no lack of life, no sex. That is why Anne is presented to us: the merits of her widowhood and her conduct oblige her to judge her completely worthy to announce the coming of the Redeemer of all. Having detailed his merits in another place, in our exhortation to the widows, we do not think we should repeat them here, in a hurry as we are to approach another subject. Yet

it is not without intention that were mentioned the eighty-four years attained in her widowhood; for these seven dozen and these two quarts seem to indicate a sacred number. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]

**1:51 and was subject unto them.** Master of virtue, could he do less than fulfill the duties of filial piety? And we are astonished at his deference to his father when He submits to His mother? It is certainly not weakness, but piety, which makes this dependence. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]

## LUKE 3

### John the Baptist

**(Luke 3:1-6 Matt 3:1-6 Mark 1:2-6 John 1:19-23)**

<sup>1</sup> Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, <sup>2</sup> <sup>a</sup>Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. <sup>3</sup> <sup>b</sup>And he came into all the country about Jordan, preaching the baptism of repentance <sup>c</sup>for the remission of sins; <sup>4</sup> As it is written in the book of the words of Esaias the prophet, saying, <sup>d</sup>THE VOICE OF ONE CRYING IN THE WILDERNESS, PREPARE YE THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT. <sup>5</sup> EVERY VALLEY SHALL BE FILLED, AND EVERY MOUNTAIN AND HILL SHALL BE BROUGHT LOW; AND THE CROOKED SHALL BE MADE STRAIGHT, AND THE ROUGH WAYS *SHALL BE* MADE SMOOTH; <sup>6</sup> AND <sup>e</sup>ALL FLESH SHALL SEE THE SALVATION OF GOD.

### John criticizes the Pharisees and Sadducees

**(Luke 3:7-9 Matt 3:7-10)**

<sup>7</sup> Then said he to the multitude that came forth to be baptized of him, <sup>f</sup>O generation of vipers, who hath warned you to flee from the wrath to come? <sup>8</sup> <sup>g</sup>Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham. <sup>9</sup> And now also the axe is laid unto the root of the trees: <sup>h</sup>every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

### John Preaching and Replies to Questioners

**(Luke 3:10-14)**

<sup>10</sup> And the people asked him, saying, <sup>i</sup>What shall we do then? <sup>11</sup> He answereth and saith unto them, <sup>j</sup>He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. <sup>12</sup> Then <sup>k</sup>came also publicans to be baptized, and said unto him, Master, what shall we do? <sup>13</sup> And he said unto them, <sup>l</sup>Exact no more than that which is appointed you. <sup>14</sup> And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, <sup>m</sup>neither accuse *any* falsely; and be content with your wages.

### John's Messianic Preaching

**(Luke 3:15-18 Matt 3:11-12 Mark 1:7-8 John 1:24-28)**

<sup>15</sup> And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; <sup>16</sup> John answered, saying unto *them* all, <sup>n</sup>I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with <sup>o</sup>the Holy Ghost and with fire: <sup>17</sup> Whose fan *is* in his hand, and he will thoroughly purge his floor, and <sup>p</sup>will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. <sup>18</sup> And many other things in his exhortation preached he unto the people.

### The Death of John the Baptist

**(Luke 3:19-20 Matt 14:3-12 Mark 6:17-29)**

### Imprisonment of John the Baptist

**(Luke 3:19, Matt 4:12, Mark 1:14, John 3:24)**

<sup>19</sup> But <sup>q</sup>Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, <sup>20</sup> Added yet this above all, that he shut up John in prison.

### The Baptism of Jesus

**(Luke 3:21-22 Matt 3:13-17 Mark 1:9-11 John 1:24-28)**

<sup>21</sup> Now when all the people were baptized, <sup>r</sup>it came to pass, that Jesus also being baptized, and praying, the heaven was opened, <sup>22</sup> And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice <sup>s</sup>came from heaven, which said, *Thou art my beloved Son; in thee I am well pleased.*



## The Genealogy of Christ (Luke 3:23-38 Matt 1:2-17)

<sup>23</sup> And Jesus himself began to be 'about thirty years of age, being (as was supposed) "the son of Joseph, which was *the son* of Heli, <sup>24</sup> Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph, <sup>25</sup> Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge, <sup>26</sup> Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda, <sup>27</sup> Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri, <sup>28</sup> Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er, <sup>29</sup> Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi, <sup>30</sup> Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim, <sup>31</sup> Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of "Nathan, 'which was *the son* of David, <sup>32</sup> \*Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson, <sup>33</sup> Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda, <sup>34</sup> Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, 'which was *the son* of Thara, which was *the son* of Nachor, <sup>35</sup> Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala, <sup>36</sup> \*Which was *the son* of Cainan, which was *the son* of Arphaxad, 'which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech, <sup>37</sup> Which was *the son* of Matusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan, <sup>38</sup> Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, <sup>b</sup>which was *the son* of God.

|               |                 |                |                 |                 |                |                  |
|---------------|-----------------|----------------|-----------------|-----------------|----------------|------------------|
| 2 a Joh 11:49 | 6 e Psa 98:2    | Act 10:31      | 16 n Act 2:4    | Mar 6:17        | 31 v 1 Chr 3:5 | Gen 5:6          |
| Joh 18:13     | Isa 52:10       | Act 10:2       | Joh 7:39        | 21 r Joh 1:32   | 2 Sam 5:14     | a Gen 11:12      |
| Act 4:6       | 7 f Mat 3:7     | Joh 13:29      | Isa 32:15       | Mat 3:13        | w Zec 12:12    | 38 b Gen 1:26-27 |
| 3 b Mal 4:6   | 8 g Act 26:20   | Mar 14:5-8     | Pro 1:23        | 22 s 2 Pet 1:17 | 32 x Rth 4:18  | Gen 2:7          |
| Mat 3:1       | 9 h Joh 15:2,6  | 12 k Mat 21:32 | o Mat 3:11      | 23 t Num 4:3    | 1 Sam 17:58    | Isa 64:8         |
| Mar 1:4       | Mat 3:10        | 13 l Luk 19:8  | 17 p Mic 4:12   | Num 4:35,39     | 1 Chr 2:10     |                  |
| c Luk 1:77    | 10 i Act 2:37   | Mic 6:8        | 19 q Pro 28:15- | Num 4:47        | 34 y Gen 11:24 |                  |
| 4 d Mat 3:3   | 11 j 1 Tim 6:18 | 14 m Exo 23:1  | 16              | u Mat 13:55     | Gen 11:26      |                  |
| Isa 40:3      | 2 Cor 8:14      | Lev 19:11      | Mat 11:2        | Joh 6:42        | 36 z Gen 11:10 |                  |

**3:3** St. John the Baptist preached penance. And so many apply to John the figure of the Law, because the Law was able to denounce sin, but could not forgive; for whoever followed the way of the Gentiles is by the Law brought back from this error, turned away from the crime, exhorted to penance to obtain grace. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]

**3:8** Moreover, the fruit of repentance is, in the highest degree, faith in Christ: and next to it, the evangelic mode of life, and in general terms the works of righteousness in contradistinction to sin, which the penitent must bring forth as fruits worthy of repentance. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 7]

**3:15** They had beheld with admiration the incomparable beauty of John's mode of life: the splendor of his conduct: the unparalleled and surpassing excellence of his piety. For so great and admirable was he, that even the Jewish populace began to conjecture whether he were not himself the Christ, Whom the law had described to them in shadows, and the holy prophets had before proclaimed. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 10]

**3:16** He hastened to prove that he is not the Christ, since he accomplishes a visible ministry. For man subsisting in two natures, namely the soul and the body, the visible part is consecrated by visible elements, the invisible by an invisible mystery: the

water cleans the body, the Spirit purifies the faults of the soul. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]

**3:22** At his baptism, he hears these words: "You are my Son, I begot you today," to show that it is baptism that makes men children of God. These words are spoken to him at the moment when the Holy Spirit descends and dwells on him, because they are not children of God until they have received baptism. It is therefore not for him, but for us that he hears these words, to teach us by example how we could become children of God. For it is not for him either, but for us that he was baptized; and just as he says in another place, It is not for me that this voice has been heard, (Jn. 12:20) but for you, so that you may believe. Thus these words were spoken to him in his baptism so that he became our model. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.54]

**3:23** Why did St. Matthew write that Jacob was Joseph's father, while St. Luke gives him as the son of Heli, so that he is not wisely presented as having two fathers, or do not know exactly who his real father is? There is no doubt that Jacob was Joseph's father. In fact, the genealogy starts from David, descends by Solomon and reaches in a straight line until Jacob, of which Joseph is the son. The genealogy of Heli, on the contrary, the son of Mathat, is true of David, but descends by Nathan, also son of David, until the time of the advent of the Savior.



Now, the two evangelists, following the genealogy of each of the two brothers, made a split, that is to say that St. Matthew descends from David by Solomon to Joseph; while St. Luke ascends from Eli, contemporary with the Savior, by the line of Mathat, son of Nathan, son of David, and he unites the tribes of Eli and Joseph, to show that they are of the same family. By associating Heli with Joseph, he shows that their genealogy is no different, but that they are brothers, and that consequently the Savior is not only Joseph's son, but also Eli's son. For the same reason, in fact, that the Savior is called the son of Joseph, he is also the son of Heli and all the others who are of the same tribe, a truth which the Apostle expresses in these terms: fathers the patriarchs, and from whom came out according to the flesh, Jesus Christ. (Rom. 9:5) It is by a divine inspiration that St. Luke ascends from Heli by the line of Nathan to David, and by Tharam his father, to Sem, son of Noah, and before the flood, to Seth, son of Adam, given to him to replace Abel, and he presents the Savior as sons of Adam for the same reason that he calls him sons of Joseph and Eli. He raises him even above Adam, and before the existence of all flesh, he declares that Christ is the son of God. There are some who think that Heli had married Jacob's wife, following the law's prescription that if a man died childless, his brother or one of his relatives would marry his wife and give children to his brother. (Deut. 25:5) It is then understood, say they, that Joseph was begotten for his brother Jacob, whose wife he had married. The two genealogies are thus united, and it is not extraordinary that the evangelist gives Heli as his father to Joseph. This explanation has no probability and does not solve the difficulty. On the contrary, the sentiment which we have expounded above unites the two brothers of one father, and shows that Christ was the Son of God before any generation. How, indeed, does St. Luke express himself? "And Jesus, beginning his mission, was about thirty years old, as it was believed of Joseph, who was of Heli," that is, that it was believed that Jesus was the son of Joseph, and was not only Joseph's son, but also Eli's son. (Luke 3:23) He does not say that Joseph was son of Eli, but just as Jesus was called Joseph's son, he was also sons of Eli, because Joseph and Heli were sons of two brothers, that is, of Solomon and Nathan, sons of David, and thus going up by David unto Abraham, and Noah, and Seth, even unto Adam himself, and over Adam,

he taught that the Christ was the Son of God. Indeed, saying: "Who was son of Seth, who was the son of Adam, who was the son of God, he shows that Christ was the son of Adam in the same way that he was called the son of Joseph, that Mary said, "and my son, why did ye do this, and behold, we, your father and I, were greatly afflicted." (Luke 2:48) But he rises above Adam for to unite Christ to God the Father, in order to make it clear that if he were called the son of all who descend from Adam to Joseph and Heli, he had before all these generations the true Son of God, and thus to confuse the error of Photius, who maintained that Christ came only from Mary and had not existed before him, so that he was given for fathers those of whom he was not the son, and denied that he was the God's true son, when he really was, if we adopt the explanation as improbable as useless as we have reported above, and according to he is called the son of Heli, the story of the evangelist simply means that Christ was the son of Adam, but not that he was the son of God. In going up, indeed, from the sons to the fathers, he arrives at Enoch, whose father is Seth, the father of Seth is Adam, and Adam has for father God; but I do not see that he was otherwise useful to express oneself in this way. If, on the contrary, each of those who form the continuation of the genealogy are called the fathers of Jesus Christ, in the same sense that he was called the son of Joseph, following these words: "Whose fathers are the patriarchs, and of whom went out according to the flesh Jesus Christ;" (Rom. 9:5) Following this order, we understand that the Evangelist says that he was son of Seth and son of Adam. And going back above all the patriarchs, he declares that he was the Son of God to show that he existed long before those of whom he is called the Son. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.56]

**3:36 son of Cainan.** The name and generation of Cainan, according to the Hebrew reading, is found neither in Genesis, nor in the Chronicles, but Arphaxad is states to have begot Sala his son, without any one intervening. Know then that Luke borrowed this generation from the Septuagint, where it is written, that Arphaxad at a hundred and thirty-five years old begot Cainan, but he at a hundred and thirty years begot Sala. It follows, Who was the son of Arphaxad. <sup>14</sup>[The Venerable Bede of Jarrow (672-735AD), Catena Aurea]

## LUKE 4

### The Temptation

(Luke 4:1-13 Matthew 4:1-11 Mark 1:12-13)

<sup>1</sup> And <sup>ca</sup>Jesus being full of the Holy Ghost returned from Jordan, and <sup>b</sup>was led by the Spirit into the wilderness, <sup>2</sup> Being forty days <sup>c</sup>tempted of the devil. And <sup>d</sup>in those days he did eat nothing; and when they were ended, he afterward hungered. <sup>3</sup> And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. <sup>4</sup> And Jesus answered him, saying, <sup>e</sup>It is written, **THAT MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD OF GOD.** <sup>5</sup> And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. <sup>6</sup> And the devil said unto him, All this power will I give thee, and the glory of them: for <sup>g</sup>that is delivered unto me; and to whomsoever I will I give it. <sup>7</sup> If thou therefore wilt worship me, all shall be thine. <sup>8</sup> And Jesus answered and said unto him, **Get thee behind me, Satan: for <sup>h</sup>it is written, THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT**



**THOU SERVE.** <sup>9</sup> <sup>i</sup>And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, <sup>j</sup>cast thyself down from hence: <sup>10</sup> For <sup>k</sup>it is written, HE SHALL GIVE HIS ANGELS CHARGE OVER THEE, TO KEEP THEE: <sup>11</sup> AND IN *THEIR* HANDS THEY SHALL BEAR THEE UP, LEST AT ANY TIME THOU DASH THY FOOT AGAINST A STONE. <sup>12</sup> And Jesus answering said unto him, **It is said, THOU SHALT NOT TEMPT THE LORD THY GOD.** <sup>13</sup> And when the devil had ended all the temptation, he <sup>m</sup>departed from him <sup>n</sup>for a season.

#### Ministry in Galilee

(Luke 4:14-15 Matt 4:13-17 Mark 1:14-15 John 4:43-46)

(Luke 4:14 Matt 4:12 Mark 1:14 John 4:1-3)

<sup>14</sup> <sup>p</sup>And Jesus returned in the power of the Spirit into <sup>o</sup>Galilee: and there went out a fame of him through all the region round about. <sup>15</sup> And he taught in their synagogues, being <sup>q</sup>glorified of all.

#### Jesus is Rejected at Nazareth

(Luke 4:16-30 Matt 13:53-58 Mark 6:1-6)

<sup>16</sup> And he came to <sup>r</sup>Nazareth, where he had been brought up: and, as his custom was, <sup>s</sup>he went into the synagogue on the sabbath day, and stood up for to read. <sup>17</sup> And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, <sup>18</sup> **THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE HATH ANOINTED ME TO PREACH THE <sup>t</sup>GOSPEL TO THE POOR; HE HATH SENT ME TO HEAL THE BROKENHEARTED, TO PREACH DELIVERANCE TO THE CAPTIVES, AND RECOVERING OF SIGHT TO THE BLIND, TO SET AT LIBERTY THEM THAT ARE BRUISED, <sup>19</sup> TO PREACH THE <sup>u</sup>ACCEPTABLE YEAR OF THE LORD.** <sup>20</sup> And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. <sup>21</sup> And he began to say unto them, **This day is this scripture fulfilled in your ears.** <sup>22</sup> And all bare him witness, and <sup>v</sup>wondered at the gracious words which proceeded out of his mouth. And they said, <sup>w</sup>Is not this Joseph's son? <sup>23</sup> And he said unto them, **Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in <sup>x</sup>Capernaum, do also here in <sup>y</sup>thy country.** <sup>24</sup> And he said, **Verily I say unto you, No <sup>z</sup>prophet is accepted in his own country.** <sup>25</sup> But I tell you of a truth, <sup>a</sup>many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; <sup>26</sup> But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow. <sup>27</sup> <sup>b</sup>And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. <sup>28</sup> And all they in the synagogue, when they heard these things, were filled with wrath, <sup>29</sup> And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. <sup>30</sup> But he <sup>c</sup>passing through the midst of them went his way,

#### Teaching in the Synagogue at Capernaum

(Luke 4:31-32 Mark 1:21-22 Matt 7:28-29)

<sup>31</sup> And <sup>d</sup>came down to Capernaum, a city of Galilee, and taught them on the sabbath days. <sup>32</sup> And they were astonished at his doctrine: <sup>e</sup>for his word was with power.

#### Healing of the Demoniac in the Synagogue

(Luke 4:33-37 Mark 1:23-28)

<sup>33</sup> <sup>f</sup>And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, <sup>34</sup> Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; <sup>g</sup>the Holy One of God. <sup>35</sup> And Jesus rebuked him, saying, **Hold thy peace, and come out of him.** And when the devil had thrown him in the midst, he came out of him, and hurt him not. <sup>36</sup> And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out. <sup>37</sup> <sup>h</sup>And the fame of him went out into every place of the country round about.

#### The Healing of Peter's Mother-in-law

(Luke 4:38-39 Matt 8:14-15 Mark 1:29-31)

<sup>38</sup> <sup>i</sup>And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. <sup>39</sup> And he stood over her, <sup>j</sup>and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

#### The Sick Healed at Evening

(Luke 4:40-41 Matt 8:16-17 Mark 1:32-34)

<sup>40</sup> <sup>k</sup>Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. <sup>41</sup> <sup>m</sup>And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And <sup>l</sup>he rebuking *them* suffered them not to speak: for they knew that he was Christ. <sup>42</sup> <sup>n</sup>And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. <sup>43</sup> And he said unto them, **<sup>o</sup>I must preach the kingdom of God to other cities also: for therefore am I sent.**

(Luke 4:44 Matt 4:23 Mark 1:39)

<sup>44</sup> <sup>p</sup>And he preached in the synagogues of Galilee.



|                |              |                |               |                  |                |                  |
|----------------|--------------|----------------|---------------|------------------|----------------|------------------|
| Mat 4:1        | Mar 8:4      | j 1 Pet 5:8    | s Act 13:14   | Mar 6:4          | Tit 2:15       | Mar 1:32         |
| Isa 61:1       | Mat 4:4      | 10 k Psa 91:11 | 18 t Dan 9:24 | Mat 13:57        | 33 f Mar 1:23  | 41 l Mar 1:34    |
| 2 d 1 Kin 19:8 | Deu 8:3      | 12 l Deu 6:16  | Isa 42:1      | 25 a 1 Kin 17:9  | 34 g Psa 16:10 | Mar 1:25         |
| Exo 34:28      | Exo 23:25    | 13 m Jam 4:7   | 19 u Lev 25:8 | 1 Kin 18:1       | Isa 49:7       | m Mar 1:34       |
| e Heb 2:18     | 6 g Rev 13:7 | n Joh 14:30    | 2 Cor 6:2     | Jam 5:17         | Dan 9:24       | 42 n Mat 14:13   |
| Gen 3:15       | Rev 13:2     | Heb 4:15       | 22 v Psa 45:2 | 27 b 2 Kin 5:14  | Luk 1:35       | Mar 1:35         |
| 4 f Eph 6:17   | Joh 14:30    | 14 o Act 10:37 | w Joh 6:42    | 30 c Joh 10:39   | 37 h Mic 5:4   | 43 o Mar 1:14-15 |
| Joh 6:50-51    | Joh 12:31    | p Joh 4:43     | 23 x Mat 4:13 | Joh 8:59         | 38 i Mar 1:29  | Joh 9:4          |
| Joh 6:48       | 8 h Deu 6:13 | Mat 4:12       | y Mat 13:54   | 31 d Mat 4:13    | Mat 8:14       | Act 10:38        |
| Joh 6:41       | Deu 10:20    | 15 q Isa 52:13 | Mar 6:1       | Mar 1:21         | 39 j Psa 103:3 | Rom 15:8         |
| Luk 22:19      | 9 i Mat 4:5  | 16 r Mat 2:23  | 24 z Joh 4:44 | 32 e Mat 7:28-29 | 40 k Mat 8:16  | 44 p Mat 4:23    |

**4:2** Why did the Savior, after his baptism, last for forty days and then feel the need for hunger? whoever could have fasted forty days could not free himself from the necessity of hunger! It is written, "My son, coming near to the service of God, abide in righteousness and fear, and prepare your soul for temptation." (Eccles. 2:1) The Savior wanted to fast in order to give us the example of applying ourselves to the practice of fasting, if we wish to triumph by the help of God from the attacks of the devil, and to teach ourselves by his example, that we must above all fear his pitfalls, when we embrace the service of God. Unhappy to see that we are moving away from him, the devil redoubles with fury against us. It is therefore in our interest and not for him that the Savior acts here. Likewise, if he agrees to feel the need of hunger, it is not for him, it is for us. Indeed, when he had triumphed by the fast of the temptations of the devil that are not all written, because they did not relate directly to our instruction, after forty days of fasting, he agreed to feel the need of hunger. What was in the nature of man, so that the devil he had conquered, perceiving in him this infirmity of hunger, was excited to tempt him again in the persuasion that he had been vanquished by a man. Such was indeed the mysterious conduct of the Savior, the devil insulted and made his tyrannical empire felt to the man he had conquered, God allowed that he in turn be vanquished by the man who owed to the divine power this victory, and Satan is thus deeply humbled, because he sees only one man and does not understand the power that is in man. He remains astonished and stupefied by this mystery, the knowledge of which escapes him; he has the power of approaching; he has not the power to conquer that which attacks him. Two things were tormenting here, he approached him emboldened by the weakness he saw and he met a virtue he did not suspect, so that in this man he had before him, he suspected the power of God. Our Lord therefore

submits to the necessity of hunger to thwart the wiles of Satan. He no longer prolonged his fast, so to establish the agreement between him, Moses and Elijah. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q.9]

**4:13** Now this, He departed from Him for a season, points to the time of the Passion, departing, in order that afterwards he might kill Him, because He (Jesus) had put him to shame before his troops, because at the time of the Passion Satan would be allowed to bring upon our Lord whatever he wished; so he removed from Him for a time, that in the meanwhile somewhat of our Lord's power might be revealed, for the use of our help. <sup>82</sup>[Ishodad of Merv (850AD), Commentary on Luke]

**4:23 whatsoever we have heard done in Capernaum.** As far as Luke's narrative is concerned, our Lord is not yet said to have worked any miracle in Capernaum. For before He came to Capernaum, He is said to have lived at Nazareth. I cannot but think therefore that in these words, "whatsoever we have heard done in Capernaum," there lies a mystery concealed, and that Nazareth is a type of the Jews, Capernaum of the Gentiles. <sup>14</sup>[Origen of Alexandria (185-254AD), Catena Aurea]

**4:23 done in Capernaum.** God makes choice of persons and places, where he works miracles or does benefits, though he might do the same elsewhere, if it liked his wisdom. So does he in doing miracles by saints, not in all places, nor toward all persons, but as it pleases him. <sup>11</sup>[Augustine of Hippo (354-430AD), Letter 137]

**4:30 passing through the midst of them.** Herein He shows both His human nature and His divine. To stand in the midst of those who were plotting against Him, and not be seized, betokened the loftiness of His divinity; but His departure declared the mystery of the dispensation, i.e. His incarnation. <sup>14</sup>[John Chrysostom of Constantinople (347-407AD), Catena Aurea]

## LUKE 5

### The Miraculous Catch of Fish

(Luke 5:1-11)

#### The first disciples called

(Luke 5:1-11 Matt 4:18-22 Mark 1:16-20 John 1:35-51)

<sup>1</sup> And <sup>a</sup>it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, <sup>2</sup> And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets. <sup>3</sup> And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. <sup>4</sup> Now when he had left speaking, he said unto Simon, <sup>b</sup>Launch out into the deep, and let down your nets for a draught. <sup>5</sup> And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. <sup>6</sup> And when they had this done, they inclosed a great



multitude of fishes: and their net brake. <sup>7</sup> And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. <sup>8</sup> When Simon Peter saw *it*, he fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, O Lord." <sup>9</sup> For he was astonished, and all that were with him, at the draught of the fishes which they had taken: <sup>10</sup> And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, **Fear not; <sup>d</sup>from henceforth thou shalt catch men.** <sup>11</sup> And when they had brought their ships to land, <sup>e</sup>they forsook all, and followed him.

#### Healing and Cleansing of the Leper (Luke 5:12-16 Matt 8:1-4 Mark 1:40-45)

<sup>12</sup> <sup>g</sup>And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst <sup>f</sup>make me clean. <sup>13</sup> And he put forth *his* hand, and touched him, saying, **I will: be thou clean.** And immediately the leprosy departed from him. <sup>14</sup> <sup>h</sup>And he charged him to **tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, <sup>i</sup>according as Moses commanded, for a testimony unto them.** <sup>15</sup> But so much the more went there a fame abroad of him: <sup>j</sup>and great multitudes came together to hear, and to be healed by him of their infirmities. <sup>16</sup> <sup>k</sup>And he withdrew himself into the wilderness, and prayed.

#### The Healing of the Paralytic (Luke 5:17-26 Matt 9:1-8 Mark 2:1-12 John 5:8-9)

<sup>17</sup> And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was *present* to heal them. <sup>18</sup> <sup>l</sup>And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him. <sup>19</sup> And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus. <sup>20</sup> And when he saw their faith, he said unto him, **Man, <sup>m</sup>thy sins are forgiven thee.** <sup>21</sup> <sup>o</sup>And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? <sup>n</sup>Who can forgive sins, but God alone? <sup>22</sup> But when Jesus perceived their thoughts, he answering said unto them, **What reason ye in your hearts? <sup>p</sup>Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? <sup>24</sup> But that ye may know that the <sup>q</sup>Son of man hath power upon earth to forgive sins,** (he said unto the sick of the palsy,) **I say unto thee, Arise, and take up thy couch, and go into thine house.** <sup>25</sup> And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, <sup>q</sup>glorifying God. <sup>26</sup> And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

#### The Call of Levi (Matthew) (Luke 5:27-32 Matt 9:9-13 Mark 2:13-17)

<sup>27</sup> <sup>r</sup>And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, **Follow me.** <sup>28</sup> And he left all, rose up, and followed him. <sup>29</sup> <sup>t</sup>And Levi made him a great feast in his own house: and <sup>u</sup>there was a great company of publicans and of others that sat down with them. <sup>30</sup> But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? <sup>31</sup> And Jesus answering said unto them, **They that are whole need not a physician; but they that are sick.** <sup>32</sup> <sup>v</sup>**I came not to call the righteous, but sinners to repentance.**

#### The Question about Fasting (Luke 5:33-39 Matt 9:14-17 Mark 2:18-22)

<sup>33</sup> And they said unto him, <sup>w</sup>Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink? <sup>34</sup> And he said unto them, **Can ye make the children of the bridechamber fast, while the <sup>x</sup>bridegroom is with them? <sup>35</sup> But the days will come, when the bridegroom shall <sup>y</sup>be taken away from them, and then shall they <sup>x</sup>fast in those days.** <sup>36</sup> <sup>z</sup>And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old. <sup>37</sup> And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. <sup>38</sup> But new wine must be put into new bottles; and both are preserved. <sup>39</sup> No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

|               |               |                |                |                |               |                  |
|---------------|---------------|----------------|----------------|----------------|---------------|------------------|
| 1 a Mat 4:18  | Eze 47:9-10   | Mat 8:2        | Mar 2:3        | Psa 103:3      | t Mar 2:15    | 35 x 2 Cor 6:4-5 |
| Mar 1:16      | 11 e Mat 4:20 | 14 h Mat 8:4   | 20 m Jam 5:14- | Psa 32:5       | Mat 9:10      | 1 Cor 7:5        |
| 4 b Mat 17:27 | Mar 1:18      | i Lev 13:1     | 15             | Exo 34:7       | 32 u Mat 9:13 | Act 13:2-3       |
| Joh 21:6      | Luk 18:28     | Lev 14:4       | Col 3:13       | o Mar 2:6-7    | 1 Tim 1:15    | Mat 6:16-17      |
| 8 c Dan 8:17  | Phi 3:7-8     | Lev 14:10      | 2 Cor 2:10     | Mat 9:3        | 33 v Mat 9:14 | y Joh 7:33       |
| 1 Kin 17:18   | 12 f Heb 7:25 | Lev 14:21-22   | Act 5:31       | 24 p Col 3:13  | Mar 2:18      | Zec 13:7         |
| 2 Sam 6:9     | Mar 1:40-41   | 15 j Joh 6:2   | Joh 5:14       | Act 5:31       | 34 w Rev 21:2 | Dan 9:26         |
| 1 Sam 6:20    | Mat 8:8       | Luk 12:1       | Mat 9:2        | 25 q Psa 103:1 | Rev 19:7      | 36 z Mat 9:16-17 |
| Jdg 13:22     | Jer 32:17     | Mat 4:25       | 21 n Dan 9:9   | 27 r Mat 9:9   | 2 Cor 11:2    | Mar 2:21-22      |
| 10 d Mar 1:17 | Gen 18:14     | 16 k Mat 14:23 | Isa 43:25      | Mar 2:13-14    | Luk 14:16-23  |                  |
| Mat 4:19      | g Mar 1:40    | 18 l Mat 9:2   | Isa 1:18       | 29 s Luk 15:1  | Mat 22:2      |                  |



**5:1-11** Now mystically, the two ships represent circumcision and uncircumcision. The Lord sees these, because in each people He knows who are His, and by seeing, i.e. by a merciful visitation, He brings them nearer the tranquillity of the life to come. The fishermen are the doctors of the Church, because by the net of faith they catch us, and bring us as it were ashore to the land of the living. But these nets are at one time spread out for catching fish, at another washed and folded up. For every time is not fitted for teaching, but at one time the teacher must speak with the tongue, and at another time we must discipline ourselves. The ship of Simon is the primitive Church, of which St. Paul says, He that wrought effectually in Peter to the Apostleship of circumcision. The ship is well called one, for in the multitude of believers there was one heart and one soul. <sup>14</sup>[The Venerable Bede of Jarrow (672-735AD), Catena Aurea]

**5:14** If the law and the prophets were only in effect until John the Baptist, how does the Savior send lepers to offer gifts to priests for the healing of their leprosy? This prescription was no longer in force, it is true, but the Savior imposes it on the lepers for the condemnation of the Jews. They had not understood that the sovereign truth was manifested more clearly to them in better days in the interest of their salvation; the truth was thus lowered to the point of accusing them. They looked upon the Savior as an enemy of the law, because in a feeling of mercy he wanted to deliver them from the heavy yoke of the law, according to this prophet Jeremiah's prophecy: "And I will establish among them a new covenant, not such as the covenant I gave to their fathers." (Jer. 31:32) And in order to establish that this step was to crush them, he adds: "To bear witness to them," that is to say, that she was a witness against them who dared to say that the Savior was an enemy of the law. The apostle St. Paul imitated this example; he taught that one should no longer submit to circumcision, and yet he did not fail to circumcise Timothy to avoid scandalizing the Jews. He preferred to do a useless action than to excite agitation among the false brethren. But this approach only confirmed the Jews in error. This satisfaction which was then given them became the cause of an error in which they persevere still. The apostle St. Paul imitates this example. He taught that the precept of circumcision no longer forced anyone, and yet he circumcised Timothy to avoid scandalizing the Jews. He preferred doing a useless thing rather than being scandalous to some uneducated minds that could be saved. The Lord

has much the same attitude towards the Jews to destroy the opinion they had formed of him, that he was an enemy of the traditions of the Jews. So he commanded the leper to offer to the priest for his healing the gifts prescribed by the law of Moses, and he added: "To bear witness to them," so that this was a testimony against them that the Savior was not an enemy of the law. He therefore prescribed an action which had ceased to be obligatory. But as useless things are not harmful for this reason, this step became even useful to those who had formed a bad opinion of it by giving them cause to convince themselves that the Savior was not an enemy of the law. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.60]

**5:19-24** If you do not expect forgiveness for grave faults, turn to intercessors, turn to the Church that will pray for you, and for the sake of it, the Lord will grant you forgiveness that he may have refused you. And, although we must not neglect the historical reality and believe that the body of this paralytic has really been healed, however, recognize the healing of the inner man, to whom his sins are forgiven. By asserting that only the Lord can deliver them, the Jews necessarily recognize his divinity and their judgment betrays their bad faith, since they exalt the work and deny the person. So the Son of God has gathered their testimony about his work, without asking for their word to be accepted: for bad faith can admit, it can not believe; therefore the testimony is not lacking in divinity, faith lacks for salvation. For it is a greater help for faith than this involuntary testimony; and it is a more disastrous mistake to deny when one is convinced by one's own affirmations. It is therefore a great misguidance that this unbelieving people, having recognized that God alone is to remit sins, do not believe in this God when He remits sins. As for the Lord, who wants to save sinners, He demonstrates his divinity and his knowledge of secrets and the wonders of his actions. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]

**5:28** Now, from this it will appear to be the most reasonable explanation to say that Matthew records these things here in the form of things previously passed over, and now brought to mind. For certainly we must believe that Matthew's calling took place before the delivery of the sermon on the mount. For Luke tells us that on this mountain on that occasion the election was made of all these twelve, whom Jesus also named apostles, out of the larger body of the disciples. (Luke 6:13) <sup>3</sup>[Augustine of Hippo (354-430AD), Harmony of the Gospels, 2.26.59]

## LUKE 6

### Plucking Grain on the Sabbath (Luke 6:1-5 Matt 12:1-18 Mark 2:23-28)

<sup>1</sup> And <sup>a</sup>it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands. <sup>2</sup> And certain of the Pharisees said unto them, <sup>b</sup>Why do ye that which is not lawful to do on the sabbath days? <sup>3</sup> And Jesus answering them said, *Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; <sup>4</sup> How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; <sup>d</sup>which it is not lawful to eat but for the priests alone?* <sup>5</sup> And he said unto them, *That the Son of man is Lord also of the sabbath.*



**Healing the Withered Hand**  
**(Luke 6:6-11 Matt 12:9-14 Mark 3:1-6)**

<sup>6</sup> <sup>e</sup>And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. <sup>7</sup> And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. <sup>8</sup> But he <sup>f</sup>knew their thoughts, and said to the man which had the withered hand, **Rise up, and stand forth in the midst.** And he arose and stood forth. <sup>9</sup> Then said Jesus unto them, **I will ask you one thing; <sup>g</sup>Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?** <sup>10</sup> And looking round about upon them all, he said unto the man, **Stretch forth thy hand.** And he did so: and his hand was restored whole as the other. <sup>11</sup> And they were filled with madness; and communed one with another what they might do to Jesus.

**Commissioning the Twelve**  
**(Luke 6:12-16; 9:1-6; 10:3 Matt 10:1-16 Mark 6:7-11; 3:13-19)**

<sup>12</sup> <sup>h</sup>And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. <sup>13</sup> And when it was day, he called *unto him* his disciples: <sup>i</sup>and of them he chose twelve, whom also he named apostles; <sup>14</sup> Simon, <sup>j</sup>(whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, <sup>15</sup> Matthew and Thomas, James the *son* of Alphaeus, and Simon called Zelotes, <sup>16</sup> And Judas <sup>k</sup>the brother of James, and Judas Iscariot, which also was the traitor.

**Jesus Heals Multitudes by the Sea**  
**(Luke 6:17-19 Matt 12:15-21 Mark 3:7-12)**

<sup>17</sup> And he came down with them, and stood in the plain, and the company of his disciples, <sup>l</sup>and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; <sup>18</sup> And they that were vexed with unclean spirits: and they were healed. <sup>19</sup> And the whole multitude <sup>m</sup>sought to touch him: for <sup>n</sup>there went virtue out of him, and healed *them* all.

**The Beatitudes**  
**(Luke 6:20-23 Matt 5:3-12)**

<sup>20</sup> And he lifted up his eyes on his disciples, and said, <sup>o</sup>**Blessed *be ye poor*: for yours is the kingdom of God.** <sup>21</sup> <sup>q</sup>**Blessed *are ye that hunger now*: for ye shall be filled.** <sup>r</sup>**Blessed *are ye that weep now*: for ye shall laugh.** <sup>22</sup> <sup>r</sup>**Blessed are ye, when men shall hate you, and when they <sup>s</sup>shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.** <sup>23</sup> <sup>u</sup>**Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for <sup>v</sup>in the like manner did their fathers unto the prophets.**

**The Woes**  
**(Luke 6:24-26)**

<sup>24</sup> <sup>v</sup>**But woe unto you that are rich! for <sup>w</sup>ye have received your consolation.** <sup>25</sup> <sup>y</sup>**Woe unto you that are full!** for ye shall hunger. <sup>26</sup> <sup>z</sup>**Woe unto you that laugh now! for ye shall mourn and weep.** <sup>26</sup> <sup>z</sup>**Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.**

**On Love of One's Enemies**  
**(Luke 6:27-36 Matt 5:43-48)**

<sup>27</sup> <sup>a</sup>**But I say unto you which hear, Love your enemies, do good to them which hate you,** <sup>28</sup> **Bless them that curse you, and <sup>b</sup>pray for them which despitefully use you.**

**On Retaliation**  
**(Luke 6:29-30 Matt 5:38-48)**

<sup>29</sup> <sup>c</sup>**And unto him that smiteth thee on the *one* cheek offer also the other; <sup>d</sup>and him that taketh away thy cloak forbid not *to take thy* coat also.** <sup>30</sup> <sup>e</sup>**Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.**

**The Golden Rule**  
**(Luke 6:31 Matt 7:12)**

<sup>31</sup> <sup>f</sup>**And as ye would that men should do to you, do ye also to them likewise.** <sup>32</sup> <sup>g</sup>**For if ye love them which love you, what thank have ye? for sinners also love those that love them.** <sup>33</sup> **And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.** <sup>34</sup> <sup>h</sup>**And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.** <sup>35</sup> **But love ye your enemies, and do good, and <sup>i</sup>lend, hoping for nothing again; and your reward shall be great, and <sup>j</sup>ye shall be the children of the Highest: for <sup>i</sup>he is kind unto the unthankful and *to* the evil.** <sup>36</sup> <sup>l</sup>**Be ye therefore merciful, as your Father also is merciful.**

**On Judging**  
**(Luke 6:37-42 Matt 7:1-5 Mark 4:24-25)**

<sup>37</sup> <sup>m</sup>**Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:** <sup>38</sup> <sup>p</sup>**Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your <sup>q</sup>bosom. For <sup>r</sup>with the same measure that ye mete withal it shall be measured to you again.** <sup>39</sup> And he spake a parable unto them, <sup>q</sup>**Can the blind lead the blind? shall they not both fall into the ditch?** <sup>40</sup> **The <sup>r</sup>disciple is not above his master: but every one that is perfect**



shall be as his master. <sup>41</sup> s And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? <sup>42</sup> Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, 'cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

**The Test of a Good Person, "By their Fruits"**  
(Luke 6:43-45 Matt 7:15-20; 12:33-35)

<sup>43</sup> u For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. <sup>44</sup> For 'every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. <sup>45</sup> w A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

**Not Every One who "Says Lord, Lord" shall Enter into the Kingdom**  
(Luke 6:46; 13:25-27 Matt 7:21-23)

<sup>46</sup> x And why call ye me, Lord, Lord, and do not the things which I say? <sup>47</sup> y Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: <sup>48</sup> He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when <sup>a</sup>the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon <sup>z</sup>a rock. <sup>49</sup> But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and <sup>b</sup>the ruin of that house was great.

|                |                |                 |                |                |                   |                |
|----------------|----------------|-----------------|----------------|----------------|-------------------|----------------|
| 1 a Mat 12:1   | Joh 2:24-25    | 2 The 1:5       | Luk 16:25      | 35 i Act 14:17 | Jdg 1:7           | 44 v Mat 12:33 |
| Mar 2:23       | Luk 5:22       | Jam 2:5         | 25 x Pro 14:13 | j 1 Joh 3:1    | Deu 19:16-21      | 45 w Rom 8:5-8 |
| 2 b Exo 20:10  | 1 Sam 16:7     | 21 p Rev 7:16   | y Isa 65:13    | Mat 5:45       | o Psa 79:12       | 46 x Mal 1:6   |
| Mat 12:2       | 9 g Joh 7:23   | Isa 61:3        | 26 z Joh 15:19 | k Pro 14:20-21 | p Pro 19:17       | Luk 13:25      |
| Mar 2:24       | Luk 14:3       | q Isa 55:1      | 1 Joh 4:5      | Psa 37:26      | 39 q Mat 15:14    | Rom 2:13       |
| 3 c 1 Sam 21:6 | Mar 3:4        | 22 r 1 Pet 2:19 | 27 a Exo 23:4  | Deu 15:7-8     | 40 r Mat 10:24    | Jam 1:22       |
| 4 d Lev 24:9   | Mat 12:12-13   | 1 Pet 3:14      | Pro 25:21      | Lev 25:35      | Joh 13:16         | 47 y Mat 7:24  |
| Exo 29:33      | 12 h Mat 14:23 | s Joh 16:2      | 28 b Act 7:60  | 36 l Mat 5:48  | Joh 15:20         | 48 z Jud 1:1   |
| Exo 29:23      | 13 i Mat 10:1  | 23 t Act 7:51   | Luk 23:34      | Eph 5:1-2      | 41 s Mat 7:3      | 1 Pet 1:5      |
| 6 e Mat 12:9   | 14 j Joh 1:42  | 2 Kin 6:31      | 29 c Mat 5:39  | 37 m Jam 3:1   | 42 t Pro 18:17    | 2 Tim 2:19     |
| Mar 3:1        | 16 k Act 1:13  | u Jam 1:2       | d 1 Cor 6:7    | Rom 2:1-2      | 43 u Psa 92:12-14 | Psa 125:1      |
| Luk 13:14      | Jud 1:1        | Col 1:24        | 30 e Deu 15:7  | Mat 7:1        | 14                | a 2 Tim 3:12   |
| Luk 14:3       | 17 l Mat 4:25  | Act 5:41        | Pro 3:27       | Eze 16:52      | Isa 5:4           | Act 14:22      |
| Joh 9:16       | 19 m Mat 14:36 | 24 v Amo 6:1    | 31 f Phi 4:8   | 38 n Mar 4:24  | Gal 5:19          | 49 b Job 8:13  |
| 8 f Rev 2:23   | n Mar 5:30     | Luk 12:21       | 32 g Mat 5:46  | Mat 7:2        | Gal 5:23          | Heb 10:28-31   |
| Act 1:24       | 20 o Mat 5:3   | w Mat 6:2       | 34 h Mat 5:42  | Psa 41:1-2     | 2 Tim 3:1-9       | 2 Pet 2:20-21  |

**6:1 second sabbath after the first.** For there was a double feast; one on the principal sabbath, another on the next solemn day succeeding, which was also called a sabbath. <sup>14</sup>[John Chrysostom of Constantinople (347-407AD), Catena Aurea]

**6:1-5** Because the Jews accused the disciples of transgressing the law by tearing off the ears of the Sabbath, the Savior brought the example of David saying to them, do you not know what David did when he was hungry, how he took the bread of proposal, ate it, and gave it to those who were with him, which was permitted only to the priests alone? however, this example does not seem to excuse the disciples, who can be prevaricators of the law as well as David was. The Savior would not refute the accusation of the Jews for this reason that the Sabbath law had ceased to be obligatory; he did not judge them worthy to hear openly the truth because of their unbelief. He thus opposed them with reasons borrowed at a time on which they rested with complacency, that is, at a time when the Sabbath law was in full force, to repel the accusation directed against his disciples. to tear off ears and grind them in their hands to eat them at a time when the Sabbath law had ceased to oblige. Our Lord, leaving aside this reason, shows them that in the very time when the law of the Sabbath had all its strength, the Sabbath law was broken in case of necessity. Thus David did what was not permitted him; Joshua did what the law forbade when he commanded his

armed soldiers to go round Jericho for seven days; the Maccabees paid what was forbidden to them by defending on the Sabbath. And the priests, adds the Savior, violate the Sabbath in the temple and are not guilty. He thus shows that the accusation of the Jews against the disciples was for malice more than error, since despite these examples that they knew of holy personages who had deliberately violated the Sabbath, they did not leave any doubt to accuse innocent people. The law of the Sabbath was obligatory, but if necessity required it, one was not guilty by not observing it. So it was not forbidden to circumcise the Sabbath day because there was need. Thus the disciples took ears, which the ancient law forbade, but the hunger which pressed them legitimized this action. So again David, also hungry, did what he was not allowed, knowing that hunger excused him. It is the same today for the fasts prescribed by law. Is a sick person guilty of breaking the fast? No, no doubt, because this transgression is without any danger. It is sometimes allowed, such as breaking the Sabbath under the old law. What, on the contrary, is never permitted does not admit the excuse derived from necessity. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments 2 Q.23]

**6:12** Our Lord Jesus Christ, having spent the night in prayer, and having conversed with His Father and God in heaven in a way ineffable and beyond our powers of understanding, and such as is known



solely to Himself, even therein making Himself an example unto us of that which is necessary for salvation; for He taught us in what way we too may rightly and blamelessly offer our prayers. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 23]

**6:14** He not only surnamed Peter first, but long before this, when he was brought by Andrew, it is said, You shall be called Cephas, which is by interpretation, a stone. But Luke, wishing to mention the names of the disciples, since it was necessary to call him Peter, wished shortly to imply that this was not his name before, but the Lord had given it to him.

<sup>14</sup>[The Venerable Bede of Jarrow (672-735AD), Catena Aurea]

**6:31** It was probable however that the holy apostles would perchance think these things difficult to put into practice: He therefore Who knoweth all things takes the natural law of self-love as the arbiter of what any one would wish to obtain from another. Shew thyself, He says, to others such as thou wishest them to be towards thee. If thou wouldest have them harsh and unfeeling, fierce and wrathful, revengeful and ill-disposed, shew thyself also such: but if on the contrary thou wouldest have them kind and forgiving, do not think it a thing intolerable to be thyself so. And in the case of those so disposed, the law is perchance unnecessary, because God writes upon our hearts the knowledge of His will: "for in those days, saith the Lord, I will surely give My laws into their mind, and will write them on their heart."

<sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 29]

**6:35 love ye your enemies.** Thus the word of the Church, quoted above, is realized: "Order in me charity" (Songs 2:4): for charity is ordered when the precepts of charity are formulated. See how He

departs from the highest things, and pushes the Law back from evangelical bliss. The law commands the revenge that avenges itself; the Gospel gives to enmities charity, benevolence to hatred, wishes to curses, help to the persecutors, spreads on the hungry patience and the grace of beneficence. As the athlete is perfect, if he does not feel the insult! And in order not to seem to destroy the Law, the Lord maintains for the benefits reciprocity which he discards for insults. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]

**6:46-49** The house of the devil is the world which lies in wickedness, which he builds upon the earth, because those who obey him he drags down from heaven to earth; he builds without foundation, for sin has no foundation, standing not by its own nature, for evil is without substance, which yet whatever it is, grows up in the nature of good. But because the foundation is called so from fundus, we may not unfitly understand that fundamentum is placed here for fundus. As then he who is fallen into a well is kept at the bottom of the well, so the soul falling away remains stationary, as it were, at the very bottom, as long as it continues in any measure of sin. But not content with the sin into which it is fallen, while daily sinking into worse, it can find no bottom, as it were, in the well to which it may fix itself. But every kind of temptation increasing, both the really bad and the feignedly good become worse, until at last they come to everlasting punishment Hence it follows, Against which the stream did beat vehemently. By the force of the stream may be understood the trial of the last judgment, when both houses being finished, the wicked shall go into everlasting punishment but the righteous into life eternal. <sup>14</sup>[The Venerable Bede of Jarrow (672-735AD), Catena Aurea]

## LUKE 7

### The Centurion of Capernaum and his Servant

(Luke 7:1-10; 13:28-29 Matt 8:5-13 Mark 7:30 John 4:46-54)

<sup>1</sup> Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. <sup>2</sup> And <sup>a</sup>a certain centurion's servant, who was dear unto him, was sick, and ready to die. <sup>3</sup> And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. <sup>4</sup> And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: <sup>5</sup> For he loveth our nation, and he hath built us a synagogue. <sup>6</sup> Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: <sup>7</sup> Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. <sup>8</sup> For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. <sup>9</sup> When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, **I say unto you, I have not found so great faith, no, not in <sup>b</sup>Israel.** <sup>10</sup> And they that were sent, returning to the house, found the servant whole that had been sick.

### The Widow's Son at Nain

(Luke 7:11-17)

<sup>11</sup> And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. <sup>12</sup> Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. <sup>13</sup> And when the Lord saw her, he <sup>c</sup>had compassion on her, and said unto her, **Weep not.** <sup>14</sup> And he came and touched the bier: and they that bare *him* stood still. And he said, **Young man, I say unto thee, <sup>d</sup>Arise.** <sup>15</sup> And he that was dead sat up, and began to speak. And he delivered him to his mother. <sup>16</sup> <sup>e</sup>And



there came a fear on all: and they glorified God, saying, <sup>f</sup>That a great prophet is risen up among us; and, <sup>e</sup>That God hath visited his people. <sup>17</sup> And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

#### John the Baptist's Question and Jesus' Answer (Luke 7:18-23 Matt 11:2-6)

<sup>18</sup> <sup>h</sup>And the disciples of John shewed him of all these things. <sup>19</sup> And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou <sup>i</sup>he that should come? or look we for another? <sup>20</sup> When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? <sup>21</sup> And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight. <sup>22</sup> <sup>l</sup>Then Jesus answering said unto them, *Go your way, and tell John what things ye have seen and heard; <sup>k</sup>how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, <sup>j</sup>to the poor the gospel is preached.* <sup>23</sup> And blessed is *he*, whosoever shall not be offended in me.

#### Jesus' Witness concerning John (Luke 7:24-35; 16:16 Matt 11:7-19)

<sup>24</sup> And <sup>m</sup>when the messengers of John were departed, he began to speak unto the people concerning John, *What went ye out into the wilderness for to see? A reed shaken with the wind?* <sup>25</sup> *But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appparelled, and live delicately, are in kings' courts.* <sup>26</sup> *But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.* <sup>27</sup> *This is <sup>he</sup>, of whom it is written, "BEHOLD, I SEND MY MESSENGER BEFORE THY FACE, WHICH SHALL PREPARE THY WAY BEFORE THEE."* <sup>28</sup> *For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.* <sup>29</sup> And all the people that heard *him*, and the publicans, justified God, <sup>o</sup>being baptized with the baptism of John. <sup>30</sup> But the Pharisees and lawyers rejected <sup>p</sup>the counsel of God against themselves, being not baptized of him. <sup>31</sup> And the Lord said, <sup>q</sup>*Whereunto then shall I liken the men of this generation? and to what are they like?* <sup>32</sup> *They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.* <sup>33</sup> *For <sup>r</sup>John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.* <sup>34</sup> *The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!* <sup>35</sup> <sup>s</sup>*But wisdom is justified of all her children.*

#### The Anointing in Bethany (Luke 7:36-50 Matt 26:6-13 Mark 14:3-9 John 12:1-8)

<sup>36</sup> <sup>t</sup>And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. <sup>37</sup> And, behold, a <sup>u</sup>woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, <sup>38</sup> And stood at his feet behind *him* <sup>v</sup>weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment. <sup>39</sup> Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, <sup>w</sup>*This man, if he were a prophet, would have known who and what manner of woman <sup>this is</sup> that toucheth him: for she is a sinner.* <sup>40</sup> And Jesus answering said unto him, *Simon, I have somewhat to say unto thee.* And he saith, Master, say on. <sup>41</sup> *There was a certain creditor which had two debtors: the one owed five hundred <sup>x</sup>pence, and the other fifty.* <sup>42</sup> *And when they had nothing to pay, he frankly <sup>y</sup>forgave them both. Tell me therefore, which of them will love him most?* <sup>43</sup> Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, *Thou hast rightly judged.* <sup>44</sup> And he turned to the woman, and said unto Simon, *Seest thou this woman? I entered into thine house, thou gavest me no <sup>z</sup>water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.* <sup>45</sup> *Thou gavest me no <sup>a</sup>kiss: but this woman since the time I came in hath not ceased to kiss my feet.* <sup>46</sup> <sup>b</sup>*My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.* <sup>47</sup> <sup>c</sup>*Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, <sup>the same</sup> loveth little.* <sup>48</sup> And he said unto her, <sup>d</sup>*Thy sins are forgiven.* <sup>49</sup> And they that sat at meat with him began to say within themselves, <sup>e</sup>*Who is this that forgiveth sins also?* <sup>50</sup> And he said to the woman, <sup>f</sup>*Thy faith hath saved thee; go in peace.*

|               |               |                |               |                  |                  |                 |
|---------------|---------------|----------------|---------------|------------------|------------------|-----------------|
| 2 a Mat 8:5   | 1 Kin 17:21   | 18 h Mat 11:2  | Isa 61:1      | Luk 3:12         | 39 w Luk 15:2    | Mat 26:48-49    |
| 9 b Rom 3:1-2 | 16 e Luk 1:68 | 19 i Mal 3:1-3 | k Isa 42:6    | 30 p Act 20:27   | 41 x Mat 18:28   | Gen 29:11       |
| Rom 9:4       | Psa 106:4-5   | Zec 9:9        | Isa 35:5      | 31 q Mat 11:16   | 42 y Dan 9:18-19 | 46 b Ecc 9:8    |
| 13 c Lam 3:32 | Exo 4:31      | Hag 2:7        | Isa 29:18     | 33 r Mat 3:4     | Isa 44:22        | Psa 92:10       |
| Joh 11:33,35  | f Act 7:37    | Mic 5:2        | 1 Mat 11:4    | Luk 1:15         | Isa 43:25        | Psa 45:7        |
| Heb 4:15      | Act 2:22      | Dan 9:24-26    | 24 m Mat 11:7 | 35 s 1 Cor 1:23- | Isa 1:18         | Psa 23:5        |
| 14 d Eph 5:14 | Joh 9:17      | Eze 34:29      | 27 n Joh 1:23 | 24               | Psa 103:3        | 47 c 1 Tim 1:14 |
| Rom 4:17      | Joh 7:40-41   | Eze 34:23      | Luk 1:76      | Mat 11:19        | Psa 51:1-3       | 48 d Mat 9:2    |
| Act 9:40      | Joh 6:14      | Eze 21:27      | Luk 1:16-17   | 36 t Mat 26:6    | Psa 32:1-5       | Mar 2:5         |
| Joh 11:43     | Joh 4:19      | 22 j Jam 2:5   | Mal 3:1       | Joh 11:2         | 44 z Gen 18:4    | 49 e Mat 9:3    |
| Luk 8:54      | Luk 24:19     | Luk 4:18       | Isa 40:3      | 37 u Luk 8:2     | 1 Tim 5:10       | Isa 53:3        |
| Job 14:12,14  | g Luk 1:65    | Zep 3:12       | 29 o Mat 3:5  | 38 v Zec 12:10   | 45 a 1 Cor 16:20 | 50 f Mat 9:22   |



**7:5 Built a synagogue.** Matthew represents the centurion to be not an Israelite, while Luke says, he has built us a synagogue, there is no contradiction, for he might not have been a Jew, and yet built a synagogue. <sup>14</sup>[Augustine of Hippo (354-430AD), *Catena Aurea*]

**7:17** Why does the Savior begin to refuse to have compassion on a foreign woman, that is, the Cananean (Matt.15), while granting the blessing of salvation to the centurion who was a stranger and to the leper whom he declares himself not to be of the people of god? (Luke 7:17) The Savior's action finds its justification in the nature of the fact itself. It was unreasonable indeed and insulting to the promises made to the patriarchs, that a woman who did not recognize the God of the Jews, received a favor promised to the nation that adored her. Jesus began to deny her this grace. But as soon as she humbled herself by believing in the words of the Savior, and confessed that the Jews who believed were the children, and that the Gentiles were dogs or servitors, she unites with the Lord's faith; for the servants suppose the master, and there is no master without servants; from then on, the union settled between this woman who submitted to God and the people who were subjected to it. That's why she deserves what she asked for. As for the centurion, who immediately received from the Savior the benefit he beseeched, he had for a long time occupied himself with the things of God. Indeed, the chiefs of the Jews give him this testimony before the Lord: "It is worthy that you grant him this grace, and he has built us a synagogue." As for the leper, Our Lord calls him a stranger not by his faith but by the nation to which he belonged. Indeed, he was a Samaritan of those who were Babylonians of origin. And yet it was to the confession of his faith that he had the benefit of his cure; for our Lord had said to his disciples, "Go not to the nations, and do not go into the cities of the Samaritans, but go rather to the lost sheep of the house of Israel." (Matt. 10) That is to say, he recommends them to preach the gospel to the Jews who had received the promise rather than to the Samaritans and Gentiles. But as soon as the Jews began to reject the faith of Jesus Christ which was offered to them, the Savior presented himself to the Samaritan woman, and to Cornelius the Centurion after his crucifixion, while he contented himself with welcoming the Cananean who sought him, because the time had not yet come to offer the Gentiles the grace of salvation. <sup>1</sup>[Ambrosiaster (4th century), *Questions on the Old and New Testaments*, 2 Q.17]

**7:19** John asks the Lord: are you the one to come, or should we expect another? John the Baptist pleads here under his name the cause of his disciples. We cannot admit the slightest doubt in the spirit of John, who said, "Behold, the Lamb of God, behold, he who takes away the sins of the world." It is therefore in the interest of his disciples that he send this request in his name, to give place to the Savior to confirm what he himself had taught them about his divine person, and so that after his death his disciples would follow Him without hesitation. <sup>1</sup>[Ambrosiaster (4th century), *Questions on the Old and New Testaments*, 2 Q.14]

**7:18-23** How is it that John the Baptist, who had first borne witness to the Savior, then conceived of doubts by asking him by his disciples: are you the one to come, or should we expect another? Those who think that doubt may have entered the soul of John the Baptist slander the Savior. For they claim that John has reason to doubt, or they accuse Jesus Christ of ignorance, since in their feelings he would have praised a man who thought badly of him. But since it is impossible for the Savior to be mistaken, the praise he gives to John the Baptist is therefore well founded. If they are founded, John has no doubt about Jesus Christ. In fact, in the very time that John of his prison sends his disciples to Jesus to ask him, "Do you read whoever is coming, or should we expect another?" Jesus answers the disciples of his forerunner: "Go and tell John what you have heard and seen: The blind see, the deaf hear, the lepers are healed, the lame walk, the dead rise, and happy is he who is not offended because of me." Now, as John's messengers were leaving, Jesus began to say of John the Baptist to the multitude: What did you go to see in the desert? A reed waved by the wind, or a man dressed softly? Those who are dressed softly live in the palace of kings. What did you go to see? A prophet! Yes, I say to you, and more than a prophet: for it is from him that it was written: Here it is that I send my angel before you, to prepare the way where you must walk. Then the publicans who were baptized with John's baptism, glorified the righteousness of God. What greater praise can the Savior make of John than to say that he is more than a prophet? The Savior goes on proclaiming blessed who has not been scandalized because of him; how could he have praised John who would have been scandalized by doubting the person of the Savior? But no, John Baptist did not doubt for a moment. The praises Jesus gives him prove that he is truly happy because he was not scandalized because of him. Why, indeed, does the Savior choose this very moment to make such a glorious eulogy of John the precursor? It is to show that the spirit of John was not worked by doubt. John, knowing that his death was near, and wishing to fortify his disciples in the Savior's faith, wanted him to confirm with his own mouth what he had taught them of his divine person. It is therefore to confirm the truth of his testimony that he has recourse to a more excellent authority, so that before this agreement of two witnesses, no doubt is possible. John the Baptist therefore thinks he ought to employ this means of sending his disciples who seem to doubt his words, so that when he hears the same teachings from the mouth of the Savior, their faith is confirmed by this persuasion. that the testimony of the Lord descended from heaven and that of his worthy representative could not be doubted. The Savior seems to be responding to John himself, so that his disciples could learn the truth by bringing John's question closer to the Savior's answer. <sup>1</sup>[Ambrosiaster (4th century), *Questions on the Old and New Testaments*, 2 Q.10]

**7:25** A soft garment relaxes the austerity of the soul; and if worn by a hard and rigorous body, soon, by such effeminacy, makes it frail and delicate. But when the body becomes softer, the soul must also share the injury; for generally its workings correspond with the conditions of the body. <sup>14</sup>[John



Chrysostom of Constantinople (347-407AD), Catena Aurea]

**7:30 But the Pharisees and lawyers rejected the counsel of God.** These words were ere spoken either in the person of the Evangelist, or, as some think, of the Savior; but when he says, against themselves he means that he who rejects the grace of God, does it against himself. Or, they are blamed as foolish and ungrateful for being unwilling to receive the counsel of God, sent to themselves The counsel then is of God, because He ordained salvation by the passion and death of Christ, which the Pharisees and lawyers despised. <sup>14</sup>[The Venerable Bede of Jarrow (672-735AD), Catena Aurea]

**7:38** When you have found wisdom, found justice resting within someone, run to his feet, that is to say seek at least the lower part of wisdom. Do not disdain your feet: such touched the bangs, and was healed (Luke 8:44). Admit your sins by your tears; that heavenly justice says of you also: "From his tears he watered my feet, and from his hair he wiped them. And perhaps Christ did not wash his feet so that we could wash them with our tears. Good tears, able not only to wash our fault but to water the footsteps of the heavenly Word, so that his efforts in

us prosper! Good tears, where is not only the redemption of sinners, but the food of the righteous! For it is a righteous man who says, "My tears have served me bread" (Ps 41: 4). And if you can not come near the head of Christ, Christ's feet touch your head with his feet. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]

**7:36-50** So bring back the eyes of your mind on you, dear brothers, yes, on you, and propose to imitate the example of this penitent sinner. Cry all the faults you remember to have committed both in your adolescence and in your youth; wash by your tears the stains of your manners and works. Let us now love the feet of our Redeemer, whom we have despised by sinning. Behold, as we have said, the bosom of heavenly mercy opens to receive us without contempt for our corrupt life. By conceiving of horror for our defilements, we agree with inner purity. The Lord embraces us with tenderness when we return to him, because he can no longer judge the life of sinners unworthy of him, since it is washed by tears, in Christ Jesus our Lord, who, being God lives and reigns with the Father in the unity of the Holy Spirit, for ever and ever. Amen. <sup>42</sup>[Gregory the Great (540-604AD), Homilies on the Gospel 33.8]

## LUKE 8

### **The Harvest is Great (Luke 8:1, 10:2 Matt 9:35-38 Mark 6:6, 34) The Ministering Women (Luke 8:1-3)**

<sup>1</sup> And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him, <sup>2</sup> And <sup>a</sup>certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, <sup>b</sup>out of whom went seven devils, <sup>3</sup> And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

### **The Parable of the Sower (Luke 8:4-8 Matt 13:1-9 Mark 4:1-9)**

<sup>4</sup> <sup>c</sup>And when much people were gathered together, and were come to him out of every city, he spake by a parable: <sup>5</sup> **A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. <sup>6</sup> And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. <sup>7</sup> And some fell among thorns; and the thorns sprang up with it, and choked it. <sup>8</sup> And other fell on good ground, and sprang up, and bare fruit an hundredfold.** And when he had said these things, he cried, **He that hath ears to hear, let him hear.**

### **The Reason for Speaking in Parables (Luke 8:9-10, 18; 10:23-24 Matt 13:10-17 Mark 4:10-12, 25)**

<sup>9</sup> <sup>d</sup>And his disciples asked him, saying, What might this parable be? <sup>10</sup> And he said, **Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; <sup>e</sup>THAT SEEING THEY MIGHT NOT SEE, AND HEARING THEY MIGHT NOT UNDERSTAND.**

### **Interpretation of the Parable of the Sower (Luke 8:11-15 Matt 13:18-23 Mark 4:13-20)**

<sup>11</sup> <sup>g</sup>Now the parable is this: The <sup>f</sup>seed is the word of God. <sup>12</sup> Those by <sup>h</sup>the way side are they that hear; then cometh <sup>i</sup>the devil, and taketh away the word out of their hearts, lest they should believe and be saved. <sup>13</sup> They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. <sup>14</sup> And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares <sup>j</sup>and riches and pleasures of *this* life, and bring no fruit to perfection. <sup>15</sup> But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and <sup>k</sup>bring forth fruit with patience.

### **The Light of the World (Luke 8:16 Matt 5:14-16 Mark 4:21)**



<sup>16</sup> <sup>l</sup>No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light. <sup>17</sup> <sup>m</sup>For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad. <sup>18</sup> Take heed therefore how ye hear: <sup>n</sup>for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

#### **Jesus' True Kindred Relatives**

**(Luke 8:19-21 Matt 12:46-50 Mark 3:31-35 John 15:14)**

<sup>19</sup> <sup>o</sup>Then came to him *his* mother and his brethren, and could not come at him for the press. <sup>20</sup> And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee. <sup>21</sup> And he answered and said unto them, **My mother and my brethren are these which hear the word of God, and do it.**

#### **Stilling the Storm**

**(Luke 8:22-25 Matt 8:23-27 Mark 4:36-41)**

<sup>22</sup> <sup>p</sup>Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, **Let us go over unto the other side of the lake.** And they launched forth. <sup>23</sup> But as they sailed he **fell asleep:** and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy. <sup>24</sup> And they came to him, and awoke him, saying, Master, master, we perish. Then he <sup>a</sup>arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. <sup>25</sup> And he said unto them, Where is your faith? And they being <sup>r</sup>afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

#### **The Gadarene Demoniacs**

**(Luke 8:26-39 Matt 8:28-34 Mark 5:1-20)**

<sup>26</sup> <sup>s</sup>And they arrived at the country of the Gadarenes, which is over against Galilee. <sup>27</sup> And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs. <sup>28</sup> When he saw Jesus, he <sup>t</sup>cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not. <sup>29</sup> (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) <sup>30</sup> And Jesus asked him, saying, **What is thy name?** And he said, Legion: because many devils were entered into him. <sup>31</sup> And they besought him that he would not command them to go out <sup>u</sup>into the deep. <sup>32</sup> And there was there an <sup>w</sup>herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And <sup>v</sup>he suffered them. <sup>33</sup> Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. <sup>34</sup> When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country. <sup>35</sup> Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. <sup>36</sup> They also which saw *it* told them by what means he that was possessed of the devils was healed. <sup>37</sup> <sup>y</sup>Then the whole multitude of the country of the Gadarenes round about <sup>x</sup>besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. <sup>38</sup> Now <sup>z</sup>the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, <sup>39</sup> **Return to thine own house, and shew how great things God hath done unto thee.** And he went his way, and published throughout the whole city how great things Jesus had done unto him.

#### **Jairus' Daughter and the Woman with a Hemorrhage**

**(Luke 8:40-56 Matt 9:18-26 Mark 5:21-43)**

<sup>40</sup> And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him. <sup>41</sup> <sup>a</sup>And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: <sup>42</sup> For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. <sup>43</sup> <sup>b</sup>And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, <sup>44</sup> Came behind *him*, and <sup>c</sup>ouched the border of his garment: and immediately her issue of blood stanch'd. <sup>45</sup> And Jesus said, **Who touched me?** When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me? <sup>46</sup> And Jesus said, **Somebody hath touched me: for I perceive that <sup>d</sup>virtue is gone out of me.** <sup>47</sup> And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. <sup>48</sup> And he said unto her, **Daughter, be of good comfort: thy faith hath made thee whole; go in peace.** <sup>49</sup> <sup>e</sup>While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master. <sup>50</sup> But when Jesus heard *it*, he answered him, saying, **Fear not: <sup>f</sup>believe only, and she shall be made whole.** <sup>51</sup> And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. <sup>52</sup> And all wept, and bewailed her: but he said, **Weep not; she is not dead, <sup>g</sup>but sleepeth.** <sup>53</sup> And they laughed him to scorn, knowing that she was



dead. <sup>54</sup> And he put them all out, and took her by the hand, and called, saying, **Maid, <sup>h</sup>arise.** <sup>55</sup> <sup>i</sup>And her spirit came again, and she arose straightway: and he commanded to give her meat. <sup>56</sup> And her parents were astonished: but <sup>h</sup>he charged them that they should tell no man what was done.

|                  |                   |                |                   |                |                  |               |
|------------------|-------------------|----------------|-------------------|----------------|------------------|---------------|
| 2 a Mat 27:55-56 | 12 h Jam 1:23-24  | 18 n Mat 25:29 | Job 28:11         | Job 1:12       | Psa 116:12       | Mar 5:36      |
| b Mar 16:9       | i 2 Cor 2:11      | Mar 4:25       | 25 r Luk 8:25     | w Deu 14:8     | Psa 103:1        | Rom 4:17-20   |
| 4 c Mat 13:2     | 2 Cor 4:3         | 19 o 1 Cor 9:5 | Luk 4:36          | Lev 11:7       | 41 a Mat 9:18    | 52 g Joh      |
| Mar 4:1          | 14 j 2 Tim 4:10   | Act 1:14       | Mar 4:41          | 37 x Luk 4:34  | Mar 5:22         | 11:11,13      |
| 9 d Mar 4:10     | 1 Tim 6:9-10      | Joh 7:5        | Mat 8:27          | Mar 1:24       | 43 b Mat 9:20    | 54 h Luk 7:14 |
| Mat 13:10        | Mat 19:23         | Mar 3:31       | Psa 33:8-9        | Job 21:14      | Lev 15:25        | Joh 11:43     |
| 10 e Isa 6:9     | 15 k 2 Pet 1:5-10 | Mat 12:46      | 26 s Mat 8:28     | 2 Sam 6:9      | 44 c Mar 5:27-28 | 55 i Psa 33:9 |
| Mar 4:12         | 16 l Phi 2:15-16  | 22 p Mat 8:23  | Mar 5:1           | 1 Sam 16:4     | Act 5:15         | 56 j Mat 8:4  |
| 11 f 1 Pet 1:23  | Luk 11:33         | Mar 4:35       | 28 t Act 16:16-17 | 1 Sam 6:20     | Act 19:12        | Mar 5:43      |
| Act 20:32        | Mar 4:21          | 24 q Psa 65:7  | Phi 2:10-11       | Deu 5:25-26    | 46 d Luk 5:17    |               |
| Act 20:27        | Mat 5:15          | Psa 46:1       | 31 u Rev 20:3     | y Mat 8:34     | Mar 5:30         |               |
| g Mar 4:14       | 17 m Ecc 12:14    | Psa 29:10      | 32 v Rev 20:7     | 38 z Luk 18:43 | 49 e Mar 5:35    |               |
| Mat 13:18        | Mar 4:22          | Job 38:11      | Job 12:16         | Mar 5:18       | 50 f 2 Chr 20:20 |               |

**8:3** It was a Jewish custom, nor was it thought blamable, according to the ancient manners of that nation, that women should afford of their substance food and clothing to their teachers. This custom, as it might cause offense to the Gentiles, St. Paul relates he had cast off. But these ministered to the Lord of their substance, that He might reap their carnal things, from whom they had reaped spiritual things. Not that the Lord needed the food of His creatures, but that He might set an example to masters, that they ought to be content with food and clothing from their disciples. <sup>14</sup>[Jerome of Stridon (347-420AD), Catena Aurea]

**8:13** Be careful not to receive it on a stony ground, which would produce the fruit of good works, but without the roots of perseverance. Because many love what they hear, and propose to undertake good works, but soon, fatigue due to difficulties makes them abandon what was started. The stony ground thus lacked moisture, since it could not bring what had sprouted to the fruit that perseverance produces. Many, indeed, when they hear talk against avarice, hate this greed and praise the scorn of all things. But as soon as their soul sees a desirable object, it forgets what it praised. <sup>42</sup>[Gregory the Great (540-604AD), Homilies on the Gospels, 15.2]

**8:20** Some suspect the brethren of the Lord to be sons of Joseph by another wife, following the idle fancies of apocryphal writers, who have coined a certain woman called Esca. But we understand by

the brethren of the Lord, not the sons of Joseph, but cousins of the Savior, sons of a sister of Mary, an aunt of Our Lord, who is said to be the mother of James the Less, and Joseph, and Jude, whom in another place of the Gospel we find called the brethren of the Lord. And that cousins are called brethren, appears from every part of Scripture. <sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea on Matthew 12:48]

**8:50 believe only.** Our Lord requires faith from those who invoke Him, not because He needs the assistance of others, (for He is both the Lord and Giver of faith,) but not to seem to bestow His gifts according to His acceptance of persons, He shows that He favors those who believe, lest they should receive benefits without faith, and lose them by unbelief. For when He bestows a favor, He wishes it to last, and when He heals, the cure to remain undisturbed. <sup>14</sup>[Athanasius, Catena Aurea]

**8:55 her spirit came again.** But that He might by sight dispose to the belief of the resurrection, He takes the hand of the maid. As it follows, But he took her by the hand, and called, saying, Maid, arise. And when He had taken her by the hand, He awoke her. As it follows, And her spirit returned, and she arose straightway. For He poured not into her another soul, but restored the same which she had breathed forth. <sup>14</sup>[John Chrysostom of Constantinople (347-407AD), Catena Aurea]

## LUKE 9

### Commissioning the Twelve

(Luke 9:1-6; 6:12-16; 10:3 Matt 10:1-16 Mark 6:7-11; 3:13-19)

<sup>1</sup> Then <sup>ca</sup>he called his twelve disciples together, and <sup>b</sup>gave them power and authority over all devils, and to cure diseases. <sup>2</sup> And <sup>d</sup>he sent them to preach the kingdom of God, and to heal the sick. <sup>3</sup> <sup>e</sup>And he said unto them, **Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.** <sup>4</sup> <sup>f</sup>**And whatsoever house ye enter into, there abide, and thence depart.** <sup>5</sup> <sup>h</sup>**And whosoever will not receive you, when ye go out of that city, <sup>s</sup>shake off the very dust from your feet for a testimony against them.** <sup>6</sup> And they departed, and went through the towns, preaching the gospel, and healing every where.

### Herod Thinks Jesus is John, Raised

(Luke 9:7-9 Matt 14:1-2 Mark 6:14-16)

<sup>7</sup> <sup>i</sup>Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; <sup>8</sup> And of some, that Elias had appeared; and of others, that one



of the old prophets was risen again. <sup>9</sup> And Herod said, John have I beheaded: but who is this, of whom I hear such things? <sup>j</sup> And he desired to see him.

#### **Feeding the Five Thousand**

**(Luke 9:10-17 Matt 14:13-21 Mark 6:32-44 John 6:1-15)**

<sup>10</sup> <sup>k</sup> And the apostles, when they were returned, told him all that they had done. <sup>l</sup> And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. <sup>11</sup> And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. <sup>12</sup> <sup>m</sup> And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. <sup>13</sup> But he said unto them, "**Give ye them to eat.**" And they said, <sup>o</sup> "We have no more but five loaves and two fishes; except we should go and buy meat for all this people." <sup>14</sup> For they were about five thousand men. And he said to his disciples, **Make them sit down by fifties in a company.** <sup>15</sup> And they did so, and made them all sit down. <sup>16</sup> Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. <sup>17</sup> And they <sup>p</sup> did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

#### **Peter's Confession at Caesarea Philippi**

**(Luke 9:18-21 Matt 16:13-20 Mark 8:27-30 John 6:67-71)**

<sup>18</sup> <sup>q</sup> And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, **Whom say the people that I am?** <sup>19</sup> They answering said, 'John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again. <sup>20</sup> He said unto them, **But whom say ye that I am?** <sup>r</sup> Peter answering said, The Christ of God. <sup>21</sup> <sup>t</sup> And he straitly charged them, and commanded *them* to tell no man that thing;

#### **Jesus Foretells His Passion**

**(Luke 9:22 Matt 16:21-23 Mark 8:31-33)**

<sup>22</sup> Saying, **"The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."**

#### **"If Any Man would Come after Me"**

**(Luke 9:23-27 Matt 16:24-28 Mark 8:34-9:1 John 12:25)**

<sup>23</sup> <sup>v</sup> And he said to *them* all, **If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.** <sup>24</sup> **For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.** <sup>25</sup> <sup>w</sup> **For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?** <sup>26</sup> <sup>x</sup> **For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.** <sup>27</sup> <sup>y</sup> **But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.**

#### **The Transfiguration**

**(Luke 9:28-36 Matt 17:1-9 Mark 9:2-10)**

<sup>28</sup> <sup>z</sup> And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. <sup>29</sup> And as he prayed, <sup>a</sup> the fashion of his countenance was altered, and his raiment *was* white and glistening. <sup>30</sup> And, behold, there talked with him two men, which were Moses and <sup>b</sup> Elias: <sup>31</sup> Who appeared in <sup>c</sup> glory, and spake of his decease which he should accomplish at Jerusalem. <sup>32</sup> But Peter and they that were with him <sup>d</sup> were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. <sup>33</sup> And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. <sup>34</sup> While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. <sup>35</sup> And there came a voice out of the cloud, saying, <sup>e</sup> **This is my beloved Son: <sup>e</sup> hear him.** <sup>36</sup> And when the voice was past, Jesus was found alone. <sup>g</sup> And they kept *it* close, and told no man in those days any of those things which they had seen.

#### **Jesus Heals a Boy Possessed by a Spirit**

**(Luke 9:37-43; 17:6 Matt 17:14-21 Mark 9:14-29)**

<sup>37</sup> <sup>h</sup> And it came to pass, that on the next day, when they were come down from the hill, much people met him. <sup>38</sup> And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. <sup>39</sup> And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. <sup>40</sup> And I besought thy disciples to cast him out; and they could not. <sup>41</sup> And Jesus answering said, **O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.** <sup>42</sup> And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

#### **Jesus Foretells His Passion again**

**(Luke 9:43-45 Matt 17:22-23 Mark 9:30-32)**



<sup>43</sup> And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, <sup>44</sup> **Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.** <sup>45</sup> But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

#### True Greatness

(Luke 9:46-48 Matt 18:1-5 Mark 9:33-37 John 13:20)

<sup>46</sup> Then there arose a reasoning among them, which of them should be greatest. <sup>47</sup> And Jesus, perceiving the thought of their heart, took a child, and set him by him, <sup>48</sup> And said unto them, **Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.** <sup>49</sup> And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. <sup>50</sup> And Jesus said unto him, **Forbid him not: for he that is not against us is for us.**

#### Departure to Judea

(Luke 9:51 Matt 19:1-2 Mark 10:1)

<sup>51</sup> And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, <sup>52</sup> And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. <sup>53</sup> And they did not receive him, because his face was as though he would go to Jerusalem. <sup>54</sup> And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? <sup>55</sup> But he turned, and rebuked them, and said, **Ye know not what manner of spirit ye are of.** <sup>56</sup> **For the Son of man is not come to destroy men's lives, but to save them.** And they went to another village.

#### On Following Jesus, the Would-be Followers

(Luke 9:57-62 Matt 8:18-22 Mark 4:35)

<sup>57</sup> And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. <sup>58</sup> And Jesus said unto him, **Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.** <sup>59</sup> And he said unto another, **Follow me.** But he said, Lord, suffer me first to go and bury my father. <sup>60</sup> Jesus said unto him, **Let the dead bury their dead: but go thou and preach the kingdom of God.** <sup>61</sup> And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. <sup>62</sup> And Jesus said unto him, **No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.**

|                |                  |                  |                 |                 |                |                  |
|----------------|------------------|------------------|-----------------|-----------------|----------------|------------------|
| 1 a Mat 10:1   | 4 f Mat 10:11    | 17 p Psa 145:15- | Mat 16:21       | 29 a Exo 34:29  | Joh 12:28      | 1 Cor 12:3       |
| b Act 3:6      | Mar 6:10         | 16               | 23 v Mat 10:38  | Exo 34:35       | Mat 3:17       | 51 p Act 1:2     |
| Act 1:8        | 5 g Act 13:51    | 18 q Mat 16:13   | Mar 8:34        | 30 b 2 Kin 2:11 | 36 g Mat 17:9  | Mar 16:19        |
| Joh 14:12      | h Mat 10:14      | 19 r Mat 14:2    | Luk 14:27       | Rom 3:21        | 37 h Mat 17:14 | 53 q Joh 4:4,9   |
| Mar 16:17-18   | 7 i Mar 6:14     | 20 s 1 Joh 4:14- | 25 w Rev 18:7-8 | 31 c 1 Joh 3:2  | 44 i Mat 17:22 | 54 r 1 Kin 18:38 |
| Mat 10:1       | 9 j Luk 23:8     | 15               | Act 1:25        | Col 3:4         | 45 j Mar 9:32  | 2 Kin 1:10,12    |
| c Mar 3:13     | 10 k Mar 6:30    | Rom 10:9         | Act 1:18        | Phi 3:21        | Luk 2:50       | Rev 13:13        |
| 2 d Mat 10:7-8 | 1 Mat 14:13      | Joh 6:69         | Mar 8:36        | Psa 17:15       | 46 k Mat 18:1  | 55 s Rom 10:2    |
| Mar 6:12       | 12 m Joh 6:5     | Joh 1:49         | Mat 16:26       | 32 d Dan 8:18   | 48 l Mar 9:37  | Job 2:10         |
| Luk 10:1       | Joh 6:1          | Joh 1:41         | Psa 49:6-8      | Mat 26:40,43    | Joh 12:44      | 56 t Mat 9:13    |
| Luk 10:9       | 13 n 2 Kin 4:42- | Mar 8:29         | Job 27:8        | Luk 22:45       | m Mat 23:11-12 | Joh 3:17         |
| 3 e Luk 10:4   | 43               | 21 t Mat 16:20   | 26 x Mar 8:38   | 35 e Deu        | 49 n Mar 9:38  | 57 u Mat 8:19    |
| Mar 6:8        | o Num 11:22      | 22 u Luk 24:6-7  | 2 Tim 2:12      | 18:15,18        | Num 11:28      | 59 v Mat 8:21    |
| Mat 10:9       | Psa 78:19-20     | Luk 18:31        | 27 y Mat 16:28  | Exo 23:21       | 50 o Mat 12:30 | 61 w 1 Kin 19:20 |
| Psa 37:3       |                  | Mar 8:31         | 28 z Mat 17:1   | f 2 Pet 1:16-17 | Luk 11:23      | 62 x Heb 6:4     |

**9:1 gave them power and authority.** The Incarnate Word of God exceeds the measure of humanity, and is radiant with the dignities of the Godhead. For it transcends the limits of human nature, to give authority over unclean spirits to whomsoever He will: as does also the enabling them to deliver from sicknesses such as were afflicted with them. For God, indeed, bestows on whom He will powers of this kind; and on His decree alone it depends that any are able, according to His good pleasure, to work divine miracles, and act as ministers of the grace that is from above: but to impart to others the gift bestowed on them, is altogether an impossibility. For the majesty and glory of the supreme nature is found existing essentially in nothing that has being, except in Itself, and It only. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 47]

**9:27 shall not taste of death, till they see the kingdom of God.** It sometimes happens, that in Holy Scripture, the Kingdom of God does not

designate the coming Kingdom, but the Church that is present. So it is written, "The Son of Man will send his angels, and they will gather all the scandals to remove them from his kingdom" (Matt. 13:41). But there will be no scandals in the coming Kingdom, where the reprobate are obviously not admitted. Such an example allows us to conclude that in our text, the Kingdom of God designates the present Church. And since some of the disciples were to live in the body long enough to see the Church of God well established, and to consider it raised to the glory of this world, the Redeemer now makes this comforting promise: "I tell you truly, there are some here who will not taste death that they have not seen the Kingdom of God." <sup>42</sup>[Gregory the Great (540-604AD), Homilies on the Gospels, 32.7]

**9:41 O faithless and perverse generation.** It was the duty therefore of the father of the lad rather to lay the blame upon his own unbelief, than upon the holy apostles. For this reason Christ justly called out, "O



faithless and perverse generation: how long shall I be with you, and suffer you?" He justly therefore calls both the man himself, and those like him in mind a faithless generation. For it is a wretched malady, and whosoever is seized by it is, as He shews, perverse, and utterly without knowledge to walk uprightly. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 52]

**9:53 his face was as though he would go to Jerusalem.** By which is meant, that as the time had now come when at length having borne for us His saving passion, He should ascend to heaven, and dwell with God the Father, He determined to proceed to Jerusalem. For this is, I think, the meaning of His having set His face. He sends, therefore, messengers to prepare a lodging for Him and His companions. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 56]

**9:55 and rebuked them.** See here, how great is the difference between us and God: for the distance is immeasurable. For He is slow to anger, and long-suffering, and of incomparable gentleness and love to mankind: but we children of earth are quick unto anger, hasty unto impatience, and refuse with indignation to be judged by others when we are found out in committing any wrong act; while we are most ready to find fault with others. <sup>37</sup>[Cyril of

Alexandria (378-444AD), Commentary on Luke, Sermon 56]

**9:62** But those who have attained to this state of mind must be strong in purpose, and not feebly disposed towards the mark that is set before them. Rather they must plainly possess an unwavering and inflexible mind: for so, starting impetuously as from the barriers of the race-course, they will reach the goal, and gain the victory, and twine around their hair the conqueror's crown. And to this heartiness of purpose the Saviour of all encouraged us, as being a quality worth the gaining, where He says, "Who of you wishing to build a tower, sitteth not down first and counteth whether he have sufficient to finish it; lest, saith He, having laid the foundation, and not being able to finish it, the passers by say, This man began to build, and was not able to finish." One who so acts becomes an object merely of ridicule: for upon every honourable and virtuous undertaking a fitting conclusion ought to follow. And to teach this truth the law of Moses commanded those who were building a house to erect upon it also a battlement. For he who is not perfect in good, is not free from blame. Just then as discredit was of course attached to a house that had no battlements, so the passage just read to us from the Gospel teaches us a similar lesson. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 59]

## LUKE 10

### Jesus Selects Seventy-Two Disciples

#### Luke 10:1-20

<sup>1</sup> After these things the Lord appointed other seventy also, and <sup>a</sup>sent them two and two before his face into every city and place, whither he himself would come. <sup>2</sup> Therefore said he unto them, <sup>b</sup>The harvest truly *is* great, but the labourers *are* few: <sup>c</sup>pray ye therefore the <sup>d</sup>Lord of the harvest, that he would send forth labourers into his harvest. <sup>3</sup> Go your ways: <sup>e</sup>behold, I send you forth as lambs among wolves. <sup>4</sup> <sup>g</sup>Carry neither purse, nor scrip, nor shoes: and <sup>f</sup>salute no man by the way. <sup>5</sup> <sup>h</sup>And into whatsoever house ye enter, first say, Peace *be* to this house. <sup>6</sup> And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. <sup>7</sup> <sup>i</sup>And in the same house remain, <sup>j</sup>eating and drinking such things as they give: for <sup>k</sup>the labourer is worthy of his hire. Go not <sup>l</sup>from house to house. <sup>8</sup> And into whatsoever city ye enter, and they receive you, eat such things as are set before you: <sup>9</sup> <sup>n</sup>And heal the sick that are therein, and say unto them, <sup>m</sup>The kingdom of God is come nigh unto you. <sup>10</sup> But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, <sup>11</sup> <sup>o</sup>Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. <sup>12</sup> But I say unto you, that <sup>p</sup>it shall be more tolerable in that day for Sodom, than for that city. <sup>13</sup> <sup>r</sup>Woe unto thee, Chorazin! woe unto thee, Bethsaida! <sup>q</sup>for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. <sup>14</sup> But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. <sup>15</sup> <sup>s</sup>And thou, Capernaum, which art <sup>t</sup>exalted to heaven, <sup>u</sup>shalt be thrust down to hell. <sup>16</sup> <sup>x</sup>He that heareth you heareth me; and <sup>y</sup>he that despiseth you despiseth me; <sup>v</sup>and he that despiseth me despiseth him that sent me. <sup>17</sup> And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. <sup>18</sup> And he said unto them, <sup>y</sup>I beheld Satan as lightning fall from heaven. <sup>19</sup> Behold, <sup>z</sup>I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. <sup>20</sup> Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because <sup>a</sup>your names are written in heaven.

### Jesus Praises the Holy Spirit's Wisdom

#### Luke 10:21-24 Matt 11:25-27

<sup>21</sup> <sup>b</sup>In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from <sup>c</sup>the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. <sup>22</sup> <sup>e</sup>All things are delivered to me of my Father: and <sup>d</sup>no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*. <sup>23</sup>



And he turned him unto *his* disciples, and said privately, <sup>f</sup>*Blessed are the eyes which see the things that ye see:* <sup>24</sup> *For I tell you, <sup>g</sup>that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.*

### The Great Commandment

#### Luke 10:25-37

<sup>25</sup> And, behold, a certain lawyer stood up, and tempted him, saying, <sup>h</sup>Master, what shall I do to inherit eternal life? <sup>26</sup> He said unto him, *What is written in the law? how readest thou?* <sup>27</sup> And he answering said, <sup>j</sup>THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY STRENGTH, AND WITH ALL THY MIND; AND <sup>i</sup>THY NEIGHBOUR AS THYSELF. <sup>28</sup> And he said unto <sup>h</sup>him, *Thou hast answered right: this do, and <sup>k</sup>thou shalt live.* <sup>29</sup> But he, willing to <sup>m</sup>justify himself, said unto Jesus, And who is my neighbour? <sup>30</sup> And Jesus answering said, *A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.* <sup>31</sup> And by chance there came down a certain priest that way: and when he saw him, <sup>n</sup>he passed by on the other side. <sup>32</sup> And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. <sup>33</sup> But a certain <sup>o</sup>Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, <sup>34</sup> And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. <sup>35</sup> And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. <sup>36</sup> Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? <sup>37</sup> And he said, He that shewed mercy on him. Then said Jesus unto him, *Go, and do thou likewise.*

### Mary Sitting at the Lord's Feet

#### Luke 10:38-42

<sup>38</sup> Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. <sup>39</sup> And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. <sup>40</sup> But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. <sup>41</sup> And Jesus answered and said unto her, *Martha, Martha, thou art careful and troubled about many things:* <sup>42</sup> *But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.*

|                 |               |                |                |                |                 |                |
|-----------------|---------------|----------------|----------------|----------------|-----------------|----------------|
| 1 a Mat 10:1    | Mat 10:9      | Isa 2:2        | t Gen 11:4     | 19 z Act 28:5  | Joh 1:18        | j Mar 12:30-31 |
| 2 b Mat 9:37-38 | 5 h Mat 10:12 | n Luk 9:2      | Deu 1:28       | 20 a Rev 13:8  | e Phi 2:9       | Deu 6:5        |
| Joh 4:35        | 7 i Mat 10:11 | 11 o Mat 10:14 | Isa 14:13      | Dan 12:1       | Eph 1:21        | 28 k Neh 9:29  |
| 1 Cor 3:9       | j 1 Cor 10:27 | Luk 9:5        | u Eze 26:20    | Isa 4:3        | Mat 28:18       | Lev 18:5       |
| c 2 The 3:1     | k Mat 10:10   | Act 13:51      | 16 v Joh 5:23  | Psa 69:28      | 23 f Mat 13:16  | 1 Mat 19:17    |
| d Jer 3:15      | 1 Cor 9:4     | 12 p Lam 4:6   | w 1 The 4:8    | Exo 32:32      | 24 g 1 Pet 1:10 | Pro 4:4        |
| 1 Cor 12:28     | l Eph 5:15    | Eze 16:48-50   | x Joh 13:20    | 21 b Mat 11:25 | 25 h Mat 22:35  | Lev 18:5       |
| 3 e Mat 10:16   | 9 m Tit 2:11  | 13 q Eze 3:6   | 18 y Joh 12:31 | c 1 Cor 1:19   | 27 i Rom 13:9   | 29 m Luk 16:15 |
| 4 f 2 Kin 4:29  | Rom 10:8      | r Mat 11:21    | Joh 16:11      | 2 Cor 2:6      | Mat 19:19       | 31 n Psa 38:11 |
| g Luk 9:3       | Mat 3:2       | 15 s Mat 11:23 | Heb 2:14       | 22 d 2 Cor 4:6 | Lev 19:18       | 33 o Joh 4:9   |

**10:13** By sackcloth, which is woven together from the hairs of goats, he signifies a sharp remembrance of previous sin. But by ashes, he hints at the consideration of death, by which we are reduced to dust. <sup>14</sup>[The Venerable Bede of Jarrow (672-735AD), Catena Aurea]

**10:16 He that heareth you heareth me.** O what great honor! What incomparable dignities! O what a gift worthy of God! Though but men, the children of earth, He clothes them with a godlike glory; He entrusts to them His words, that they may be condemned who in ought resist, or venture to reject them: for when they are rejected He assures them that He it is Who suffers this; and then again He shews that the guilt of this wickedness, as being committed against Him, mounts up to God the Father. See, therefore, see with the eyes of the mind, to how vast a height He raises the sin committed by men in rejecting the saints! What a wall He builds around them! How great security He contrives for them! He makes them such as must be feared, and in every way plainly provides for their being uninjured. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 63]

**10:18 I beheld Satan as lightning fall from heaven.** And this means that he was cast down from on high to earth: from overweening pride to humiliation: from glory to contempt: from great power to utter weakness. And the saying is true: for before the coming of the Savior, he possessed the world: all was subject to him, and there was no man able to escape the meshes of his overwhelming might: he was worshipped by every one: everywhere he had temples and altars for sacrifice, and an innumerable multitude of worshippers. But because the Only-begotten Word of God has come down from heaven, he has fallen like lightning: for he who of old was bold and supercilious, and who vied with the glory of Deity; he who had as his worshippers all that were in error, is put under the feet of those that worshipped him. Is it not then true, that he has fallen from heaven to earth, by having suffered so great and terrible an overthrow? <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 64]

**10:21** For God the Father has revealed unto us the mystery, which before the foundations of the world was hidden and reserved in silence with Him: even the Incarnation of the Only-begotten, which was foreknown indeed before the foundations of the



world, but revealed to its inhabitants in the last ages of the world. For the blessed Paul writes, that "to me who am the least of all saints, has this grace been given, that I should preach among the Gentiles the unsearchable riches of Christ; and clearly teach them all, what is the dispensation of the mystery that for ages has been hid in God Who created all." (Eph. 3:8-11) The great and adorable mystery of our Savior was hidden therefore even before the foundations of the world, in the knowledge of the Father. And in like manner we also were foreknown and foreordained to the adoption of sons. And this again the blessed Paul teaches us, thus writing, "Blessed be the God and Father of our Lord Jesus Christ, Who has blessed us with every spiritual blessing in heaven in Christ, according as He has chosen us in Him before the foundations of the world, that we should be holy and without blame before Him, having foreordained us in love to the adoption of sons by Jesus Christ unto Himself." (Eph. 1:3-4) <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 64]

**10:28** The lawyer has missed his prey; he has shot wide of the mark, his wickedness is unsuccessful, the sting of envy has ceased, the net of deceit is torn asunder, his sowing bears no fruit, his toil gains no profit: and like some ship that misfortune has overwhelmed, he has suffered a bitter wreck. Let us therefore cry out against him in the words of Jeremiah, "You are found, and caught, because you have stood up against the Lord." <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 68]

**10:30 half dead.** The thieves are the devil and his angels, who stripped him of immortality and, after beating him in intimacy with sin, left him half dead. Indeed, insofar as he can understand and know God, man is alive; as soon as he is consumed and oppressed by sin, he is dead. That is why he is spoken of as half dead. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospel of Luke, Q.19]

10:35 The two pence are the two commandments of love, which the apostles received through the Holy Spirit to evangelize others, or the promise of present and future life. Contemplating these two promises, he said: "In this life he will receive seven times more, and in the future century he will attain eternal life." (Matt. 19:29) The innkeeper is, therefore, the apostle. What gives more to him refers either to the advice of the Apostle who says: "About virginity I have no precept of the Lord; I give, however, an advice," (1 Cor. 7:25) or to the fact that he also worked with his hands (Cf. 1 Cor. 4:12) so as not to be burdensome to any weak one when offering the novelty of the gospel, (Cf. 2 Thess. 3:8-9) nevertheless he was assisted by the right to eat of it. (Cf. 1 Cor 9:14) <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospel of Luke, Q.19]

**10:38-42** The welcome that Martha gave her in her home is a sign of the Church that lives in time, that welcomes the Lord in her heart. Mary, her sister, who was sitting at the feet of the Lord and listened to his word, is a sign of the Church herself, but as it will exist in the future century when, resting from all work and service to the needs of others, it will be enjoyed only in wisdom. Martha, then, is busy in multiple services, given that the Church is currently exercising these activities. Complaining against his sister because she did not lend a hand serves as a pretext for the Lord to make it clear that the Church that lives in time is worried and preoccupied by many problems, even though only one thing is necessary and is given scope for the merits contracted in this service. He says that Mary has chosen the best part, which will not be taken away from her. This part is recognized as the best, and because it is the term of works and services, and because it will not be taken away. The part of the ministry, though good, will be removed when the needs to which it furnishes will have disappeared. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospel of Luke, Q.20]

## LUKE 11

### The Our Father (Lord's Prayer)

#### Luke 11:1-4 Matt 6:7-13

<sup>1</sup> And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, <sup>a</sup>teach us to pray, as John also taught his disciples. <sup>2</sup> And he said unto them, **When ye pray, say, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.**

#### Giving

#### Luke 11:5-8

<sup>5</sup> And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; <sup>6</sup> For a friend of mine in his journey is come to me, and I have nothing to set before him? <sup>7</sup> And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. <sup>8</sup> I say unto you, <sup>f</sup>Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

### God's Answering of Prayer

#### Luke 11:9-13 Matt 7:7-11

<sup>9</sup> <sup>g</sup>And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. <sup>10</sup> For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it



shall be opened. <sup>11</sup> <sup>h</sup>If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? <sup>12</sup> Or if he shall ask an egg, will he offer him a scorpion? <sup>13</sup> If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the <sup>i</sup>Holy Spirit to them that ask him?

#### **The Dumb Demoniac Healed**

**Luke 11:14-15, 17-28 Matt 12:22-30 Mark 3:22-27**

<sup>14</sup> <sup>j</sup>And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. <sup>15</sup> But some of them said, <sup>k</sup>He casteth out devils through Beelzebub the chief of the devils. <sup>16</sup> And others, tempting *him*, <sup>l</sup>sought of him a sign from heaven. <sup>17</sup> <sup>m</sup>But he, knowing their thoughts, said unto them, *Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.* <sup>18</sup> If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. <sup>19</sup> And if I by Beelzebub cast out devils, by whom do <sup>n</sup>your sons cast *them* out? therefore shall they be your judges. <sup>20</sup> But if I <sup>o</sup>with the finger of God cast out devils, no doubt the kingdom of God is come upon you. <sup>21</sup> <sup>p</sup>When a strong man armed keepeth his palace, his goods are in peace: <sup>22</sup> But <sup>q</sup>when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. <sup>23</sup> <sup>r</sup>He that is not with me is against me: and he that gathereth not with me scattereth.

#### **The Return of the Unclean Evil Spirit**

**Luke 11:24-26 Matt 12:43-45**

<sup>24</sup> <sup>s</sup>When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. <sup>25</sup> And when he cometh, he findeth *it* swept and garnished. <sup>26</sup> Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and <sup>t</sup>the last *state* of that man is worse than the first. <sup>27</sup> And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, <sup>u</sup>Blessed is the womb that bare thee, and the paps which thou hast sucked. <sup>28</sup> But he said, *Yea <sup>v</sup>rather, blessed <sup>w</sup>are they that hear the word of God, and keep it.*

#### **Against Seeking Signs, the Sign of Jonah**

**Luke 11:16, 29-32 Matt 12:38-42**

<sup>29</sup> <sup>w</sup>And when the people were gathered thick together, he began to say, *This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.* <sup>30</sup> For as <sup>x</sup>Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. <sup>31</sup> <sup>y</sup>The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a <sup>z</sup>greater than Solomon is here. <sup>32</sup> The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for <sup>a</sup>they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

#### **A Lesson From a Lamp**

**Luke 11:33-36 Matt 6:22-23**

<sup>33</sup> <sup>c</sup>No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a <sup>b</sup>bushel, but on a candlestick, that they which come in may see the light. <sup>34</sup> <sup>d</sup>The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness. <sup>35</sup> Take heed therefore that the light which is in thee be not darkness. <sup>36</sup> If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

#### **What Defiles a Person - Traditional and Real**

**Luke 11:37-54**

<sup>37</sup> And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. <sup>38</sup> And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner. <sup>39</sup> <sup>i</sup>And the Lord said unto him, *Now do ye Pharisees make clean the outside of the cup and the platter; but <sup>e</sup>your inward part is full of ravening and wickedness.* <sup>40</sup> *Ye fools, did not he that made that which is without make that which is within also?* <sup>41</sup> <sup>g</sup>But rather give alms of such things as ye have; and, behold, all things are clean unto you. <sup>42</sup> <sup>i</sup>But woe unto you, Pharisees! for <sup>h</sup>ye tithe the mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. <sup>43</sup> <sup>j</sup>Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. <sup>44</sup> <sup>k</sup>Woe unto you, scribes and Pharisees, hypocrites! <sup>l</sup>for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*. <sup>45</sup> Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. <sup>46</sup> And he said, *Woe unto you also, ye lawyers! <sup>m</sup>for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.* <sup>47</sup> <sup>n</sup>Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. <sup>48</sup> Truly ye bear witness that ye allow the deeds of your fathers: <sup>o</sup>for they indeed killed them, and ye build their sepulchres. <sup>49</sup> Therefore also said the <sup>p</sup>wisdom of God, <sup>q</sup>I will send them prophets and apostles, and *some* of them they shall slay and persecute: <sup>50</sup> That the blood of all the prophets, which was shed from the foundation of the world, may



be required of this generation; <sup>51</sup> *From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.* <sup>52</sup> *Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.* <sup>53</sup> And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things: <sup>54</sup> Laying wait for him, and 'seeking to catch something out of his mouth, that they might accuse him.

|               |                |                |                |                 |                  |                  |
|---------------|----------------|----------------|----------------|-----------------|------------------|------------------|
| 1 a Psa 10:17 | Luk 22:46      | 13 i Jam 1:17  | Mat 12:29      | Psa 112:1       | 34 d Eph 1:18    | 43 j Mat 23:6    |
| Psa 19:14     | Mat 6:13       | Isa 44:3       | 22 q Isa 9:6   | Psa 1:1         | Act 26:18        | 44 k Mat 23:27   |
| Rom 8:26-27   | e Eph 4:32     | 14 j Mat 9:32  | Isa 53:12      | 29 w Mat 12:38- | Mat 6:22         | 1 Psa 5:9        |
| 2 Cor 3:5     | Mat 6:12,14    | 15 k Mat 9:34  | Col 2:15       | 39              | Psa 119:18       | Act 23:3         |
| Jam 4:3       | 8 f Luk 18:1   | 16 l Mat 12:38 | 23 r Mat 12:30 | 30 x Jon 1:17   | 39 e Jam 4:8     | 46 m Mat 23:4    |
| Jud 1:20      | 9 g 1 Joh 5:14 | 17 m Mar 3:24  | 24 s Mat 12:43 | 31 y 1 Kin 10:1 | Tit 1:15         | 47 n Mat 23:29   |
| 2 b Dan 7:14  | 1 Joh 3:22     | Rev 2:23       | 26 t Joh 5:14  | z Isa 9:6       | Jer 4:14         | 48 o Act 7:51-52 |
| Isa 11:9      | Jam 1:6        | 19 n Luk 9:49  | Heb 6:4        | Rom 9:5         | Pro 26:24        | 49 p Pro 1:20    |
| c Mat 5:16    | Joh 15:7       | Mar 9:38       | 27 u Luk 1:28  | Tit 2:13        | Gen 6:5          | q Mat 23:34      |
| Isa 63:16     | Mar 11:24      | 20 o Exo 8:19  | Luk 1:48       | Phi 2:10        | f Mat 23:25      | 51 r Gen 4:8     |
| Psa 11:4      | Mat 7:7        | Joh 3:2        | 28 v Rev 22:14 | 32 a Jon 3:5    | 41 g Isa 58:7    | 52 s Mat 23:13   |
| 2 Chr 20:6    | Jer 33:3       | Act 2:22       | Jam 1:25       | 33 b Mat 5:15   | Dan 4:27         | 54 t Mar 12:13   |
| 4 d Rev 3:10  | Psa 118:5      | 21 p 1 Pet 5:8 | Luk 8:21       | c Luk 8:16      | Luk 12:33        |                  |
| Jam 1:13      | Psa 50:15      | Eph 2:2        | Mat 7:21       | Mar 4:21        | 42 h 1 Sam 15:22 |                  |
| 1 Cor 10:13   | 11 h Mat 7:9   | Mar 3:27       | Isa 48:17-18   | Mat 5:15        | i Mat 23:23      |                  |

**11:1-4** It seems according to the Evangelist Matthew, that the Lord's prayer contains seven petitions, but Luke has comprehended it in five. Nor in truth does the one disagree from the other, but the latter has suggested by his brevity how those seven are to be understood. For the name of God is hallowed in the spirit, but the kingdom of God is about to come at the resurrection of the body. Luke then, showing that the third petition is in a manner a repetition of the two former, wished to make it so understood by omitting it. He then added three others. And first, of daily bread, saying, Give us day by day our daily bread. <sup>14</sup>[Augustine of Hippo (354-430AD), Catena Aurea]

**11:20** The Holy Spirit is called the finger of God because of the distribution of the gifts he seeks: to each of his own, both to men and to angels. Because in none of our members is division as clear as in the fingers. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospel of Luke, Q.17]

**11:27** Blessed is the womb that bore you, &c. by which she refutes both the calumnies of the rulers present, and the unbelief of future heretics. For as then by blaspheming the works of the Holy Spirit, the Jews denied the true Son of God, so in after times the heretics, by denying that the Ever virgin Mary, by the cooperating power of the Holy Spirit, ministered of the substance of her flesh to the birth of the only-begotten Son, have said, that we ought not to confess Him who was the Son of man to be truly of the same substance with the Father. But if the flesh of the Word of God, who was born according to the flesh, is declared alien to the flesh of His Virgin Mother, what cause is there why the womb which bore Him and the paps which gave Him suck are pronounced blessed? By what reasoning do they suppose Him to be nourished by her milk, from whose seed they deny Him to be conceived? Whereas according to the physicians, from one and the same fountain both streams are proved to flow. But the woman pronounces blessed not only her who was thought worthy to give birth from her body to the Word of God, but those also who have desired by the hearing of faith spiritually to conceive the same Word, and by diligence in good works, either in their own or the hearts of their neighbors, to bring

it forth and nourish it. <sup>14</sup>[The Venerable Bede of Jarrow (672-735AD), Catena Aurea]

**11:29-32 sign of Jonas the prophet.** Here again, once the people of the Jews have been condemned, the mystery of the Church is evidently expressed: it is she who, with the Ninivites through penance (Jon. 3:5), and with the Queen of the South by the zeal to gather wisdom (1 Kings 10:1), gathers from the confines of the whole world to know the discourses of the peaceful Solomon. Queen assuredly, whose kingdom is undivided, forming only one body of diverse and distant peoples. So the other mystery was great, concerning Christ and the Church (Eph. 5:32); but this one is greater, because the other has at first come as figurative, while now the mystery is fulfilled in its reality; there is the figure of Solomon, here Christ in his body. Two categories therefore constitute the Church, according to whether one is ignorant of sin or of sinning: for penance destroys sin, wisdom avoids it. So much for the mystical sense. Moreover, the sign of Jonah, if it shows the Passion of the Lord, also testifies to the seriousness of the sins committed by the Jews. We can remark at once and the oracle of majesty and the mark of goodness: for the example of the Ninevites announces the torture and at the same time shows the remedy; so that even the Jews must not despair of forgiveness, provided they consent to do penance. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]

**11:41** Now He says, give alms, not injury. For almsgiving is that which is free from all injury. It makes all things clean, and is more excellent than fasting; which though it be the more painful, the other is the more profitable. It enlightens the soul, enriches it, and makes it good and beautiful. He who resolves to have compassion on the needy, will sooner cease from sin. For as the physician who is in the habit of healing the diseased is easily grieved by the misfortunes of others; so we, if we have devoted ourselves to the relief of others, shall easily despise things present, and be raised up to heaven. The unction of almsgiving then is no slight good, since it is capable of being applied to every wound. <sup>14</sup>[John Chrysostom of Constantinople (347-407AD), Catena Aurea]



**11:45** Now the lawyers were different from the Pharisees. For the Pharisees being separated from the rest had the appearance of a religious sect; but those skilled in the Law were the Scribes and Doctors who solved legal questions. <sup>14</sup>[Theophylact of Ohrid (1055-1107AD), Catena Aurea]

**11:47** Not the building of the prophets' monuments is condemned, but their imitation of their fathers that slew the prophets. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]

**11:52** Regarding the words that the Lord addresses to the scribes or doctors of the Jews: "You took the key to knowledge, and you did not enter and you prevented it to those who were about to enter," I understand that they did not want to understand in the Scripture of God, the humility of Christ, or that others understood it. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospel of Luke, Q.23]

## LUKE 12

### Exhortation to Fearless Confession

**Luke 12:1-9 Matt 10:26-33**

<sup>1</sup> In <sup>a</sup>the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, <sup>b</sup>**Beware ye of the leaven of the Pharisees, which is hypocrisy.** <sup>2</sup> <sup>c</sup>**For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.** <sup>3</sup> **Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.** <sup>4</sup> <sup>d</sup>**And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.** <sup>5</sup> **But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath <sup>e</sup>power to cast into hell; yea, I say unto you, Fear him.** <sup>6</sup> **Are not five sparrows sold for two <sup>f</sup>farthings, and <sup>g</sup>not one of them is forgotten before God?** <sup>7</sup> **But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.** <sup>8</sup> <sup>h</sup>**Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:** <sup>9</sup> **But he that denieth me before men shall be denied before the angels of God.**

### The Sin against the Holy Spirit

**Luke 12:10 Matt 12:31-32 Mark 3:28-30**

<sup>10</sup> **And <sup>i</sup>whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.**

### The Holy Spirit Will Guide the Just

**Luke 12:11-12 Matt 10:16-25**

<sup>11</sup> <sup>j</sup>**And when they bring you unto the synagogues, and <sup>unto</sup> magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:** <sup>12</sup> <sup>k</sup>**For the Holy Ghost shall teach you in the same hour what ye ought to say.**

### A Warning Against Avarice

**Luke 12:13-21**

<sup>13</sup> And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. <sup>14</sup> And he said unto him, <sup>l</sup>**Man, who made me a judge or a divider over you?** <sup>15</sup> And he said unto them, <sup>m</sup>**Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.** <sup>16</sup> And he spake a parable unto them, saying, **The ground of a certain rich man brought forth plentifully:** <sup>17</sup> **And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?** <sup>18</sup> **And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.** <sup>19</sup> **And I will say to my soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry."** <sup>20</sup> **But God said unto him, *Thou* fool, this night thy soul shall be required of thee: <sup>n</sup>then whose shall those things be, which thou hast provided?** <sup>21</sup> **So *is* he that layeth up treasure for himself, <sup>o</sup>and is not rich toward God.**

### On Anxiety

**Luke 12:22-32 Matt 6:25-34**

<sup>22</sup> And he said unto his disciples, **Therefore I say unto you, <sup>q</sup>Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.** <sup>23</sup> **The life is more than meat, and the body *is more* than raiment.** <sup>24</sup> **Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and <sup>r</sup>God feedeth them: how much more are ye better than the fowls?** <sup>25</sup> **And which of you with taking thought can add to his stature one cubit?** <sup>26</sup> **If ye then be not able to do that thing which is least, why take ye thought for the rest?** <sup>27</sup> **Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.** <sup>28</sup> **If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?** <sup>29</sup> **And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.** <sup>30</sup> **For all these things do the nations of the world seek after: and your Father <sup>s</sup>knoweth that ye have need of these things.**



<sup>31</sup> <sup>t</sup>But rather seek ye the kingdom of God; and <sup>u</sup>all these things shall be added unto you. <sup>32</sup> Fear not, little flock; for <sup>v</sup>it is your Father's good pleasure to give you the kingdom.

#### On Treasures

**Luke 12:33-34 Matt 6:19-21**

<sup>33</sup> <sup>x</sup>Sell that ye have, and give alms; <sup>w</sup>provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. <sup>34</sup> For where your treasure is, there will your heart be also.

#### The Watchful Servants

**Luke 12:35-40**

<sup>35</sup> <sup>z</sup>Let your loins be girded about, and <sup>y</sup>*your* lights burning; <sup>36</sup> And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. <sup>37</sup> <sup>a</sup>Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. <sup>38</sup> And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. <sup>39</sup> <sup>b</sup>And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. <sup>40</sup> <sup>c</sup>Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

#### The Parable of the Good Servant and the Wicked Servant

**Luke 12:41-50 Matt 24:45-51**

<sup>41</sup> Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? <sup>42</sup> And the Lord said, <sup>d</sup>Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* their portion of meat in due season? <sup>43</sup> Blessed *is* that servant, whom his lord when he cometh shall find so doing. <sup>44</sup> Of a truth I say unto you, that <sup>e</sup>he will make him ruler over all that he hath. <sup>45</sup> But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; <sup>46</sup> The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. <sup>47</sup> And <sup>f</sup>that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. <sup>48</sup> <sup>g</sup>But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. <sup>49</sup> I am come to send fire on the earth; and what will I, if it be already kindled? <sup>50</sup> But <sup>h</sup>I have a baptism to be baptized with; and how am I straitened till it be accomplished!

#### Divisions within Households

**Luke 12:51-53 Matt 10:34-36**

<sup>51</sup> <sup>i</sup>Suppose ye that I am come to give peace on earth? I tell you, Nay; <sup>j</sup>but rather division: <sup>52</sup> <sup>k</sup>For from henceforth there shall be five in one house divided, three against two, and two against three. <sup>53</sup> The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

#### Time for Reconciliation

**Luke 12:54-59**

<sup>54</sup> And he said also to the people, <sup>l</sup>When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. <sup>55</sup> And when ye *see* <sup>m</sup>the south wind blow, ye say, There will be heat; and it cometh to pass. <sup>56</sup> <sup>n</sup>*Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern <sup>o</sup>this time? <sup>57</sup> Yea, and why even of yourselves judge ye not what is right? <sup>58</sup> <sup>q</sup>When thou goest with thine adversary to the magistrate, <sup>p</sup>*as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. <sup>59</sup> I tell thee, thou shalt not depart thence, till thou hast paid the very last <sup>r</sup>mite.

|               |                 |                |                 |                |                |                  |
|---------------|-----------------|----------------|-----------------|----------------|----------------|------------------|
| 1 a Mat 16:6  | Mat 26:46       | 11 j Luk 21:14 | 22 q Mat 6:25   | Mat 19:21      | 42 d 1 Cor 4:2 | 54 l Mat 16:2    |
| Mar 8:15      | Mat 26:41       | Mar 13:11      | Phi 4:6         | 35 y Phi 2:15  | Luk 19:15-19   | 55 m Job 37:17   |
| b Mat 16:12   | Psa 9:17        | Mat 10:19      | 24 r Job 38:41  | Mat 5:16       | Mat 24:45-46   | 56 n 1 Cor 1:19- |
| 1 Cor 5:7-8   | 6 f Mat 10:29   | 12 k Exo 4:12  | Psa 147:9       | z 1 Pet 1:13   | 44 e 1 Pet 5:4 | 27               |
| 2 c Rev 20:12 | g Act 15:18     | 1 Pet 5:7      | 30 s Phi 4:19   | Eph 6:14       | 47 f Jam 4:17  | o Luk 19:42-44   |
| 1 Cor 4:5     | 8 h 1 Joh 2:23  | 14 l Joh 18:36 | Mat 6:31-32     | 37 a Mat 24:46 | Act 17:30      | Gal 4:4          |
| Luk 8:17      | 2 Tim 2:12      | 15 m 1 Tim 6:7 | 2 Chr 16:9      | 2 Tim 4:7-8    | Joh 9:41       | 58 p Heb 3:7-15  |
| Mar 4:22      | Rom 10:9        | Pro 28:16      | 31 t Mat 6:33   | 1 Pet 5:1-4    | Deu 25:2       | Isa 55:6         |
| Ecc 12:14     | Mar 8:38        | 19 n Pro 27:1  | u Rom 8:31      | 2 Pet 1:10-11  | Num 15:30      | Psa 32:6         |
| 4 d Act 20:24 | Mat 10:32       | Ecc 11:9       | 1 Tim 4:8       | Rev 14:13      | 48 g Lev 5:17  | q Pro 25:8       |
| Jer 1:8       | Psa 119:46      | 1 Cor 15:32    | 32 v Mat 11:25  | 39 b Rev 16:15 | 1 Tim 1:13     | 59 r Mat 18:34   |
| Isa 51:12-13  | 1 Sam 2:30      | 20 o Psa 39:6  | 2 The 1:11      | 1 The 5:2      | 50 h Mat 20:22 | Mar 12:42        |
| Isa 51:7-8    | 10 i Mat 12:31- | Jer 17:11      | 33 w 1 Tim 6:19 | 40 c Mat 25:13 | 51 i Mat 10:34 | 2 The 1:9        |
| Isa 8:12-13   | 32              | 21 p Jam 2:5   | Luk 16:9        | Mar 13:33      | j Mic 7:6      |                  |
| 5 e Rev 1:18  | Mar 3:28        | 1 Tim 6:18-19  | Mat 6:20        | 1 The 5:6      | Joh 7:43       |                  |
| 2 Pet 2:4     | 1 Joh 5:16      | Mat 6:20       | x Act 2:45      | 2 Pet 3:12,14  | 52 k Mat 10:35 |                  |



**12:5 Fear him.** He adds that only the punishment of the soul is to be dreaded, and that bodily punishment is not to be feared; death is the term of nature, not a punishment, and therefore death ends to bodily torment, while the punishment of the soul is eternal; and that it is necessary to fear God alone, against the power of which nature does not prescribe, this same nature being submitted to Him; as for death, it is not frightening, since immortality will compensate for it with usury. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]

**12:8 Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.** But where and how? Evidently at that time, when He shall descend from heaven in the glory of His Father with the holy angels at the end of this world: then shall He crown His true confessor, who possessed an unwavering and genuine faith, and so made profession. There also shall the company of the holy martyrs shine, who endured the conflict even unto life and blood, and honored Christ by their patient endurance: for they denied not the Savior, nor was His glory unknown to them, but they kept their fealty to Him. Such shall be praised by the holy angels; and shall themselves glorify Christ the Savior of all, for bestowing upon the saints those honors which especially are their due. And so the Psalmist also declares, "And the heavens shall declare His righteousness; because God is judge." And such then shall be the lot of those who confess Him. But the rest, those who denied and despised him, shall be denied: when the Judge shall say to them that, as it were, which was spoken by the holy prophets to certain of old; "As you have done, it shall be done unto you; and your requital shall be required upon yours own head;" and shall deny them in these words: "Depart from Me, you workers of iniquity, I know you not." And who then are they that shall be denied? First of all, those who when persecution was pressing upon them, and tribulation had overtaken them, deserted the faith. The hope of such shall depart utterly from its very root: for such no human words can suffice; for wrath and judgment and the unappeasable fire shall receive them. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 88]

**12:10 that blasphemeth against the Holy Ghost it shall not be forgiven.** For by the Spirit He here means not only the Holy Spirit, but also the whole nature of the Godhead, as understood to consist in the Father, and the Son, and the Holy Spirit. And the Savior Himself also somewhere said, "God is a Spirit." Blasphemy therefore against the Spirit, is against the whole supreme substance: for as I said, the nature of the Deity, as offered to our understanding in the holy and adorable Trinity, is one. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 88]

**Or,** Against this gratuitous gift, against this grace of God, does the unrepentant heart speak. This unrepentance then is "the blasphemy of the Spirit, which shall not be forgiven, neither in this world, neither in the world to come." For against the Holy Spirit, by whom they whose sins are all forgiven are baptized, and whom the Church has received, that "whosoever sins she remits, they may be remitted," does he speak, whether in the thought

only, or also in the tongue, a very heinous and exceedingly ungodly word, who "when the patience of God leads him to repentance, after his hardness and unrepentant heart treasures up unto himself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds." This unrepentance then, for so by some one general name may we call both this blasphemy and the word against the Holy Ghost which has no forgiveness for ever; this unrepentance, I say, against which both the herald and the Judge cried out, saying, "Repent ye, for the kingdom of heaven is at hand;" against which the Lord first opened the mouth of the Gospel preaching, and against which He foretold that the same Gospel was to be preached in all the world, when He said to His disciples after His resurrection from the dead, "it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem:" this unrepentance, in one word, has no forgiveness "neither in this world, nor in the world to come;" for that repentance only obtains forgiveness in this world, that it may have its effect in the world to come. But this unrepentance or unrepentant heart may not be pronounced upon, as long as a man lives in the flesh. For we are not to despair of any so long as "the patience of God leads the ungodly to repentance," and does not hurry him out of this life; "God, who wills not the death of a sinner, but that he should return from his ways and live." He is a heathen today; but how do you know whether he may not be a Christian tomorrow? He is a heretic today; but what if tomorrow he follow the Catholic truth? He is a schismatic today; but what if tomorrow he embrace Catholic peace? What if they, whom you observe now in any kind of error that can be, and whom you condemn as in most desperate case, what if before they end this life, they repent and find the true life in that which is to come? Wherefore, Brethren, let also what the Apostle says urge you to this. "Judge nothing before the time." For this blasphemy of the Spirit, for which there is no forgiveness (which I have understood to be not every kind of blasphemy, but a particular sort, and that as I have said or discovered, or even as I think clearly shown to be the case, the persevering hardness of an unrepentant heart), cannot be taken hold of in any one, I repeat it, as long as he is still in this life. <sup>9</sup>[Augustine of Hippo (354-430AD), Sermon 21 on the New Testament 20-21]

**12:11** Since then our weakness is twofold, and either from fear of punishment we shun martyrdom, or because we are ignorant and can not give a reason of our faith, he has excluded both; the fear of punishment in that He said, Fear not them which kill the body, but the fear of ignorance, when He said, Take no thought how or what you shall answer, &c. <sup>14</sup>[Theophylact of Ohrid (1055-1107AD), Catena Aurea]

**12:14** But He said unto him, Man, who set Me as judge or divider over you?" For the Son indeed, when He appeared in our likeness, was set by God the Father as "Head and King over Sion, His holy mount," according to the Psalmist's words: and the nature of His office He again Himself makes plain,



"For I am come, He says, to preach the commandment of the Lord." And what is this? Our virtue-loving Master wishes us to depart far from all earthly and temporal matters; to flee from the love of the flesh, and from the vain anxiety of business, and from base lusts; to set no value on hoards, to despise wealth, and the love of gain; to be good and loving unto one another; not to lay up treasures upon earth; to be superior to strife and envy, not quarrelling with the brethren, but rather giving way to them, even though they seek to gain an advantage over us; "for from him, He says, who takes away what is yours, demand it not again;" and rather to strive after all those things which are useful and necessary for the salvation of the soul. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 89]

**12:21** It is the heritage of immortality, not money, that we must seek: for it is useless to amass wealth without knowing whether it will be used: such as the one whose granaries filled with crispness under the new harvest and who prepared stores for this abundance of crops, without knowing for whom he was gathering (Ps. 38:7). For we leave in the world all that is in the world, and we see all that we amass for our heirs escape; we do not have what we cannot carry with us. Only virtue accompanies the deceased, only mercy follows us, who, leading us and preceding the abodes of heaven, acquires to the dead, at the price of a mean money, the eternal tabernacles: witnesses the precepts of the Lord, who tells us: "Make friends with the riches of iniquity, that they may welcome you into everlasting tabernacles" (Luke 16:9). This, then, is a good and salutary precept, capable of animating the misers themselves

to take care to exchange the perishable for the eternal, the terrestrial for the divine. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]

**12:34** For the Lord is true, Who says; "that where your treasure is, there is your heart also." For the whole earnestness of those who value these temporal things is set upon them; while those who wish for that which is in heaven, direct thither the eye of the mind. Bo therefore, as I said, friendly to your companions, and merciful. And the blessed Paul makes me speak unto you, where he writes; "Charge them who are rich in this world, that they be not high-minded, nor trust in riches, wherein is no reliance, but on God, Who gives us all things richly to enjoy: that they do good: that they be rich in good works, ready to give, and willing to share with others; laying up for themselves treasures that shall be a good foundation for that which is to come, that they may lay hold upon true life." These are the things which, if we earnestly practice, we shall become heirs of the kingdom of heaven, by Christ. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 91]

**12:35** The Lord says, "Let your loins be girded," by moderation in the love of the things of the age; "Burning lamps" mark the legitimate end to which this moderation itself must be related by a pure intention. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospel of Luke, Q.25]

**12:42** The Lord said to Peter, "Who is the faithful and prudent dispenser that his master will establish over his servants to distribute to each person in time the measure of wheat" that is intended for him? The measure indicates the proportion to the capacity of each of the listeners. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospel of Luke, Q.26]

## LUKE 13

### Jesus Explains the Necessity of Repentance

#### Luke 13:1-9

<sup>1</sup> There were present at that season some that told him <sup>a</sup>of the Galilaeans, whose blood Pilate had mingled with their sacrifices. <sup>2</sup> And Jesus answering said unto them, <sup>b</sup>Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? <sup>3</sup> I tell you, Nay: but, except ye repent, ye shall all likewise perish. <sup>4</sup> Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? <sup>5</sup> I tell you, Nay: but, except ye repent, ye shall all likewise perish. <sup>6</sup> He spake also this parable; <sup>d</sup>A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. <sup>7</sup> Then said he unto the dresser of his vineyard, Behold, these <sup>e</sup>three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? <sup>8</sup> And he answering said unto him, Lord, <sup>f</sup>let it alone this year also, till I shall dig about it, and dung it: <sup>9</sup> And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

### The Healing of the Crippled Woman on the Sabbath

#### Luke 13:10-17

<sup>10</sup> And he was teaching in one of the synagogues on the sabbath. <sup>11</sup> And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*. <sup>12</sup> And when Jesus saw her, he called *her to him*, and said unto her, *Woman, thou art loosed from thine infirmity*. <sup>13</sup> <sup>g</sup>And he laid *his* hands on her: and immediately she was made straight, and glorified God. <sup>14</sup> And the ruler of the synagogue <sup>h</sup>answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, <sup>i</sup>There are six days in which men ought to work: in them therefore come and be healed, and <sup>h</sup>not on the sabbath day. <sup>15</sup> The Lord then answered him, and said, *Thou hypocrite, <sup>k</sup>doth not each one of you on the sabbath loose his ox or <sup>h</sup>his ass from the stall, and lead <sup>him</sup> away to watering?* <sup>16</sup> And ought not this woman, <sup>l</sup>being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? <sup>17</sup> And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

### The Mustard Seed



### Luke 13:18-19 Matt 13:31-32 Mark 4:30-32

<sup>18</sup> mThen said he, **Unto what is the kingdom of God like? and whereunto shall I resemble it?** <sup>19</sup> **It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.**

### The Leaven

### Luke 13:20-22 Matt 13:33

<sup>20</sup> And again he said, **Whereunto shall I liken the kingdom of God?** <sup>21</sup> **It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.** <sup>22</sup> oAnd he went through the cities and villages, teaching, and journeying toward Jerusalem.

### The Narrow Gate

### Luke 13:23-24 Matt 7:13-14

<sup>23</sup> Then said one unto him, Lord, are there few that be saved? And he said unto them, <sup>24</sup> **Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.**

### Not Every One shall Enter into the Kingdom

### Luke 13:25-33

<sup>25</sup> tWhen once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, 'Lord, Lord, open unto us; and he shall answer and say unto you, 'I know you not whence ye are: <sup>26</sup> Then shall ye begin to say, 'We have eaten and drunk in thy presence, and thou hast taught in our streets. <sup>27</sup> vBut he shall say, I tell you, I know you not whence ye are; 'depart from me, all ye workers of iniquity. <sup>28</sup> xThere shall be weeping and gnashing of teeth, 'when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. <sup>29</sup> zAnd they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. <sup>30</sup> aAnd, behold, there are last which shall be first, and there are first which shall be last. <sup>31</sup> The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. <sup>32</sup> And he said unto them, **Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day bI shall be perfected.** <sup>33</sup> Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

### Jesus Grieves Over Jerusalem

### Luke 13:34-35

<sup>34</sup> cO Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! <sup>35</sup> Behold, 'your house is left unto you desolate: and verily I say unto you, 'Ye shall not see me, until the time come when ye shall say, **gdBLESSED IS HE THAT COMETH IN THE NAME OF THE LORD.**

|               |                  |                |               |                |                |             |
|---------------|------------------|----------------|---------------|----------------|----------------|-------------|
| 1 a Act 5:37  | 13 g Psa 103:3-5 | 16 l Luk 19:9  | r Luk 6:46    | y Mat 8:11     | 34 c Jer 2:30  | e Hos 3:5   |
| 2 b Act 28:4  | Psa 116:16-17    | 18 m Mar 4:30  | s Mat 25:10   | 29 z Rev 5:9   | Neh 9:26-27    | Pro 1:24-30 |
| 5 c Eze 18:30 | 14 h Luk 14:3    | 21 n Mat 13:33 | t Isa 55:6    | Act 2:39       | 2 Chr 24:21-22 | f Luk 21:24 |
| 6 d Isa 5:2   | Mat 12:10        | 22 o Mar 6:6   | Psa 32:6      | Isa 49:6-12    | 35 d Luk 19:38 | Dan 9:27    |
| 7 e Lev 19:23 | i Exo 20:9       | Mat 9:35       | 26 u Tit 1:16 | Gen 28:14      | Mar 11:10      | Isa 1:7     |
| Rom 2:4-5     | j Rom 10:2       | 24 p Joh 7:34  | 27 v Mat 7:23 | 30 a Mat 19:30 | Mat 21:9       | Psa 69:25   |
| 8 f Joe 2:17  | Joh 5:15-16      | Rom 9:31       | w Psa 6:8     | Mar 10:31      | Isa 62:11      | g Joh 12:13 |
| Exo 32:11     | 15 k Luk 14:5    | 25 q Mat 7:23  | 28 x Mat 8:12 | 32 b Heb 2:10  | Psa 118:26     |             |

**13:1-2 these Galilaeans.** For because they were prevented by the authority of the Romans from sacrificing, Pilate finding them transgressing the edict, and sacrificing to demons, destroyed them in the very place, and at the very time of sacrificing, and mingled, that is to say, with the sacrifices also the blood of the sacrificers ; but those who came were sent to tempt Him, that they might know what He would say. If He should say that they were righteously killed, lie would be found against the Law; and if lie said 'wickedly' about their murder, they would accuse Him before Plate, that Me was against the empire of the Romans ; but our Lord answered them otherwise, If ye repent not, ye shall perish like them; which is a sign of the punishment that is to come on men on account of their sins. <sup>82</sup>[Ishodad of Merv (850AD), Commentary on Luke]

**13:3** For God punishes some sinners by cutting off their iniquities, and appointing to them hereafter a lighter punishment, or perhaps even entirely releasing them, and correcting those who are living in wickedness by their punishment. Again, he does not punish others, that if they take heed to

themselves by repentance they may escape both the present penalty and future punishment, but if they continue in their sins, suffer still greater torment.

<sup>14</sup>[John Chrysostom of Constantinople (347-407AD), Catena Aurea]

**13:6 fig tree.** Where does it come from, that in his gospel the Lord frequently brings back the parable of the fig tree? You find in another place that the Lord's order has dried up all the green foliage of this tree (Matt., 21:19); by which you recognize the Creator of all things, who can command the species to wither or revive instantly. Elsewhere He reminds us that the tender shoots and leaves of this tree serve to anticipate the coming of summer (Matt. 24:32). These two passages represent the vain glory of which the Jewish people boasted, and which fell, like the flower, at the coming of the Lord, because he remained sterile in works, and on the day of judgment, as the coming of the where the ripe fruits of all the earth are gathered, to be calculated from the fullness of the Church, in which the Jews themselves will believe. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]



**13:16 whom Satan hath bound.** Since by what happened to her we may see that Satan often receives authority over certain persons, such, namely, as fall into sin, and have grown lax in their efforts after piety. Whomsoever therefore he gets into his power, he involves, it may be, in bodily diseases, since he delights in punishment and is merciless. And the opportunity for this the all-seeing God most wisely grants him, that being sore vexed by the burden of their misery, men may sot themselves upon changing to a better course. For which reason St. Paul also delivered over to Satan a certain person at Corinth accused of fornication, "for the destruction of the flesh, that the spirit might be saved." The woman therefore who was bowed down is said to have suffered this from the cruelty of the devil, according to our Master's words, "Whom Satan has bound for eighteen years:" God, as I said, so permitting it, either for her own sins, or rather by the operation of a universal and general law. For the accursed Satan is the cause of disease to the bodies of men, inasmuch as Adam's transgression was, we affirm, his doing, and by means of it our human frames have become liable to infirmity and decay. But when this was the state of men. God, Who by His very nature is good, did not abandon us when suffering under the punishment of a protracted and incurable malady, but freed us from our bonds, revealing as the glorious remedy for the sufferings of mankind His own presence and manifestation in the world. For He came to fashion our state again to what it was originally: for "God, as it is written, made not death: neither has He pleasure in the destruction of the living. For He created all things that they might have their being; and healthful were the generations of the world; and there is in them no poison of destruction," " but by the envy of the devil death entered into the world." <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 98]

**13:24** And what are we to understand by its broadness? It means an unrestrained tendency to carnal lust; a base and pleasure loving life; luxurious feastings, and revellings and banquetings, and unresisted inclinations unto every thing which is

condemned by the law, and displeasing to God: a stiff-necked mind that will not bow to the yoke of the law: a life accursed, and relaxed in all dissoluteness, thrusting from it the divine law, and utterly unmindful of the sacred commandments: wealth and the vices that spring from it, scorn and pride, and the vain imagining of transitory boastings. From all such things must those withdraw who would enter in by the strait door, and be with Christ, and keep festival with Him. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 99]

**13:26 We have eaten and drunk in thy presence, and thou hast taught in our streets.** Such an assertion then would suit the Israelites, to whom also Christ said, "you shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves cast out." But how then were they eating and drinking before God? I answer, by performing the service enacted in the law: for when offering unto God sacrifices by the shedding of blood, they ate and made merry. And they heard also in their synagogues the writings of Moses, interpreting God's messages: for constantly he prefaced his words with, 'Thus says the Lord.' These then are they who say, "We have eaten and drunk in Your presence, and You have taught in our streets." But the worship by the shedding of blood is not sufficient for justification, nor verily does a man wash away his stains by having become a hearer of the divine laws, if he does nothing of what has been commanded. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 99]

**13:34** For it can not be that a prophet perish out of Jerusalem. When you hear, It can not be (or it is not fitting) that a prophet should perish out of Jerusalem, think not that any violent constraint was imposed upon the Jews, but He says this seasonably with reference to their eager desire after blood; just as if any one seeing a most savage robber, should say, the road on which this robber lurks can not be without bloodshed to travelers. So also no where else but in the abode of robbers must the Lord of the prophets perish. <sup>14</sup>[Theophylact of Ohrid (1055-1107AD), Catena Aurea]

## LUKE 14

### The Man with Dropsy Luke 14:1-6

<sup>1</sup> And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. <sup>2</sup> And, behold, there was a certain man before him which had the dropsy. <sup>3</sup> And Jesus answering spake unto the lawyers and Pharisees, saying, **<sup>a</sup>Is it lawful to heal on the sabbath day?** <sup>4</sup> And they held their peace. And he took *him*, and healed him, and let him go; <sup>5</sup> And answered them, saying, **<sup>b</sup>Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?** <sup>6</sup> And they could not answer him again to these things.

### Teaching on Humility Luke 14:7-14

<sup>7</sup> And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, **<sup>8</sup> When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; <sup>9</sup> And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. <sup>10</sup> <sup>c</sup>But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. <sup>11</sup> <sup>d</sup>For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. <sup>12</sup> Then said he**



also to him that bade him, **When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.**  
<sup>13</sup> But when thou makest a feast, call <sup>e</sup>the poor, the maimed, the lame, the blind: <sup>14</sup> And thou shalt be blessed; for they cannot recompense thee: for thou shalt be <sup>f</sup>recompensed at the resurrection of the just.

### **The Parable of the Great Supper**

**Luke 14:15-24 Matt 22:1-14**

<sup>15</sup> And when one of them that sat at meat with him heard these things, he said unto him, <sup>g</sup>Blessed *is* he that shall eat bread in the kingdom of God. <sup>16</sup> <sup>h</sup>Then said he unto him, **A certain man made a great supper, and bade many:** <sup>17</sup> And <sup>i</sup>sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. <sup>18</sup> And they all with one *consent* began to make excuse. The first said unto him, <sup>j</sup>I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. <sup>19</sup> And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. <sup>20</sup> And another said, I have married a wife, and therefore I cannot come. <sup>21</sup> So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, <sup>k</sup>Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. <sup>22</sup> And the servant said, Lord, it is done as thou hast commanded, and yet there is room. <sup>23</sup> And the lord said unto the servant, Go out into the highways and hedges, <sup>l</sup>and compel *them* to come in, that my house may be filled. <sup>24</sup> For I say unto you, <sup>m</sup>That none of those men which were bidden shall taste of my supper.

### **Sacrifice Required of His Disciples**

**Luke 14:25-27 Matt 10:37-39**

<sup>25</sup> And there went great multitudes with him: and he turned, and said unto them, <sup>26</sup> <sup>n</sup>If any *man* come to me, <sup>o</sup>and hate not his father, and mother, and wife, and children, and brethren, and sisters, <sup>p</sup>yea, and his own life also, he cannot be my disciple. <sup>27</sup> And <sup>q</sup>whosoever doth not bear his cross, and come after me, cannot be my disciple.

### **Example of the Builder**

**Luke 14:28-30**

<sup>28</sup> For <sup>r</sup>which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it? <sup>29</sup> Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, <sup>30</sup> Saying, This man began to build, and was not able to finish.

### **Example of a King at War**

**Luke 14:31-33**

<sup>31</sup> Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? <sup>32</sup> Or else, while the other is yet a great way off, he sendeth <sup>s</sup>an ambassage, and desireth conditions of peace. <sup>33</sup> So likewise, whosoever <sup>t</sup>he be of you that forsaketh not all that he hath, he cannot be my disciple.

### **Example of the Savorless Salt**

**Luke 14:34-35 Matt 5:13-14 Mark 9:49-50**

<sup>34</sup> <sup>u</sup>Salt *is* good; but if the salt have lost his savour, wherewith shall it be seasoned? <sup>35</sup> It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

|                |                  |                 |                 |               |                 |                 |
|----------------|------------------|-----------------|-----------------|---------------|-----------------|-----------------|
| 3 a Mat 12:10  | Luk 18:14        | 14 f Act 24:15  | Joh 5:40        | Act 13:46     | Mat 16:24       | 33 t Mat 19:27- |
| 5 b Exo 23:5   | Mat 23:12        | Joh 5:29        | Luk 8:14        | Mat 8:11-12   | 28 r Gen 11:4-9 | 28              |
| Deu 22:4       | Pro 29:23        | Mat 25:46       | Mat 6:24        | 26 n Deu 13:6 | Pro 24:27       | Act 5:1-5       |
| Luk 13:15      | Psa 18:27        | Dan 12:2        | 21 k Mat 28:18- | Deu 33:9      | Mat 21:33       | 2 Tim 4:10      |
| Joh 7:22-23    | Job 22:29        | 15 g Rev 19:9   | 19              | Mat 10:37     | 1 Pet 2:5       | 34 u Mat 5:13   |
| 10 c Pro 18:12 | 13 e Neh 8:10,12 | 16 h Mat 22:2   | Act 13:46       | o Rom 9:13    | 32 s 2 Cor 6:2  |                 |
| Pro 15:33      | Job 31:14-20     | 17 i Pro 9:2,5  | 23 l Pro 1:20   | p Rev 12:11   | Luk 12:58       |                 |
| 11 d 1 Pet 5:5 | Pro 3:9          | 18 j 2 Tim 4:10 | 2 Cor 5:20      | 27 q Luk 9:23 | Job 22:21       |                 |
| Jam 4:6        | Pro 3:28         | 1 Tim 6:9-10    | 24 m Heb 3:19   | Mar 8:34      |                 |                 |

**14:14** And though all rise again, yet it is called the resurrection of the just, because in the resurrection they doubt not that they are blessed. Whoever then bids the poor to his feast shall receive a reward hereafter. But he who invites his friends, brothers, and the rich, has received his reward. But if he does this for God's sake after the example of the sons of Job, God, who Himself commanded all the duties of brotherly love, will reward him. <sup>14</sup>[The Venerable Bede of Jarrow (672-735AD), Catena Aurea]

**14:21-23** The guests who are brought from the city to supper designate those of the Jewish nation who have believed in Christ; that is to say, those infirm who, feeling the weight of their sins, have not had the pride of that apparent justice, whose lie removed

from the grace of salvation the masters of Israel. The other guests whom the master of the feast makes search along the hedges and on the roads while there are places at his table, are the figure of the gentiles scattered on all roads by the division of the sects, bruised and embarrassed by the thorns of their sins. <sup>10</sup>[Augustine of Hippo (354-430AD), Question on the Gospel of Luke, Q.30]

**14:28-33** The expenses for the contraction of a tower represent the forces that must be deployed to become a disciple of Jesus Christ, and the ten thousand men led to the battle by the one who advances against a king who has twenty thousand, appear the simplicity of the Christian to fight against the duplicity of the devil, that is to say against his



ruses and his deceptions; simplicity that Jesus makes consist in the inner renunciation of all that one possesses. This is the conclusion that follows: "Therefore, whoever among you does not renounce all that belongs to him, cannot be my disciple." In this universal renunciation, we must also understand the life of the body whose possession we must to appear so temporary and provisional that the threat of being stripped of them cannot sacrifice the life of eternity. Just as Jesus turns us away from leaving the tower unfinished, recalling the insults of those who will say, "This man began to build and could not finish;" Likewise in the example of the king against whom it is necessary to fight, he condemns peace when he says: "He sends him an embassy when he is still far away to make peace proposals to him," thus showing that the assaults demons cause men to succumb, who do not renounce all that they possess, and that these men make peace with the devil, indulging in his suggestions for the commission of sin. Thus, to build a tower, to fight against the enemy king, is to be a disciple of Jesus Christ: to possess the resources to complete the tower, to dispose of ten thousand men of troops against the twenty thousand of the enemy, is to give up everything we own. <sup>10</sup>[Augustine of Hippo (354-430AD), Question on the Gospel of Luke, Q.31]

**14:33** The Savior says, "If anyone does not leave all that he has, that is, his house, his fields, and the rest, he cannot be my disciple." now, evangelist says in another place, "Here is a senator named Joseph, a rich man, who was a disciple of Jesus and was waiting for the kingdom of God, approached Pilate, etc." (Mark 15, Luke 23) how does the evangelist present as a disciple the one whom the Savior rejects? besides, Zacchaeus was also rich, as well as Cornelius the centurion, and the women who assisted him with their property. The Apostle resolves this difficulty in this few words: "Let those who have the goods of this world be as if they did not have them, those who use things of this world as if they did not use them, and those who buy as if they did not possess." (1 Cor. 7:30) So whoever has the goods of the earth as if he did not have them, actually seems to have abandoned them. He does not seek to avail himself of them, nor to glorify them: his whole exterior is as humble and modest as his soul, he understands that he is only the steward and the dispenser of his goods; is it not leaving all that we have? for we leave what we no longer desire, and which ceases to be agreeable. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q.27]

## LUKE 15

### Criticisms of the Pharisees and Scribes

#### Luke 15:1-2

<sup>1</sup> Then <sup>a</sup>drew near unto him all the publicans and <sup>b</sup>sinner for to hear him. <sup>2</sup> And the Pharisees and scribes murmured, saying, This man receiveth sinners, <sup>c</sup>and eateth with them.

### The Parable of the Lost Sheep

#### Luke 15:3-7 Matt 18:10-14

<sup>3</sup> And he spake this parable unto them, saying, <sup>4</sup> **What man of you, having an hundred sheep, if he <sup>e</sup>lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?** <sup>5</sup> And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. <sup>6</sup> And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep <sup>f</sup>which was lost. <sup>7</sup> I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, <sup>8</sup>more than over ninety and nine just persons, which need no repentance.

### The Lost Coin

#### Luke 15:8-10

<sup>8</sup> Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*? <sup>9</sup> And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. <sup>10</sup> Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

### The Story of the Prodigal Son

#### Luke 15:11-32

<sup>11</sup> And he said, A certain man had two sons: <sup>12</sup> And the younger of them said to *his* father, Father, give me the portion of goods that falleth to me. And he divided unto them <sup>h</sup>his living. <sup>13</sup> And not many days after the younger son gathered all together, and took his journey into <sup>a</sup> far country, and there wasted his substance with riotous living. <sup>14</sup> And when he had spent all, there arose a mighty famine in that land; and he began to be in want. <sup>15</sup> And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. <sup>16</sup> And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. <sup>17</sup> And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! <sup>18</sup> I will <sup>k</sup>arise and go to my father, and will say unto him, Father, <sup>j</sup>I have sinned against heaven, and before thee, <sup>19</sup> And am no more worthy to be called thy son: make me as one of thy hired servants. <sup>20</sup> And he arose, and came to his father. But <sup>l</sup>when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. <sup>21</sup> And the son said unto him, Father, I have sinned against heaven, <sup>m</sup>and in thy sight, and am no more



worthy to be called thy son.<sup>22</sup> But the father said to his servants, Bring forth <sup>n</sup>the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:<sup>23</sup> And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:<sup>24</sup> <sup>o</sup>For this my son was dead, and is alive again; he was lost, and is found. <sup>p</sup>And they began to be merry.<sup>25</sup> Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.<sup>26</sup> And he called one of the servants, and asked what these things meant.<sup>27</sup> And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.<sup>28</sup> And he was angry, and would not go in: therefore came his father out, and intreated him.<sup>29</sup> And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and <sup>q</sup>yet thou never gavest me a kid, that I might make merry with my friends:<sup>30</sup> But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.<sup>31</sup> And he said unto him, Son, thou art ever with me, and all that I have is thine.<sup>32</sup> <sup>r</sup>It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

|              |                |                |                |               |               |                 |
|--------------|----------------|----------------|----------------|---------------|---------------|-----------------|
| 1 a Mat 9:10 | 4 d Mat 18:12  | 13 i Psa 81:12 | Job 33:27-28   | Eph 2:13      | Gal 3:27      | 29 q Mat 20:11- |
| Mar 2:15-16  | e 1 Pet 2:25   | Jer 2:5        | 1 Kin 8:47-48  | Act 2:39      | Psa 45:13-14  | 12              |
| Luk 5:29     | 6 f 1 Pet 2:10 | Rom 1:21       | Lev 26:40      | Isa 49:15     | Isa 61:10     | 32 r Rom 15:9-  |
| b Eze 18:23  | 1 Pet 2:25     | 18 j Psa 25:11 | k Lam 3:40     | 21 m Psa 51:4 | 24 o Rom 6:13 | 12              |
| 1 Tim 1:15   | 7 g Luk 5:32   | Pro 28:13      | Jer 50:4,6     | 1 Cor 8:12    | Eph 2:1       |                 |
| 2 c Gal 2:12 | Pro 30:12      | Luk 18:13      | 2 Chr 33:12-13 | 22 n Rev 19:8 | Col 2:13      |                 |
| Act 11:3     | 12 h Mar 12:44 | 1 Joh 1:9      | 20 l Eph 2:17  | Phi 3:8-9     | p Isa 35:10   |                 |

**15:10 over one sinner that repenteth.** Often, those who do not feel guilty of great sins remain well in the path of justice, and they do not commit any action forbidden, but they do not, nor do they feel much ardor for the heavenly homeland, and they deprive themselves all the less of the things permitted that they do not remember to have committed their defenses. Thus they often remain lazy in the practice of good basic works, feeling safe in the fact that they have never sinned really badly. On the contrary, some of those who remember to have performed forbidden actions, being pierced with regret by their very grief, are inflamed with love for God and exert themselves to great virtues; they undertake all the difficult struggles of holiness, they abandon all the goods of the world, flee honors, rejoice in the outrages received, burn with desire for eternal life and yearn for the heavenly homeland. And considering that they had departed from God, they redeemed their losses from the past by the profits they make in the course of their lives.<sup>42</sup>[Gregory the Great (540-604AD), Homilies on the Gospels, 34.4]

**15:13.** So this one, living in debauchery, wasted all the ornaments of his nature: then you who are in the image of God, who bear his likeness, beware of destroying it by an unreasonable deformity. You are the work of God.<sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]

**15:21 I have sinned against heaven.** Such is the first confession, to the Author of nature, to the Master of mercy, to the Judge of faults. But although he knows everything, God, however, awaits the expression of our confession; for "it is by the mouth that confession is made for the sake of salvation" (Rom., 10:10), since the weight of its misguidance is lightened when one takes charge of oneself; and it is to cut short the animosity of the accusation that to prevent the accuser by confessing: for "the just, from the beginning of his speech, is his own accuser" (Prov., 18:17). On the other hand, it would be vain to conceal from Him that you will not deceive Him; and you are in no danger of denouncing what you know to be already known. Admit rather, that Christ may intervene for you, that we have an advocate with the Father (1 Jn. 2:1); May the Church pray for you, may

the people weep over you.<sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke]

**15:22-23** The *best robe* symbolizes the dignity lost by Adam; the servants who bring it are the preachers of forgiveness. The *ring* placed on the finger of the hand, pledge of the Holy Spirit, is a good representation of participation in grace. The *shoes* on the feet mark the preparation for the preaching of the Gospel by the detachment of goods from the earth. The *fat calf* is the Lord himself.<sup>10</sup>[Augustine of Hippo (354-430AD), Question on the Gospel of Luke, Q.33]

**15:26** The eldest son, who did not go to a distant region, but who is not yet in the house, is the people of Israel according to the flesh. He is in the fields, that is to say, in the very heart of the inheritance and riches of the Law and the Prophets, he gives himself over to works of the earth and to all kinds of Judaic observations.<sup>10</sup>[Augustine of Hippo (354-430AD), Question on the Gospel of Luke, Q.33]

**15:28** And now again Israel is indignant and refuses to enter. And when the fullness of the Gentiles is come, his Father will go out at the right time, that all Israel may be saved; this people has fallen partly into blindness, which is the absence of the eldest son in the country, until the fullness of the youngest comes back from his long misguidance in the midst of the idolatry of the nations, to eat the fat calf in the paternal house (Rom. 11:25). For, one day, the vocation of the Jews to salvation, which comes from the Gospel, will be manifested. This is what the father's step is to call his eldest son.<sup>10</sup>[Augustine of Hippo (354-430AD), Question on the Gospel of Luke, Q.33]

**15:29** Those who acknowledge themselves to have strayed away from God, make up for their past losses, by subsequent gains: so that there is more joy in heaven on their account, even as in battle, the commanding officer thinks more of the soldier who, after running away, returns and bravely attacks the foe, than of one who has never turned his back, but has done nothing brave.<sup>42</sup>[Gregory the Great (540-604AD), Homilies on the Gospels, 34]



## LUKE 16

### The Unjust Steward

Luke 16:1-9

<sup>1</sup> And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. <sup>2</sup> And he called him, and said unto him, How is it that I hear this of thee? give an <sup>a</sup>account of thy stewardship; for thou mayest be no longer steward. <sup>3</sup> Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. <sup>4</sup> I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. <sup>5</sup> So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord? <sup>6</sup> And he said, An hundred <sup>b</sup>measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. <sup>7</sup> Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. <sup>8</sup> And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than <sup>c</sup>the children of light. <sup>9</sup> And I say unto you, <sup>d</sup>Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

### On Faithfulness in What is Least

Luke 16:10-12

<sup>10</sup> <sup>e</sup>He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. <sup>11</sup> If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the <sup>f</sup>true *riches*? <sup>12</sup> And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

### On Serving Two Masters

Luke 16:13 Matt 6:24

<sup>13</sup> No <sup>g</sup>servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

### Pretenses of the Pharisees

Luke 16:14-17

<sup>14</sup> And the Pharisees also, <sup>h</sup>who were covetous, heard all these things: and they derided him. <sup>15</sup> And he said unto them, Ye are they which <sup>k</sup>justify yourselves before men; but <sup>j</sup>God knoweth your hearts: for <sup>i</sup>that which is highly esteemed among men is abomination in the sight of God. <sup>16</sup> <sup>l</sup>The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it. <sup>17</sup> <sup>m</sup>And it is easier for heaven and earth to pass, than one tittle of the law to fail.

### Divorce is Not Permitted

Luke 16:18 Matt 5:27-32 Mark 9:43-48

<sup>18</sup> <sup>n</sup>Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

### The Rich Man and Lazarus

Luke 16:19-31

<sup>19</sup> There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: <sup>20</sup> And there was a certain beggar named Lazarus, which was laid at his gate, <sup>o</sup>full of sores, <sup>21</sup> And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. <sup>22</sup> And it came to pass, that the beggar died, and <sup>p</sup>was carried by the angels into <sup>q</sup>Abraham's bosom: the rich man also died, and was buried; <sup>23</sup> And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. <sup>24</sup> And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and <sup>r</sup>cool my tongue; for I <sup>s</sup>am tormented in this flame. <sup>25</sup> But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. <sup>26</sup> And beside all this, between us and you there is a <sup>t</sup>great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. <sup>27</sup> Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: <sup>28</sup> For I have five brethren; that he may testify unto them, lest they also come into this place of torment. <sup>29</sup> Abraham saith unto him, <sup>v</sup>They have Moses and the prophets; let them hear them. <sup>30</sup> And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. <sup>31</sup> And he said unto him, If they hear not Moses and the prophets, <sup>w</sup>neither will they be persuaded, though one rose from the dead.

2 a Ecc 11:9-10  
Rom 14:12  
2 Cor 5:10

1 Pet 4:5  
6 b Eze 45:14  
Eze 45:10-11

8 c Joh 12:36  
Eph 5:8  
1 The 5:5

9 d 1 Tim 6:17  
Luk 11:41  
Mat 6:19

Dan 4:27  
10 e Mat 25:21  
Luk 19:17

11 f Eph 3:8  
Rev 3:18  
13 g Mat 6:24

14 h Mat 23:14  
Tit 1:11  
15 i Jam 4:4



|             |                 |                 |                |                |                 |                |
|-------------|-----------------|-----------------|----------------|----------------|-----------------|----------------|
| 1 Sam 16:7  | k Luk 10:19     | 17 m 1 Pet 1:25 | 22 p Heb 1:14  | Isa 66:24      | 29 v 2 Tim 3:15 | 31 w Joh 12:10 |
| j Pro 15:11 | Mat 6:16        | Isa 40:8        | Jam 2:5        | s Zec 14:12    | Act 15:21       |                |
| Psa 7:9     | Mat 6:2,5       | Psa 102:26-27   | q Mat 8:11     | 25 t Job 21:13 | Joh 5:45        |                |
| 2 Chr 6:30  | 16 1 Mat 11:12- | 18 n 1 Cor 7:10 | 24 r Heb 10:31 | Luk 6:24       | Joh 5:39        |                |
| 1 Chr 28:9  | 13              | 20 o Heb 11:37  | Mar 9:44       | 26 u 1 The 1:9 | Isa 8:20        |                |

**16:1-9** In the economy that his master has put out of work, and that he praises for having provided for his future, we must not take everything as a rule of conduct to follow. For we must not steal from our master, to use in alms the fruit of our theft, and the friends by whom we want to be received in the eternal tabernacles, should not be understood as those who are indebted to the Lord our God: it is the just and the saints who are figured here, and who will introduce to the celestial stay those who have rescued their earthly goods, in need; and it is from them that it is said, that if anyone only gives a drink of cold water to one of them, because of his discipleship, he will not lose his reward. (Matt. 10:42) These kinds of similarities also derive all their force from the opposites, and give us to understand that if the unfaithful steward could receive such a praise from his master, how much more the men who accomplish the same works, by conforming to the divine commandment, will they be more pleasing to the Lord. Thus, in speaking of the unjust judge annoyed by a widow, our Savior raises the thought to the Sovereign Judge, whose justice, however, cannot in any respect be assimilated to that of this judge of iniquity. (Luke 18:2-8) As for the hundred barrels of oil, for which the bursar makes the debtor take fifty, and the hundred measures of wheat reduced to eighty, I think that this has no other purpose than to express what must be by the example of what the Jews did to the Levites, so that our righteousness surpassed that of the Scribes and Pharisees (Matt. 5:20): that is to say that the Jews giving tithes of their property, we must give half of ours, as did Zacchaeus, who gave half, not of his revenues, but of his goods, or that, at least, we must double the tithe in order to surpass by this double offering that of the Jews. This money, whose possession is only temporary, Our Lord calls it Mammon of iniquity, because Mammon means wealth, and that these same riches, belong to men of iniquity who put in them the hope and fullness of their happiness: for the just, when he possesses them; it is true, a resource; but their treasure, they have no other than the heavenly and spiritual riches, with which they provide for their needs spiritually, ward off misery and indigence and ensure immense happiness. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospel of Luke, Q.34]

**16:13** The distinction that comes next: "Or he will hate the one, and love the other; or he will attach himself to one, and despise the other," deserves special attention. For our Lord did not do it at random and without reason. If someone is asked if he loves the devil, he will always say that he does not, but rather he is detested by it; as for God, almost everyone exclaims that he loves him. So, where he will hate the one and he will love the other, as it is his duty, that is to say, he will hate the devil, and he will love God. But the counterpart offers another meaning: "Or he will attach himself to one and he will despise the other," That is to say, he will cling to the devil, pursuing the enjoyment of his temporary rewards; and he will despise God. Note that it is not

said: He will hate, but "He will despise," such is the ordinary conduct of those who, being less aware of his threats than of the satisfaction of their passions, flatter themselves in finding in the divine goodness a motive of impunity. It is to these men that Solomon utters this warning: "My child, do not add sin to sin, and do not say, the mercy of God is great." (Eccles. 5: 5-6) <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospel of Luke, Q.36]

**16:16** If the law and the prophets lasted until John the Baptist, from whom the kingdom of heaven was preached, for it was he who inaugurated this new preaching, why did his baptism cease? The baptism of John, once instituted, has not ceased to be given; it only added what was missing. In fact, John only baptized, but did not give the Holy Spirit to those who believed, as he says of the Savior, "For me, I baptize you in water for penitence, but he will baptize you in the Holy Spirit." (Matt. 3, Mark 1, Luke 3) That is, it is through my baptism that the forgiveness of sins is granted, but not the Holy Spirit who gives to those who have been purified the name and the rights of children of God; for it was a prerogative reserved for the Savior, as for the Lord God, that men should not become children of God until the Son of God gave them the Holy Spirit. The effect tacitly produced by John's baptism without any question concerning the Savior, although his name was pronounced, received all his strength from the Trinity. This is what the Savior's goodness teaches us by establishing the consecrated formula of the three names which from the beginning contributed to the same works under the name and person of one God. The name of the three divine persons came therefore to join the baptism of John with the expression of the mystery for so long hidden. God still communicates to this baptism a much more precious grace, it is that those who were baptized became children of God by receiving the Holy Spirit. This baptism was thus enriched with new graces, but was not suppressed.

<sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q.29]

**16:19-31** "There was a rich man, who was dressed in purple and linen, and treated himself beautifully every day," and so on. In the allegorical account, we can see in this rich, the superb spirits of the Jewish people, ignorant of the justice of God and seeking to establish theirs. Purple and linen mark the royal dignity: "And the kingdom of God will be taken away from you, says the Savior, and it will be given to a people who will do justice." The splendid feast marks the excessive reliance of the Jews in the Law, which they availed themselves with the display of pride, rather than putting it into practice to arrive at salvation. The poor, named Lazarus, that is to say, the one to whom one comes to help, means the one who is in need, the good one or the publican for example, who receives all the more help than he presumes less of the power of his resources. These were the two men who prayed in the temple, the one publican, and the other Pharisee. The rich man, full of his own justice, far from being among those happy who are hungry and thirsting for justice, cries out: "I



thank you that I am not like this publican." The poor man, on his side, wishing to be rescued, exclaims, "Have pity on me, who am a sinner." He went to the rich man's door, but went so far as to desire to be quenched with the crumbs which fell from his table. For the rich man did not admit him to the feast, of which he made a reprehensible abuse, and did not share it with him: so the Scribe, who possessed the keys of the kingdom of heaven, did not enter it himself, nor did he did not allow others to enter. The crumbs that fall from the table of the rich are certain words of the Law, which the superb Jews left, as it were, to the ground, when they spoke to the people with pride. The ulcers represent the confession of sins, like those malignant moods which, from the depths of the bowels, escape outside. The dogs that licked them, are the deeply perverse men attached to sins, who even openly praise the guilty works, that another laments in his heart and hates by making the confession. The bosom of Abraham is the resting place of the blessed poor, to whom belongs the kingdom of heaven, where they are received after this life. The burial in hell marks the greatness, the sorrows which devour after this life the proud and the men of the pitiless heart. The Lord, however, declares in this story that they see from a distance and that they understand this rest of the blessed, where they will never be able to reach.

The desire to have his tongue refreshed when he is totally engulfed in flames means what is written: "Death and life are in the hands of the tongue," (Prov. 18:21) and with the mouth confession is made to achieve salvation, (Rom. 10:10) which, for pride, he did not do that. The tip of the finger denotes the most imperceptible act of mercy that comes to the aid of others through the Holy Spirit. And when Abraham said to him, "You have received good in your life," this reproach reminds him that he has attached himself to the happiness of the age, and that he has loved no other life than that in which he swelled with pride. Of Lazarus it tells us that he received evils, because he understood that mortality, fatigue, pains and aches are all a punishment for sin, of which it is written: "We too, like others, were by nature children of anger." (Eph. 2:3) With reference to this, it is also written that not even a child of one day is clean of sin, (Cf. Job 14:4-5 see LXX) because it is true that we all die in Adam, (Cf. 1 Cor. 15:22) who became mortal by sinning.

It is said that the righteous could not, even if they would have the will, to go to the places where the impious are tormented. What is to say, except that by virtue of the immutable sentence of God, the righteous cannot, in any way whatsoever, exercise mercy with regard to those who after this life are thrown into the prison, to get out of it until they have paid up to the last penny? (Matt. 5:26) Lesson given to men, that they may help in their lifetime those whom they can help, lest, afterwards, if they are perfectly received, they can do nothing for those who are the object of their affection. This passage of the Gospel: "That they may receive you themselves in the eternal tabernacles," (Luke 16:9) cannot apply to men who are superb and without guts, like that evil rich man, and unworthy to be received by the saints in the blessed stay; but he looks upon those who have made friends by the admirable works of their charity. It is not, however, that the righteous receive

them, as it were, on their own initiative, and, so to speak, by giving them their own grace; but it is by virtue of the promise and by the permission of Him who inspired them to make friends, and who, in his liberating goodness, has kindly been nourished, clothed, received and visited in each of the most little ones among his. Now that this reception takes place immediately after this life, or at the end of the centuries, at the resurrection of the dead and at the last judgment, this is not a small question. But at any time it takes place, it is certain that nowhere does Scripture promise it to those who are the imitators of the bad rich man.

The five brothers whom he claims to have in his father's house, represent the Jews, retained under the Law given by Moses, the author of the Pentateuch. He asks that Lazarus be sent to his brethren, for he declares himself unworthy to bear witness to the truth; and since he had obtained no refreshment, he believes all the less in the possibility of being delivered from hell, to go and announce the same truth. These words of Abraham, "If they will believe, they have Moses and the Prophets," do not establish the superiority of these on the gospel; but as the Gospel, according to the reflection of the Apostle, is attested by the Law and the Prophets, (Rom. 3:21) it means that the belief in these can lead to the Gospel, according to these words of Our Lord himself in another place: "If you believed Moses, you would believe me too: for it is from me that he wrote." (Jn. 5:46) What Abraham says next, naturally finds its place here: "If they do not listen to Moses or the Prophets, they will not believe either, even when a dead person is resurrected." Moses and the prophets having announced the One who has risen from the dead, if they do not believe them on this point, they certainly do not want to believe in Jesus Christ either. Many, even less, can they believe in the resurrection of a certain death, since they do not believe He whose Moses and the Prophets, whom they refuse to believe, have announced the resurrection.

This parable can still receive another interpretation. Lazarus stretched out at the door of this rich man represents Our Lord, who, in the lowering of his incarnation, bowed to the ears of the Jews so deeply imbued with pride. "Wishing to be satiated with the crumbs that fell from the table of the rich," that is to say, seeking in them the least works of justice whose pride would not have corrupted the merit in his eyes, even if these works of mercy and humility would have been of very little value, without the spirit of continuation, and without that perseverance which constitutes regular life, provided, at least, that they have been accomplished from time to time or by chance, so crumbs falling off the table. Ulcers signify the pains that the Lord has deigned to endure for us in the infirmity of the flesh. The dogs that licked these ulcers, are the Gentiles, whom the Jews considered as sinners and impure men; and yet, today by all; they tasted and savored with love the sufferings of the Savior in the mysteries of his body and blood. The bosom of Abraham is the secret of the Father, where he ascended after his resurrection; it is said that he was carried by the angels, which undoubtedly relates to the announcement of the Ascension of the Savior made to the disciples by the angels. In fact, what did they mean by these words:



"Why do you stop looking at the sky?" (Acts 1:11) Is not that the eye of man cannot penetrate to the secret where the Lord ascended when he ascended to heaven in the presence of his disciples? The rest can be understood in the sense previously explained: for the secret of the Father is also very well understood from the place where the souls of the just live with God, while waiting for the resurrection. It is all the more true that God is

everywhere, that he is not contained in any place, following these words addressed to the thief, "Today you will be with me in paradise. (Luke 23:43) Whence the Son of God never came out, although in the flesh he has taken, he has suffered so much from men in the city of Jerusalem. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospel of Luke, Q.38]

## LUKE 17

### Avoiding Scandal

**Luke 17:1-2 Matt 18:6-9 Mark 9:42-50**

<sup>1</sup> Then said he unto the disciples, <sup>ca</sup>**It is impossible but that offences will come: but <sup>b</sup>woe unto him, through whom they come!** <sup>2</sup> **It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.**

### Forgiveness of Injuries

**Luke 17:3 Matt 18:15-18**

<sup>3</sup> **Take heed to yourselves: <sup>f</sup>If thy brother trespass against thee, <sup>e</sup>rebuke him; and if he repent, <sup>d</sup>forgive him.**

### On Reconciliation

**Luke 17:4 Matt 18:21-22**

<sup>4</sup> **And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.**

### Efficiency of Faith

**Luke 17:5-6**

<sup>5</sup> And the apostles said unto the Lord, Increase our faith. <sup>6</sup> <sup>e</sup>And the Lord said, **If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.**

### The Unprofitable Servant

**Luke 17:7-10**

<sup>7</sup> **But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?** <sup>8</sup> **And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, <sup>b</sup>and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?** <sup>9</sup> **Doth he thank that servant because he did the things that were commanded him? I trow not.** <sup>10</sup> **So likewise ye, when ye shall have done all those things which are commanded you, say, We are <sup>i</sup>unprofitable servants: we have done that which was our duty to do.**

### Jesus Cures Ten Lepers

**Luke 17:11-16**

<sup>11</sup> And it came to pass, <sup>j</sup>as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. <sup>12</sup> And as he entered into a certain village, there met him ten men that were lepers, <sup>k</sup>which stood afar off: <sup>13</sup> And they lifted up *their* voices, and said, Jesus, Master, have mercy on us. <sup>14</sup> And when he saw *them*, he said unto them, <sup>l</sup>**Go shew yourselves unto the priests.** And it came to pass, that, as they went, they were cleansed. <sup>15</sup> And one of them, when he saw that he was healed, turned back, and with a loud voice <sup>m</sup>glorified God, <sup>16</sup> And fell down on *his* face at his feet, giving him thanks: and he was <sup>n</sup>a Samaritan.

### Jesus Praises the Grateful Leper

**Luke 17:17-19**

<sup>17</sup> And Jesus answering said, **Were there not ten cleansed? but where *are* the nine?** <sup>18</sup> **There are not found that returned to give glory to God, save this stranger.** <sup>19</sup> <sup>o</sup>And he said unto him, **Arise, go thy way: thy faith hath made thee whole.**

### Coming of the Kingdom of God

**Luke 17:20-21**

<sup>20</sup> And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, **The kingdom of God cometh not with observation:** <sup>21</sup> **Neither shall they say, Lo here! or, lo there! for, behold, <sup>p</sup>the kingdom of God is within you.**

### Appearance of the Son of Man

**Luke 17:22-25, 37 Matt 24:23-28 Mark 13:21-23**

<sup>22</sup> And he said unto the disciples, <sup>q</sup>**The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.** <sup>23</sup> <sup>r</sup>**And they shall say to you, See here; or, see there: <sup>s</sup>go not after *them*, nor follow *them*.** <sup>24</sup> **For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the**



other *part* under heaven; so shall also 'the Son of man be in his day. <sup>25</sup> <sup>u</sup>But first must he suffer many things, and be rejected of this generation.

**Be Prepared for the End of the World**  
**Luke 17:26-36 Matt 24:37-44 Mark 13:35**

<sup>26</sup> <sup>v</sup>And as it was in the days of Noe, so shall it be also in the days of the Son of man. <sup>27</sup> They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. <sup>28</sup> <sup>w</sup>Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; <sup>29</sup> But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. <sup>30</sup> Even thus shall it be in the day when the Son of man <sup>is</sup> revealed. <sup>31</sup> In that day, he <sup>y</sup>which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. <sup>32</sup> <sup>z</sup>Remember Lot's wife. <sup>33</sup> <sup>a</sup>Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. <sup>34</sup> <sup>b</sup>I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left. <sup>35</sup> Two *women* shall be grinding together; the one shall be taken, and the other left. <sup>36</sup> Two *men* shall be in the field; the one shall be taken, and the other left. <sup>37</sup> And they answered and said unto him, "Where, Lord? And he said unto them, *Wheresoever the body is, thither will the eagles be gathered together.*

|                |               |               |                  |                |                 |                 |
|----------------|---------------|---------------|------------------|----------------|-----------------|-----------------|
| 1 a Mat 18:6-7 | 1 Cor 13:4    | 10 i Phm 1:11 | 12 k Lev 13:46   | 19 o Mat 9:22  | s 1 Joh 4:1     | Mat 24:27-30    |
| b Rev 2:14-15  | e Jam 5:19    | 1 Cor 9:16    | Num 5:2          | Mar 5:34       | 24 t 1 Tim 6:15 | Mat 24:3        |
| Jud 1:11       | Pro 17:10     | Rom 3:12      | 14 l Mat 8:4     | 21 p Col 1:27  | 25 u Luk 9:22   | 31 y Mar 13:15  |
| 2 The 1:6      | Lev 19:17     | Mat 25:37-40  | Lev 13:2         | Rom 14:17      | 26 v Gen 7      | 32 z Gen 19:26  |
| Mat 13:41-42   | f Mat 18:15   | Psa 16:2      | 15 m Psa 103:1   | 22 q Mat 9:15  | 28 w Gen 19     | 33 a Mat 16:25  |
| c 1 Cor 11:19  | 6 g Mar 9:23  | Job 22:3      | 16 n 2 Kin 17:24 | Joh 17:12      | 30 x Rev 1:7    | 34 b 1 The 4:17 |
| Mar 9:42       | Mat 17:20     | 11 j Luk 9:51 | Joh 4:9          | 23 r Mat 24:23 | 2 The 1:7       | 37 c Job 39:30  |
| 3 d Col 3:12   | 8 h Luk 12:37 | Joh 4:4       | Act 1:8          | Luk 21:8       | Mar 13:26       |                 |

**17:5-10** These words of the disciples to the Lord: "Increase our faith," may mean, it is true, that they ask for the increase of faith in things that are not seen; but there is also faith that leans not on words but on things themselves; this will be realized when the wisdom of God, by whom all things have been made, (Ps. 103:24) will reveal himself to the eyes of the saints in all the glory of his glory. It is undoubtedly from this faith and the light that accompanies it that the Apostle Paul speaks, when he says: "The righteousness of God is revealed in the Gospel by faith and for faith." (Rom. 1:17) In fact, the same Apostle says elsewhere: "For us, contemplating without having the veiled face, as in a mirror, the glory of the Lord, we are transformed into the same image, advancing from glory to glory, as by the Spirit of the Lord." (2 Cor. 3:18) He says here, "from glory to glory," as he said above, "by faith;" in other words, just as believers are now enlightened by the gospel, to arrive at the glory of truth itself, henceforth immutable and without veil, which they will enjoy when they are transformed; in the same way, from faith to words, which makes us believe what we do not see yet, we will pass from faith to reality, which will obtain for eternity what is now the object of our faith. Here find their application these words of St. John in his Epistle to the Parthians: "My beloved, we are now children of God, but what we will be one day, does not appear yet. We know that when he shows himself in his glory, we will be like him, because we will see him as he is." (1 Jn. 3:2) Where does it come from "that we are now children of God," except that he gave us the power to become children of God, believing in his name, (Cf. Jn. 1:12) and for us to see as in riddle? (1 Cor. 13:12) And how are we then to be like God, if only because, according to the sacred text, "will we see him as he is?" This is what we read as well: "But then it will be face to face." Since most people do not understand this faith in the truth which has become very sensitive, it may seem

to them that Our Lord has not responded to the prayer formulated by His disciples. For they said, "Increase our faith," and he answers them, "If you had faith like a mustard seed, you would say to this mulberry tree, uproot yourself, and transplant yourself to the midst of the sea and it would obey you. Then he adds: "Now, who of you, having a servant busy plowing or grazing the flocks, said to him, as soon as he returned from the fields, Go and eat? Does he not rather say to him, Prepare me for supper, gird yourself and serve me until I have eaten and drunk, and afterwards you will eat and drink." And will he be grateful to this servant for doing what he commanded him? I do not think so. "Thus, when you have done all that was commanded you, say: We are useless servants; we did what we had to do." It is not easy to see the relationship between these words and the prayer to the Lord: "Increase our faith," unless we hear them in the sense of faith for faith," that is, to say, that from the faith that animates in the service of God we will be transported in this faith where God himself gives himself as a reward. Faith will indeed increase, when, after believing in the word of the Gospel, we will believe in realities made sensible. Now this contemplation procures the supreme rest, which is obtained in the eternal kingdom of God; and this supreme rest is the reward of holy labors, accomplished in the service of the Church. So, though the servant plows or grazes the flocks in the fields, in other words, though he is engaged in the work of regular or terrestrial life, or serves stupid men like animals, it is necessary that as a result of these labors he enters the house, that is to say, into the Church; He must also serve his Master until he has taken his meal and drank, for he, too, pressed by hunger, looked for fruit on a tree, (Matt. 21:18-19) and pressed by the thirst he asked the Samaritan for water; (Jn. 4:7) the Lord must therefore make his food and his drink of the confession and faith of the nations, and this food is



presented to him by his servants, I mean, by the preachers of the faith.

What he says in the first place about the mustard seed also finds its application in this place. We must first have the faith necessary to the present life; it seems very small, so long as it is enclosed like a treasure in clay vases; but it warms up and sprouts with extraordinary force. Our Lord Jesus Christ, who wants to be nourished by the ministry of his servants, that is to say, to transform the believers into his body, after having so to speak, sacrificed and eaten, also nourishes them now with the word of faith and the mystery of his passion. For he did not come to be served but to serve. (Matt. 20: 28) Animated by a faith similar to the mustard seed, which these servants say to this mulberry tree, that is to say, to this gospel of the Cross of Our Lord, to this wood where his wounds are like so many fruits, who are fed with his blood, who are to feed the nations: tell them to be uprooted from the treacherous land of the Jews and to be transplanted into the Sea of the Gentiles, because, thus serving the Lord in his house, they will satiate the hungry and thirsty. May they finally seek to enjoy eternally the incorruptible fruits of the divine. Wisdom, after saying, "We are useless servants; we did what we had to do we have nothing left to accomplish; we have finished our race, we have finished our fight, we have only to wait for the crown." (2 Tim. 4:7-8) For we can all speak of this ineffable enjoyment of truth, and all the more because we can never speak of it with dignity enough. It is the light after darkness, the rest after fatigue, the homeland upon return from exile, the food of those who are hungry, the crown of conquerors; and whatever temporal and transient goods the unbelievers ask of creatures, the piety of children will find them all together, forever and in a truer sense, within the sovereign Creator of all things. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospel of Luke, Q.39]

**17:12-19** With regard to the ten lepers whom the Lord heals, we can say, "Go and show yourself to the priests," and ask a great number of questions of genuine interest. I do not speak only of the significance attached to the number ten, and of this particular circumstance, that there was only one to give thanks: for these are free questions, and even those which are not in depth, delay little or no attention of readers; but what is most important to know is the motive for which he sent them to the priests, so that they might be healed by going there. One does not see any effect of bodily healing among all those who have sent him to priests other than lepers. Already it was to a leper, cured by his goodness, that he had said: "Go and show yourself to the priest, and offer for you the sacrifice ordained by Moses, that it may serve them as a testimony." Then what spiritual healing can be supposed in those to whom he reproaches their ingratitude? For it is easy to see that a man may not be afflicted with bodily leprosy without having a good heart for it; but when one wants to deepen the meaning of this miracle, one wonders with emotion how one can say of an ungrateful person that he is cured.

Let's see what leprosy itself is the figure. The Gospel does not say of those who have been delivered, that they are cured, but purified. Indeed, leprosy is a problem of color, not of the health or integrity of the

senses or of the limbs. It is therefore permissible to see in the lepers the symbol of those men who, not having the knowledge of the true faith, openly profess the various contradictory teachings of error. For they do not veil even their incapacity, but they make all their efforts to produce error in the light of day and put at its service all the pomp of their speeches. Now, there is no false doctrine that contains some mixture of truth. The truths that appear in the discussion or conversation of a man, mixed without any order with the error, like spots on a body, therefore represent the leprosy, which covers and stains the body of the man of true colors and false colors. Now, the Church must avoid such men, so that, if possible, they may raise from the farthest they are a loud cry to Christ, like the ten lepers, who stopped far away from him, and raised up his voice, saying, "Jesus, our teacher, have mercy on us." I do not know that anyone resorted to the Lord in demand of bodily health giving him the title of teacher. Therefore, I am inclined to think that leprosy is a sign of every false doctrine that a competent teacher manages to eliminate.

Among the faithful almost no one questions that the priesthood of the Jews was a figure of the future royal priesthood existing in the Church, with which all the members of the body of Christ, supreme and true prince of priests, are consecrated. In effect, at present he anoints everyone, something that at that time was reserved only for kings and priests. And what Peter, addressing to the Christian people, designates him as a royal priesthood (1 Peter 2:9) constitutes a declaration that both a name and another square to that people to whom that anointing corresponded. Thus, the Lord heals and corrects for himself, acting in the intimacy of conscience and intelligence, the other damages, as if it were the health of the members and the senses of the soul. On the other hand, the teaching of those who are to be initiated in the sacraments, and of those who are to be catechized by word or reading, have been properly entrusted to the Church. In this activity you can see the true and authentic color because it jumps to the eye and has external glare. In fact, it does not take place in inner thoughts but in manifest activities. What is entrusted to the Church is proved by Paul's case. After having heard the voice of the Lord: "Why do you persecute me? I am Jesus whom you are persecuting," (Acts 9:4-5) he was sent to Ananias so that with that priesthood established in the Church, he would receive the sacrament of teaching in the faith and approve his true color. (Cf. Acts 9:10-18) This does not mean that the Lord cannot do everything by himself, for who but he does these things also in the Church? But he does so that the assembly itself of the congregated faithful, approving and communicating reciprocally the teaching of the true faith in everything that is said with words or sealed by sacraments, present, so to speak, the appearance of an authentic color. A story also comes what the same Apostle says: "Then, after fourteen years, I went back to Jerusalem with Barnabas, taking with me also Titus. I ascended moved by a revelation and I exposed the gospel that I proclaim among the Gentiles, exposing it separately to the most representative, lest it is running or has run in vain." And shortly after: "And recognizing the grace that had been granted to me,



saints Peter and John, who were considered as pillars, extended their hands in a sign of communion to me and to Barnabas." (Gal. 2:1-2,9) The very gift of grace showed a single face of the doctrine, to the exclusion of all divergence. It is the same thing that, with a view to their salvation, he recommends to the Corinthians: "I adjure you, brothers, by the name of our Lord Jesus Christ, that you all say the same." (1 Cor. 1:10) Cornelius himself, when the angel informed him that his alms had been accepted and his prayers heard by God, receives the order to send (his own) to Peter with the aim of manifesting the unity of faith and sacraments. It is as if he had been told in person and to his people: Go and introduce yourself to the priests. In fact, on the way, they looked clean. Peter had already reached them, but since they had not yet received the sacrament of baptism, they had not approached the priests spiritually. In spite of everything, the infusion of the Holy Spirit and the astonishment produced by the fact of the tongues was already a declaration of its cleanliness. (Cf. Acts 10:44-46)

Given this reality, it is also easy to notice the possibility that someone, within the Church, embraces the whole and true doctrine, expresses everything according to the rule of the Catholic faith and distinguishes the creator from the creature, (Cf. Rom. 1:25) and it manifests to have lacked as of leprosy, that is, of a variety of lies. However, it may be that he is ungrateful to the Lord God who cleansed him, since, swollen with pride, he does not prostrate himself to give thanks with pious humility, and he resembles those of whom the Apostle says that having known God, they did not glorify him as God nor gave him thanks. (Rom. 1:21) When he says that they knew God, he shows that they were cleansed of leprosy, but then, afterwards, he accuses them of being ungrateful. Therefore, such individuals are stuck in the number nine, as imperfect people. If we add one to nine, a certain unity image is completed. It gives a number so complete that it does not advance the numbering if it does not start again from one. And this rule is maintained in all numbers to infinity. The nine, then, needs the one so that the whole is grouped into one as a unit and constitutes the ten; the one, however, does not need the remaining figures to maintain unity. For all this, just as the nine ungrateful and reprobate were excluded from the consortium of the unit, so the only one who is grateful was approved and praised, symbolizing the one Church. And as those nine were Jews they were made to see that, because of their pride, they had lost the kingdom of heaven which is where unity is maintained at its highest level. This other one, on the other hand, was a Samaritan, a term that translates as "guardian", attributing the gift received to his giver, and singing in a certain way the words of the psalm: "I will keep my strength with you." (Ps. 18:10) He submitted to the King by his gratitude, and by his humble devotion he preserved the privilege of unity. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospel of Luke, Q.40]

**17:31** What do the words mean: "And likewise, whoever is in the field does not go back?" The one who works in the Church, the one who plants and waters in the style of Paul and Apollo, (Cf. 1 Cor. 3:6) does not look back to the secular hopes subject to

prior renunciation. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospel of Luke, Q.42]

**17:32** Who did Lot's wife symbolize? To those who in the middle of the trial look back, thus withdrawing from hope in the divine promises. That is why she became a statue of salt: as a deterrent so that people do not do the same. It is as if he were pouring salt into human hearts as an antidote to his own complacency. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospel of Luke, Q.43]

**17:34-35** On that night there will be two in the same bed, and two women grinding together and two in the field." In each case there is talk of two people, one of which is taken and the other left. Who do they typify? It gives the impression that three types of people are indicated in this passage. First, that of those who opt for "leisure" and quietness without taking care of the business of the world or the ecclesial tasks. The "leisure" of these is symbolized in the word bed. Second, that of those forming part of the community are governed by the most learned, dealing with secular matters; to these they are presented under feminine characters because, as I have already expressed, it suits them to be governed by the advice of the experts. He said that they were grinding, because of the one and a thousand laps that secular affairs give. He added that they were grinding together, inasmuch as they contribute their goods and works to the needs of the Church. The third type includes those who work in the ministry of the Church as a field of God, agriculture of which the Apostle speaks. (Cf. 1 Cor. 3:9) On the other hand, in each of these three categories there are, in turn, two classes of people who are distinguished by the level of their forces. Well, although at first sight it seems that all are members of the Church, when the trial of tribulation makes its appearance, both among those who dedicate themselves to "leisure" and among those who are involved in secular business and among those who serve God in the Church, some stand firm and others fall. Those who persevere firm are taken; those that fall, left. Thus, the words one will be taken and another one left, they do not refer to two individual persons, but to two interior attitudes that occur in each of the three professions mentioned. He said that night, that is, in that tribulation.

I judge that the three classes of people that are taken also refer to those three names of male saints that the prophet Ezekiel proclaims as the only ones that will be liberated: Noah, Daniel and Job. (Cf. Ezek. 14:14) For I believe that Noah seems to be included among those who govern the Church, because through him (God) he ruled during the flood the ark that figured in the Church. (Cf. Gen. 7:7) For his part, Daniel who opted for celibacy, that is, rejected the earthly marriage to live, according to the Apostle, free of worries, thinking about the things of the Lord, (Cf. 1 Cor. 7:32-34) symbolizes the category of those who live in "leisure", but staying with great strength in the tests to be among those who are taken. On the contrary, Job, since he had a wife and children and a great abundance of earthly goods, (Cf. Job 1:1-3) belongs to the category of posts in relation to the mill, but which, nevertheless, are very strong in the tests as he was. Otherwise they cannot be taken. And I do not think there are other categories of people that the Church consists of outside of these three indicated,



each of which includes two kinds of people, one that will be taken and one that will be left. Although in each one of them diverse aspirations and intentions

can be found, all concur to create the concord and the unit. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospel of Luke, Q.44]

## LUKE 18

### The Godless Judge

#### Luke 18:1-8

<sup>1</sup> And he spake a parable unto them *to this end*, that men ought <sup>a</sup>always to pray, and not to faint; <sup>2</sup> Saying, There was in a city a judge, which feared not God, neither regarded man: <sup>3</sup> And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. <sup>4</sup> And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; <sup>5</sup> <sup>b</sup>Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. <sup>6</sup> And the Lord said, Hear what the unjust judge saith. <sup>7</sup> And <sup>c</sup>shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? <sup>8</sup> I tell you <sup>d</sup>that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

### The Pharisee and the Publican

#### Luke 18:9-14

<sup>9</sup> And he spake this parable unto certain <sup>e</sup>which trusted in themselves that they were righteous, and despised others: <sup>10</sup> Two men went up into the temple to pray; the one a Pharisee, and the other a publican. <sup>11</sup> The Pharisee <sup>f</sup>stood and prayed thus with himself, <sup>g</sup>God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. <sup>12</sup> I fast twice in the week, I give tithes of all that I possess. <sup>13</sup> And the publican, <sup>h</sup>standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, <sup>i</sup>God be merciful to me a sinner. <sup>14</sup> I tell you, this man went down to his house justified *rather* than the other: <sup>j</sup>for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

### Jesus Blesses the Children

#### Luke 18:15-17 Matt 19:13-15 Mark 10:13-16

<sup>15</sup> <sup>k</sup>And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them. <sup>16</sup> But Jesus called them *unto him*, and said, <sup>l</sup>Suffer little children to come unto me, and forbid them not: for <sup>m</sup>of such is the kingdom of God. <sup>17</sup> Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

### Jesus' Advice to the Rich Man

#### Luke 18:18-23 Matt 19:16-22 Mark 10:17-22

<sup>18</sup> <sup>n</sup>And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? <sup>19</sup> And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God. <sup>20</sup> Thou knowest the commandments, <sup>o</sup>Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, <sup>p</sup>Honour thy father and thy mother. <sup>21</sup> And he said, All these have I kept from my youth up. <sup>22</sup> Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: <sup>q</sup>sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. <sup>23</sup> And when he heard this, he was very sorrowful: for he was very rich.

### The Danger of Riches

#### Luke 18:24-30 Matt 19:23-30 Mark 10:23-31

<sup>24</sup> And when Jesus saw that he was very sorrowful, he said, <sup>r</sup>How hardly shall they that have riches enter into the kingdom of God! <sup>25</sup> For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. <sup>26</sup> And they that heard *it* said, Who then can be saved? <sup>27</sup> And he said, <sup>s</sup>The things which are impossible with men are possible with God. <sup>28</sup> <sup>t</sup>Then Peter said, Lo, we have left all, and followed thee. <sup>29</sup> And he said unto them, Verily I say unto you, <sup>u</sup>There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, <sup>30</sup> <sup>v</sup>Who shall not receive manifold more in this present time, and <sup>w</sup>in the world to come life everlasting.

### The Third Prediction of the Passion

#### Luke 18:31-34 Matt 20:17-19 Mark 10:32-34

<sup>31</sup> <sup>y</sup>Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things <sup>x</sup>that are written by the prophets concerning the Son of man shall be accomplished. <sup>32</sup> For <sup>z</sup>he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: <sup>33</sup> And they shall scourge *him*, and put him to death: and the third day he shall rise again. <sup>34</sup> <sup>a</sup>And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

### A Blind Man at Jericho

#### Luke 18:35-43



<sup>35</sup> <sup>b</sup>And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: <sup>36</sup> And hearing the multitude pass by, he asked what it meant. <sup>37</sup> And they told him, that Jesus of Nazareth passeth by. <sup>38</sup> And he cried, saying, Jesus, *thou* son of David, have mercy on me. <sup>39</sup> And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me. <sup>40</sup> And Jesus <sup>c</sup>stood, and commanded him to be brought unto him: and when he was come near, he asked him, <sup>41</sup> Saying, **What wilt thou that I shall do unto thee?** And he said, Lord, that I may receive my sight. <sup>42</sup> And Jesus said unto him, **Receive thy sight: <sup>d</sup>thy faith hath saved thee.** <sup>43</sup> And immediately <sup>e</sup>he received his sight, and followed him, <sup>f</sup>glorifying God: and all the people, when they saw it, gave praise unto God.

|                 |                |                  |                |                |               |                |
|-----------------|----------------|------------------|----------------|----------------|---------------|----------------|
| 1 a Gen 32:9-10 | Jer 20:12      | Rev 3:17         | 18 n Mat 19:16 | Pro 11:28      | w Rev 2:17    | Joh 10:6       |
| Psa 55:16-17    | 2 The 1:6      | 13 h Psa 40:12   | 20 o Col 3:20  | Psa 10:3       | 31 x Isa 53   | 35 b Mat 20:29 |
| Luk 11:5        | 8 d Heb 10:37  | i Dan 9:18       | Eph 6:2        | Deu 6:10-12    | Psa 22        | 40 c Heb 2:17  |
| Rom 12:12       | 2 Pet 3:8-9    | 14 j 1 Pet 5:5-6 | p Rom 13:9     | 27 s Zec 8:6   | y Mat 16:21   | 42 d Luk 17:19 |
| Eph 6:18        | 9 e Phi 3:4-6  | Jam 4:6          | Deu 5:16       | Jer 32:17      | 32 z Mat 27:2 | 43 e Psa 33:9  |
| Phi 4:6         | Joh 9:28       | Isa 2:11-12      | Exo 20:12      | Job 42:2       | Luk 23:1      | Isa 35:5       |
| Col 4:2         | Luk 10:29      | Job 22:29        | 22 q Mat 6:19  | Gen 18:14      | Joh 18:28     | f Psa 103:1    |
| 5 b Luk 11:8    | Pro 30:12      | 15 k Mat 19:13   | 1 Tim 6:19     | 28 t Mat 19:27 | Act 3:13      | Luk 5:26       |
| Jdg 16:16       | 11 f Psa 135:2 | 16 l Pro 8:17    | 24 r Jam 2:5   | 29 u Deu 33:9  | 34 a Mar 9:32 | Act 4:21       |
| 7 c 1 Sam 24:12 | g Isa 1:15     | m 1 Cor 14:20    | 1 Tim 6:9      | 30 v Job 42:10 | Luk 2:50      | 1 Pet 2:9      |

**18:1-8** To indicate that we must pray without failing, the Lord wanted to propose the parable of the wicked judge who, although he feared neither God nor respected any man, yielded to the continuous pleas of a widow to do it justice, so as not to have to endure it. These are his words: "so that I do not importune." What's the point? The Lord proposes the parables starting from a similarity, or from a dissimilarity. Part of a resemblance, for example, of that servant to whom his master forgave what, upon rendering accounts, discovered that he owed him, while he did not want to grant a term to his fellow servant; (Cf. Matt. 18:23-25) or that of the creditor who, after forgiving two debtors what they owed him, felt more loved by the one to whom he had forgiven him more; (Cf. Luke 7:41-43) or that of the man who had two children, the eldest close to himself in the field and the youngest squandering his property at a great distance, (Cf. Luke 15:11-32) and many more. By relying on similarity, this type of parable derives the understanding of the reality to which they apply, a reality implied and, therefore, sought. In other parables the Lord tests something from a dissimilarity. Take the following example: "Because if the grass of the field, which exists today and tomorrow will be thrown into the oven, God thus saw it, how much more will he do it with you, men of little faith?" (Matt. 6:30) Within this genre of parables falls also that servant to whom his master had indicated that he would be removed from his position, servant who defrauded him by falsifying the invoices to reduce the amount of the debt of his clients in the amount that seemed convenient. In no way does the Lord exhort us to let ourselves be defrauded; but, if the parable affirms that the master praised who, defrauding him, looked for his own future, how much greater a disposition to manifest the eternal life must those who are ordered to do works of justice with unjust wealth! (Cf. Luke 16:1-9) Thus it was exposed in its place. In the same genre we must also include the parable of that man who, when he is asleep, wakes him up to give him three loaves of bread and gives them not for friendship, but for him to leave him alone. If he granted them, driven by the discomfort he caused him, how much more God who loves his servants, (Cf. Jn. 13:1) and exhorts us to ask him, will give the goods to those who ask him! (Cf. Matt.

7:7-11) Therefore, the first class of parables can complete with these words: as in that case, as in this one; the second, with these others: if in that one it was like that, how much more in this one! or: if in that case it was not like that, how much less in this one! In some cases such a relationship appears dark, in others it manifests. Returning to the point of departure, the iniquitous judge is not made to appear because of a similarity, but of dissimilarity. In this way the Lord manifests how much more certain must be those who pray insistently to God, source of justice and mercy or whatever, supposing there is something more excellent that can be said or heard, even before the iniquitous judge until the extreme the perseverance in supplication obtained the effect of seeing his desire satisfied.

As far as the widow is concerned, she can have her likeness in the Church, since she seems to be unassisted until the Lord comes, who, nevertheless, even now takes care of her in a secret way. If he is worried because God's elect plead for justice, something that St. John of the Martyrs also affirms in Revelation, (Cf. Rev. 6:10) we are being exhorted with all the letters to pray for our enemies and persecutors, (Cf. Matt. 5:44) we must understand that the vindication what the righteous demand is that all the bad ones disappear. These can disappear in two ways: either by turning to justice, or by losing, by means of punishment, the power that enables them to act now, at least temporarily, against the good, provided that it suits them. Therefore, even if all men converted to God, among whom we must count the enemies for whom we are commanded to pray, the devil, who acts in the children of unbelief, (Cf. Eph. 2:2) would be left to receive the punishment at the end of time. It does not fall outside the logic to say that, when the righteous want that end of time to come, they want to be vindicated, even though they pray for their enemies. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospel of Luke, Q.45]

**18:17** A babe then, as knowing either very little, or nothing at all, is justly acquitted of the charge of depravity and wickedness: and so it is also our duty to endeavor to be like them in the very same way, by putting entirely away from us habits of wickedness, that we too may be regarded as men who do not



even know the pathway which leads unto guile, but who, unconscious of malice and fraud, live in a simple and innocent manner, practicing gentleness, and a priceless humility, and readily forbearing from wrath and spitefulness. For such we affirm are the qualities found in those who are still babes. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 121]

**18:20 Thou knowest the commandments.** For it was the object of the Jews to prove that Christ opposed and resisted the former commandments, to establish, as I said, new laws, of His own authority, in opposition to those previously existing, that their wicked conduct towards Him might have a specious pretext. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 122]

**18:22 sell all that thou hast.** This was torture to the heart of that covetous man, who so prided himself upon his keeping of the law. It proved him at once both frail and weak, and altogether unfit for the reception of the new message of the gospel. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 123]

**18:25-27** What do the words mean: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven?" Here he calls rich who, eager for temporal goods, takes pride in them. These rich are opposed by the poor in spirit, of whom is the kingdom of heaven. (Cf. Matt. 5:3)

Thus it becomes clear that all the greedy for wealth of this world, even if they lack them, are included in this genre of rich people censured by the Lord. The proof is that his listeners then said to him: "And who can be saved," even though the number of the poor is incomparably greater. It is understood, then, that this number also includes those who, without having such assets, are dragged by the desire to possess them. Here is its meaning: it is easier for Christ to suffer for the lovers of this world than for them to be converted to Christ. He wanted to be understood under the designation of camel because, humiliated, he bore the burden. Nowhere is it clearer than in this passage: "Humble yourself in everything to the extent of your greatness." (Sir. 3:20) The needle denotes the punctures, the sufferings experienced in his passion; consequently, the eye of the needle calls the anguish of passion. The words: "What is impossible for men, it is possible for God," we must not understand them in the sense that the greedy and proud, symbolized in that rich, have to enter the kingdom of heaven with their appetites and pride. What is possible to God is that, through his word, they become, as we see that it has already happened and continues to happen, from the desire for temporal goods to the love of the eternal and of harmful pride to salutary humility. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospel of Luke, Q.47]

## LUKE 19

### Zacchaeus the Publican

#### Luke 19:1-10

<sup>1</sup> And *Jesus* entered and passed through <sup>a</sup>Jericho. <sup>2</sup> And, behold, *there was* a man named Zacchaeus, which was the chief among the publicans, and he was rich. <sup>3</sup> And he sought to see *Jesus* who he was; and could not for the press, because he was little of stature. <sup>4</sup> And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that *way*. <sup>5</sup> And when *Jesus* came to the place, he looked up, and saw him, and said unto him, **Zacchaeus, make haste, and come down; for to day I must abide at thy house.** <sup>6</sup> And he made haste, and came down, and received him joyfully. <sup>7</sup> And when they saw *it*, they all murmured, saying, <sup>b</sup>That he was gone to be guest with a man that is a sinner. <sup>8</sup> And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by <sup>c</sup>false accusation, <sup>c</sup>I restore *him* fourfold. <sup>9</sup> And *Jesus* said unto him, **This day is salvation come to this house, forso much as <sup>e</sup>he also is a son of Abraham.** <sup>10</sup> <sup>f</sup>For the Son of man is come to seek and to save that which was lost.

### The Parable of the Gold Pieces

#### Luke 19:11-27

<sup>11</sup> And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because <sup>g</sup>they thought that the kingdom of God should immediately appear. <sup>12</sup> <sup>h</sup>He said therefore, **A certain nobleman went into a far country to receive for himself a kingdom, and to return.** <sup>13</sup> And he called his ten servants, and delivered them ten pounds, and said unto them, **Occupy till I come.** <sup>14</sup> <sup>i</sup>But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us. <sup>15</sup> And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. <sup>16</sup> Then came the first, saying, Lord, thy pound hath gained ten pounds. <sup>17</sup> And he said unto him, Well, thou good servant: because thou hast been <sup>j</sup>faithful in a very little, have thou authority over ten cities. <sup>18</sup> And the second came, saying, Lord, thy pound hath gained five pounds. <sup>19</sup> And he said likewise to him, Be thou also over five cities. <sup>20</sup> And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin: <sup>21</sup> <sup>k</sup>For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. <sup>22</sup> And he saith unto him, <sup>m</sup>Out of thine own mouth will I judge thee, *thou* wicked servant. <sup>l</sup>Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: <sup>23</sup> Wherefore then gavest not thou my money into the bank, that at



my coming I might have required mine own with usury? <sup>24</sup> And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. <sup>25</sup> (And they said unto him, Lord, he hath ten pounds.) <sup>26</sup> For I say unto you, "That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. <sup>27</sup> But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

#### The Triumphal Entry into Jerusalem

**Luke 19:28-40 Matt 21:1-9 Mark 11:1-10 John 12:12-19**

<sup>28</sup> And when he had thus spoken, <sup>29</sup> he went before, ascending up to Jerusalem. <sup>29</sup> <sup>p</sup>And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples, <sup>30</sup> Saying, *Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.* <sup>31</sup> And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, <sup>32</sup> *"Because the Lord hath need of him."* <sup>32</sup> And they that were sent went their way, and found even as he had said unto them. <sup>33</sup> And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? <sup>34</sup> And they said, The Lord hath need of him. <sup>35</sup> And they brought him to Jesus: <sup>36</sup> and they cast their garments upon the colt, and they set Jesus thereon. <sup>36</sup> <sup>s</sup>And as he went, they spread their clothes in the way. <sup>37</sup> And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; <sup>38</sup> Saying, <sup>38</sup> *"BLESSED BE THE KING THAT COMETH IN THE NAME OF THE LORD: <sup>t</sup>PEACE IN HEAVEN, AND GLORY IN THE HIGHEST."* <sup>39</sup> And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. <sup>40</sup> And he answered and said unto them, *I tell you that, if these should hold their peace, <sup>v</sup>the stones would immediately cry out.*

#### Jesus Weeps Over Jerusalem

**Luke 19:41-44**

<sup>41</sup> And when he was come near, he beheld the city, and <sup>42</sup> <sup>w</sup>hept over it, <sup>42</sup> Saying, *If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.* <sup>43</sup> *For the days shall come upon thee, that thine enemies shall <sup>x</sup>cast a trench about thee, and compass thee round, and keep thee in on every side,* <sup>44</sup> *And <sup>a</sup>shall lay thee even with the ground, and thy children within thee; and <sup>z</sup>they shall not leave in thee one stone upon another; because <sup>y</sup>thou knewest not the time of thy visitation.*

#### Cleansing the Temple

**Luke 19:45-46 Matt 21:10-17 Mark 11:11, 15-17**

<sup>45</sup> <sup>b</sup>And he went into the temple, and began to cast out them that sold therein, and them that bought; <sup>46</sup> Saying unto them, <sup>ec</sup> *It is written, MY HOUSE IS THE HOUSE OF PRAYER: but <sup>d</sup>ye have made it a DEN OF THIEVES.*

#### Many Seek to Destroy Jesus

**Luke 19:47-48 Mark 11:18-19**

<sup>47</sup> And he taught daily in the temple. But <sup>f</sup>the chief priests and the scribes and the chief of the people sought to destroy him, <sup>48</sup> And could not find what they might do: for all the people were very attentive to hear him.

|                |                  |                |                 |                |                |                |
|----------------|------------------|----------------|-----------------|----------------|----------------|----------------|
| 1 a Jos 6:26   | Rom 4:16         | 14 i Joh 1:11  | 28 o Mar 10:32  | 36 s Mat 21:8  | Isa 53:3       | Joh 2:14       |
| 1 Kin 16:34    | Rom 4:11-12      | 17 j Luk 16:10 | Luk 9:51        | 38 t Eph 2:14  | 43 x Luk 21:20 | 46 c Psa 93:5  |
| 7 b Mat 9:11   | Luk 13:16        | Rev 2:26-28    | 29 p Act 1:12   | Luk 2:14       | Jer 6:6        | d Jer 7:11     |
| Luk 5:30       | 10 f Mat 9:13    | 21 k Jam 2:19  | Joh 8:1         | u l Tim 1:17   | Jer 6:3        | e Isa 56:7     |
| 8 c 2 Cor 7:11 | Mar 2:17         | 2 Tim 1:7      | Mar 11:1        | Luk 13:35      | Isa 29:3-4     | 47 f Mar 11:18 |
| Pro 6:31       | Luk 5:32         | Exo 20:19-20   | Zec 14:4        | Mar 11:9       | 44 y Luk 1:68  | Joh 7:19       |
| 2 Sam 12:6     | Rom 5:8          | 22 l Mat 25:26 | Mat 21:1        | Mat 21:9       | 1 Pet 2:12     |                |
| 1 Sam 12:13    | Eze 34:16        | m Tit 3:11     | 31 q Psa 50:10  | Psa 118:26     | Dan 9:24       |                |
| Lev 6:1-5      | 11 g 2 The 2:1-3 | Job 15:6       | Act 10:36       | 40 v Hab 2:11  | z Luk 21:6     |                |
| Exo 22:1       | Act 1:6          | 2 Sam 1:16     | 35 r 2 Kin 9:13 | 41 w Rom 12:15 | Mar 13:2       |                |
| d Luk 3:14     | Luk 17:20        | 26 n Mat 13:12 | Mar 11:7        | Joh 11:35      | a 1 Kin 9:7    |                |
| 9 e Gal 3:7    | 12 h Mat 25:14   | Luk 8:18       | Joh 12:14       | Hos 11:8       | 45 b Mat 21:12 |                |

**19:1-10** Observe the gracious kindness of the Savior. The innocent associates with the guilty, the fountain of justice with covetousness, which is the source of injustice. Having entered the publican's house, He suffers no stain from the mists of avarice, but disperses them by the bright beam of His righteousness. But those who deal with biting words and reproaches, try to cast a slur upon the things which were done by Him; for it follows, And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. But He, though accused of being a wine-bibber and a friend of publicans, regarded it not, so long as He could accomplish His end. As a physician sometimes can

not save his patients from their diseases without the defilement of blood. kind so it happened here, for the publican was converted, and lived a better life. Zacchaeus stood, and said to the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any man, I restore him fourfold. Behold here is a marvel: without learning he obeys. And as the sun pouring its rays into a house enlightens it not by word, but by work, so the Savior by the rays of righteousness put to flight the darkness of sin; for the light shines in darkness. Now every thing united is strong, but divided, weak, therefore Zacchaeus divides into two parts his substance. But we must be careful to observe, that



his wealth was not made up from unjust gains, but from his patrimony, else how could he restore fourfold what he had unjustly extorted. He knew that the law ordered what was wrongly taken away to be restored fourfold, that if the law deterred not, a man's losses might soften him. Zacchaeus waits not for the judgment of the law, but makes himself his own judge. <sup>14</sup>[Ps. Chrysostom (5th century), Catena Aurea]

**19:12-27** "A certain nobleman went to a far country to receive the royal inauguration and to return." That nobleman is understood to be our Lord Jesus Christ. The distant country is the Church of the Gentiles extended to the ends of the earth. He speaks after his return: "he went away so that the fullness of the Gentiles might enter; return to save Israel." (Cf. Rom. 11:25) The ten mines symbolize the law by reason of the decalogue. The ten servants, to whom, being subjected to him, grace was preached to them. The fact that the mines were in use means that they understood that the same law, once the veil has been removed, belongs to the gospel. His fellow citizens who sent him a legation to let him know they did not want him to be their king are the Jews who, even after his resurrection, sent people to persecute the apostles and rejected the preaching of the gospel. He returned after being invested as king, since he who manifested himself humble, when he said: "My kingdom is not of this world," (Jn. 18:36) has to return wrapped in the most ostensible and shining brightness. (Cf. Matt. 16:27) The one who, in rendering accounts of what has been received, praises the servants who obtained benefits means that they present a positive balance who duly used what was received with a view to increasing the Lord's flow through those who believe in him. Those who do not want to act like this are figured in the one who kept his mine in the handkerchief. There are men who go hand in hand with this wrong way of arguing: It is enough for each one to give an account of himself; What need is there to preach or serve

others, to the point of also having to account for them? Before the Lord are inexcusable those who have not received the law or went to sleep, once they heard the gospel, since, through creation, they could know the creator, whose invisible qualities are perceived with intelligence, since creation of the world, through created things. (Cf. Rom. 1:20-21) For this is like a harvest where he did not sow; that is, to consider as guilty of impiety those who did not preach the law or the gospel. Wanting to avoid the danger associated with this trial, they refuse, with lazy idleness, to serve them the word, something similar to wrapping the received thing in the handkerchief. The bank where he should have deposited the money, we understand that it is the same to profess the religion that is proposed to the public as necessary for salvation. The one that of those who used well of the received one obtained a benefit of ten and another of five, means that they obtained for the flock of God those who, with the help of grace, understood the law itself, either because it is contained in the decalogue, already because the author for whom it was supplied wrote five books. This is also what the cities, number ten and five, that he puts under his command. Increasing understanding (of the law), within an abundant variety, be it with respect to each precept, or of each book, reduced to unity, constitutes as a city of living and eternal reasons. In effect, the city does not form any group of animate beings, but a multitude of rational beings, united by the bond of a single law. The fact that it takes away the received who did not want to use it and give to who had ten means that you can also lose the gift of God who possessing it does not possess it, that is, does not use it; instead, it grows in the one who has it, that is, makes good use of it. Consequently, the enemies whom he orders to kill in his presence are a symbol of the impiety of the Jews who declined to convert to God. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospel of Luke, Q.46]

## LUKE 20

### The Authority of Jesus

**Luke 20:1-8 Matt 21:23-27 Mark 11:27-33**

<sup>1</sup> And <sup>a</sup>it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders, <sup>2</sup> And spake unto him, saying, Tell us, <sup>b</sup>by what authority doest thou these things? or who is he that gave thee this authority? <sup>3</sup> And he answered and said unto them, **I will also ask you one thing; and answer me:** <sup>4</sup> **The baptism of John, was it from heaven, or of men?** <sup>5</sup> And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? <sup>6</sup> But and if we say, Of men; all the people will stone us: <sup>c</sup>for they be persuaded that John was a prophet. <sup>7</sup> And they answered, <sup>d</sup>that they could not tell whence *it was*. <sup>8</sup> And Jesus said unto them, **<sup>e</sup>Neither tell I you by what authority I do these things.**

### The Parable of the Vine-Dresser

**Luke 20:9-19 Matt 21:33-46 Mark 12:1-12**

<sup>9</sup> Then began he to speak to the people this parable; <sup>f</sup>**A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.** <sup>10</sup> And at the season <sup>g</sup>he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty. <sup>11</sup> And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty. <sup>12</sup> <sup>h</sup>And again he sent a third: and they wounded him also, and cast *him* out. <sup>13</sup> Then said the lord of the vineyard, What shall I do? I will send <sup>i</sup>my beloved son: it may be they will reverence *him* when they see him. <sup>14</sup> But when the husbandmen saw him, they reasoned among



themselves, saying, This is <sup>j</sup>the heir: come, let us kill him, that the inheritance may be ours. <sup>15</sup> So they cast him out of the vineyard, and <sup>k</sup>killed *him*. What therefore shall the lord of the vineyard do unto them? <sup>16</sup> He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid. <sup>17</sup> And he beheld them, and said, **What is this then that is written, <sup>l</sup>THE STONE WHICH THE BUILDERS REJECTED, THE SAME IS BECOME THE HEAD OF THE CORNER?** <sup>18</sup> Whosoever shall fall upon that stone shall be broken; but <sup>m</sup>on whomsoever it shall fall, it will grind him to powder. <sup>19</sup> And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

#### Tribute to Caesar

**Luke 20:20-26 Matt 22:15-22 Mark 12:13-17**

<sup>20</sup> <sup>n</sup>And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. <sup>21</sup> And they asked him, saying, <sup>o</sup>Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly: <sup>22</sup> Is it lawful for us to give tribute unto Caesar, or no? <sup>23</sup> But he perceived their craftiness, and said unto them, **Why tempt ye me?** <sup>24</sup> **Shew me a <sup>p</sup>penny. Whose image and superscription hath it?** They answered and said, Caesar's. <sup>25</sup> And he said unto them, **Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.** <sup>26</sup> And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

#### The Sadducees Question Jesus

**Luke 20:27-40 Matt 22:23-33 Mark 12:18-27**

<sup>27</sup> <sup>r</sup>Then came to *him* certain of the Sadducees, <sup>q</sup>which deny that there is any resurrection; and they asked him, <sup>28</sup> Saying, Master, <sup>s</sup>Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. <sup>29</sup> There were therefore seven brethren: and the first took a wife, and died without children. <sup>30</sup> And the second took her to wife, and he died childless. <sup>31</sup> And the third took her; and in like manner the seven also: and they left no children, and died. <sup>32</sup> Last of all the woman died also. <sup>33</sup> Therefore in the resurrection whose wife of them is she? for seven had her to wife. <sup>34</sup> And Jesus answering said unto them, **The children of this world marry, and are given in marriage: <sup>35</sup> But they which shall be <sup>t</sup>accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: <sup>36</sup> Neither can they die any more: for <sup>v</sup>they are equal unto the angels; and are the children of God, <sup>u</sup>being the children of the resurrection.** <sup>37</sup> Now that the dead are raised, <sup>w</sup>even Moses shewed at the bush, when he calleth the Lord **THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB.** <sup>38</sup> <sup>y</sup>For he is not a God of the dead, but of the living: for <sup>x</sup>all live unto him. <sup>39</sup> Then certain of the scribes answering said, Master, thou hast well said. <sup>40</sup> And after that they durst not ask him any *question at all*.

#### The Son of David

**Luke 20:41-44 Matt 22:41-46 Mark 12:35-37**

<sup>41</sup> And he said unto them, <sup>z</sup>How say they that Christ is David's son? <sup>42</sup> And David himself saith in the book of Psalms, **<sup>a</sup>THE LORD SAID UNTO MY LORD, SIT THOU ON MY RIGHT HAND, <sup>43</sup> TILL I MAKE THINE ENEMIES THY FOOTSTOOL.** <sup>44</sup> David therefore calleth him Lord, how is he then his son?

#### Hypocrisy of the Scribes and Pharisees

**Luke 20:45-47 Matt 23:1-36 Mark 12:37-40**

<sup>45</sup> <sup>b</sup>Then in the audience of all the people he said unto his disciples, <sup>46</sup> **<sup>c</sup>Beware of the scribes, which desire to walk in long robes, and <sup>d</sup>love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; <sup>47</sup> <sup>e</sup>Which devour widows' houses, and for a shew make long prayers: the same <sup>f</sup>shall receive greater damnation.**

|                  |                  |                |                |                 |                  |                |
|------------------|------------------|----------------|----------------|-----------------|------------------|----------------|
| 1 a Mat 21:23    | SS 8:11-12       | 14 j Heb 1:2   | 21 o Mar 12:14 | 36 u 1 Joh 3:2  | y Heb 11:16      | Mar 12:38      |
| 2 b Act 4:7      | Psa 80:8         | Phi 2:9-11     | 24 p Mat 18:28 | Rom 8:23        | Col 3:3-4        | 46 c Mat 23:5  |
| 6 c Mat 14:5     | 10 g Heb 11:36   | Isa 9:6        | 27 q Act 23:6  | v Rev 7:9-12    | Rom 4:17         | d Luk 11:43    |
| Luk 7:29         | 1 The 2:15       | Psa 2:6        | r Act 4:1-2    | 1 Cor 15:49,52  | Psa 16:5-11      | 47 e Mat 23:14 |
| 7 d 2 The 2:9-10 | Act 7:52         | 15 k Joh 19    | Mar 12:18      | 1 Cor 15:42     | 41 z Isa 9:6-7   | f Mat 11:22    |
| 2 Cor 4:3        | 2 Chr 36:15-16   | Act 3:15       | Mat 16:12      | Mar 12:25       | Mat 1:1          | Luk 12:47      |
| Rom 1:21         | 2 Kin 17:13-14   | 1 Cor 2:8      | Mat 16:6       | Mat 22:30       | Mar 12:35        | Jam 4:17       |
| Rom 1:18         | 12 h Neh 9:29-30 | 17 l 1 Pet 2:7 | Mat 16:1       | 37 w Exo 3:6    | Luk 18:38        |                |
| Job 24:13        | 13 i Gal 4:4     | Psa 118:22     | 28 s Gen 38:8  | Act 7:32        | 42 a 1 Cor 15:25 |                |
| 8 e Job 5:12-13  | Rom 8:3          | 18 m Isa 8:15  | Deu 25:5       | 38 x 2 Cor 13:4 | Act 2:34         |                |
| 9 f Jer 2:21     | Joh 3:16         | Dan 2:34-35    | 35 t Rev 3:4   | Rom 14:7-9      | Psa 110:1        |                |
| Isa 5:1          | Isa 7:14         | 20 n Mat 22:15 | 2 The 1:5      | Rom 6:10-11     | 45 b Mat 23:1    |                |

**20:35 accounted worthy.** Which must not be taken as if only they who are worthy were either to rise again or be without marriage, but all sinners also shall rise again, and abide without marriage in that new world. But our Lord wished to mention only the

elect, that He might incite the minds of His hearers to search into the glory of the resurrection. <sup>14</sup>[The Venerable Bede of Jarrow (672-735AD), Catena Aurea]



**20:36** For then said our Lord, "they can no longer die," because marriage is to the family, the family is sustained by inheritance, and estates are held only by death; therefore, where death does not exist, there is no reason for marriage. As at present our speech is realized and comes to an end by means of syllables that disappear succeeding one another, in the same way the same men who speak, dying and succeeding one another, realize and bring to an end the ordering of the present time, interwoven with the

beauty of temporal things. On the other hand, in that other life, since the Word of God is not composed with the disappearance and succession of the syllables, but everything that has always has it permanently and simultaneously, those who participate in it and only receive it also life, nor will they separate at death, nor will they succeed at birth. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospel of Luke, Q.49]

## LUKE 21

### The Widow's Mite

**Luke 21:1-4 Mark 12:40-44**

<sup>1</sup> And he looked up, <sup>a</sup>and saw the rich men casting their gifts into the treasury. <sup>2</sup> And he saw also a certain poor widow casting in thither two mites. <sup>3</sup> And he said, *Of a truth I say unto you, <sup>b</sup>that this poor widow hath cast in more than they all: <sup>4</sup> For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.*

### Destruction of Jerusalem Predicted

**Luke 21:5-6 Matt 24:1-2 Mark 13:1-2**

<sup>5</sup> *And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, <sup>6</sup>As for these things which ye behold, the days will come, in the which <sup>d</sup>there shall not be left one stone upon another, that shall not be thrown down.*

### Signs before the End

**Luke 21:7-11 Matt 24:3-8 Mark 13:3-8**

<sup>7</sup> And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass? <sup>8</sup> And he said, *"Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. <sup>9</sup> But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. <sup>10</sup> Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: <sup>11</sup> And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.*

### The Faithful Will Be Protected

**Luke 21:12-19 Matt 24:9-14 Mark 13:9-13**

<sup>12</sup> *But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. <sup>13</sup> And it shall turn to you for a testimony. <sup>14</sup> Settle it therefore in your hearts, not to meditate before what ye shall answer: <sup>15</sup> For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. <sup>16</sup> And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. <sup>17</sup> And ye shall be hated of all men for my name's sake. <sup>18</sup> But there shall not an hair of your head perish. <sup>19</sup> In your patience possess ye your souls.*

### The Destruction of Jerusalem

**Luke 21:20-24 Matt 24:15-22 Mark 13:14-20**

<sup>20</sup> *And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. <sup>21</sup> Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. <sup>22</sup> For these be the days of vengeance, that all things which are written may be fulfilled. <sup>23</sup> But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. <sup>24</sup> And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*

### The Signs of the Last Day

**Luke 21:25-28 Matt 24:29-31 Mark 13:24-27**

<sup>25</sup> *And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; <sup>26</sup> Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. <sup>27</sup> And then shall they see THE SON OF MAN COMING IN A CLOUD with power and great glory. <sup>28</sup> And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*

### The Time of the Coming. The Parable of the Fig Tree

**Luke 21:29-33 Matt 24:32-36 Mark 13:28-32**



<sup>29</sup> <sup>w</sup>And he spake to them a parable; Behold the fig tree, and all the trees; <sup>30</sup> When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. <sup>31</sup> So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. <sup>32</sup> Verily I say unto you, This generation shall not pass away, till all be fulfilled. <sup>33</sup> Heaven and earth shall pass away: but my words shall not pass away.

#### Conclusion. "Take Heed, Watch!"

##### Luke 21:34-36

<sup>34</sup> And <sup>\*</sup>take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. <sup>35</sup> For <sup>ʸ</sup>as a snare shall it come on all them that dwell on the face of the whole earth. <sup>36</sup> <sup>b</sup>Watch ye therefore, and <sup>a</sup>pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and <sup>ʳ</sup>to stand before the Son of man.

#### The Ministry of Jesus in Jerusalem

##### Luke 21:37-38

<sup>37</sup> And <sup>ᶜ</sup>in the day time he was teaching in the temple; and <sup>d</sup>at night he went out, and abode in the mount that is called the *mount* of Olives. <sup>38</sup> And all the people came early in the morning to him <sup>ᶜ</sup>in the temple, for to hear him.

|               |              |                 |                  |                |               |                |
|---------------|--------------|-----------------|------------------|----------------|---------------|----------------|
| 1 a Mar 12:41 | Jer 5:10     | 10 f Mat 24:7   | o Mic 7:6        | Dan 7:13       | 2 Pet 3:10    | Mar 13:33      |
| 3 b Pro 3:9   | Isa 64:10-11 | 12 g 1 Pet 2:13 | 17 p Mat 10:22   | Isa 13:13      | 1 The 5:2     | Mat 24:42      |
| 2 Cor 8:12    | 1 Kin 9:7    | h Act 25:23     | 20 q Mat 24:15   | Isa 13:10      | 36 z Eph 6:13 | 37 c Joh 8:1-2 |
| 5 c Mat 24:1  | 8 e Rev 12:9 | i Act 5:18      | 22 r Zec 11:1    | 26 u Mat 24:29 | Psa 1:5       | d Luk 22:39    |
| Mar 13:1      | 1 Joh 4:1    | Act 4:3         | Dan 9:26-27      | 27 v Rev 1:7   | a 1 The 5:17  | 38 e Hag 2:7   |
| 6 d Luk 19:44 | 2 Tim 3:13   | j Rev 2:10      | 24 s Dan 9:27    | Act 1:11       | Col 4:2       | Mal 3:1        |
| Mar 13:2      | 2 The 2:3    | 13 k Phi 1:28   | Rom 11:29        | 29 w Mar 13:28 | Eph 6:18      |                |
| Mat 24:2      | Eph 5:6      | 14 l Mat 10:19  | 25 t Rev 6:12-14 | 34 x Rom 13:13 | b Rev 16:15   |                |
| Mic 3:12      | Mar 13:5     | 15 m Act 6:10   | Mar 13:24-26     | 1 Pet 4:7      | 1 Pet 5:8     |                |
| Lam 2:6-9     | Mat 24:4     | 16 n Act 7:59   | Joe 2:30-31      | 35 y Rev 3:3   | 1 Cor 16:13   |                |

**21:4** For God regarded not the scantiness of the offering, but the overflowing of the affection. Almsgiving is not the bestowing a few at things out of many, but it is that of the widow emptying herself of her whole substance. But if you cannot offer as much as the widow, at least give all that remains over. <sup>14</sup>[John Chrysostom of Constantinople (347-407AD), Catena Aurea]

**21:20-24 abomination of desolation... those days should be shortened.** But in coming to this point, Matthew writes this way, Therefore, when you see the abomination of desolation, which was predicted by Daniel the prophet, standing in the holy place, let the reader understand. Then those who are in Judea should flee to the mountains, and he who is on the roof should not come down to take something from his house. And one is in the field should not return to take a coat. But woe to those who are pregnant and nursing in those days (Matt. 24:15-19), and so on. But Mark puts it this way, But when you see the abomination of desolation standing where it ought not to be, let the reader understand. Then let those who are in Judea flee to the mountains, and him who is on the roof not come down to the house and enter to take something from his house. And let him who is in the field not return to take his cloak. But woe to those who are pregnant or nursing in those days (Mark 13:14-17), and so on. But in order to show that the abomination of desolation, which was predicted by Daniel, came about when Jerusalem was stormed, Luke mentions in the same passage the words of the Lord, *But when you see Jerusalem surrounded by an army, know that its desolation has then drawn near* (Luke 21:20). It is clear, therefore, that the abomination of desolation, of which those two evangelists spoke, was at that time established there. Then this evangelist likewise continues, *Then let those who are in Judea flee to the mountains* (Luke 21:21). And instead of what the others said, And let him who is on the roof not come down to the

house and enter to take something from his house (Matt. 24:17), he says, *And let those who are in its midst leave* (Luke 21:21), in order to show that those words quoted by the other evangelists commanded haste in flight. And instead of what they had, And let him who is in the field not return to take his garment (Matt. 24:18), Luke says more clearly, *And let those who are in the surrounding regions should not enter it because these are days of punishment, in order that all the things that have been written may be fulfilled* (Luke 21:21-22). Then he continues in similar fashion in order to make it very clear that this passage of the gospel is about this one event of all three, *But woe to those who are pregnant and nursing in those days* (Luke 21:23), and the other things that pertain to this, which I have already mentioned above. Luke, then, makes it clear that what might have been uncertain, namely, the statement about the abomination of desolation and the statement about the shortening of days for the sake of the elect, refers not to the end of the world but to the storming of Jerusalem. For, though he himself did not speak of those events, he nonetheless said more clearly other things concerning this by which he showed that these referred to it. For we ought not to have any doubt that, when Jerusalem was destroyed, there were in that people God's chosen ones who came to believe from the circumcision or were going to come to believe, people chosen before the creation of the world, for whose sake those days were shortened so that the evils might be more tolerable. For it seems to me that some people did better in understanding that those evils were themselves signified by the term days, just as other passages of the divine Scripture speak of evil days. (Cf. Ps. 41:2; 49:6; Eph. 5:16. 21) For days themselves are not evil, but the things that happen on them. They are said to be shortened, then, in the sense that, because God granted people endurance, they felt them less, and



in that way evils that were lengthy became short. But whether that shortening of the days should be understood in this way either because they were reduced to a few or because they were shortened by a quicker revolution of the sun—for there are some who also have this idea, namely, that it was said that the days would be shorter just as the day was longer when Joshua the son of Nun prayed (Jos. 10:12-14:22)—Luke the evangelist nonetheless taught that this shortening of the days and the abomination of desolation pertain to the destruction of Jerusalem. Luke did not mention these two events himself, though Matthew and Mark did, but along with them he said more clearly other things concerning the same topic that they expressed more obscurely. For Josephus who wrote the history of the Jews, says that such evils befell that people at that time that they scarcely seemed credible. (Flavius Josephus, *The War of the Jews* 6.3.3) Hence, it was not said without reason that there had not been such tribulation from the beginning of creation and that there would not be afterwards. <sup>88</sup>[Augustine of Hippo (354-430AD), *Letter* 199.29-30]

**21:25** How to reconcile the prophecies with the Gospel on the obscuration of the sun and on some other points? The prophets predicted that at the first advent of the Lord, the sun would be darkened in the time of his passion, at the very time when, according to the Evangelists, the fact occurred, that is to say at noon. This is what the prophet Amos says: "In that day, says the Lord, the sun will disappear at midday, and the earth will be covered with darkness in the midst of the light." (Amos 8:9) The sun was thus darkened that day until the ninth hour, and the prophet's prediction was fulfilled. God wanted to give in the Savior's passion an image of what should happen at his second coming, because when he comes to judge the world, the stars will cease to give their accustomed light, according to these words of the Lord himself: "In those days the sun will be darkened and the moon will not shed its light." (Matt. 24:29) The prophet Joel also predicted this phenomenon so that one cannot doubt the fulfillment of a fact attested by several witnesses. "And the sun," he says, "will be changed into darkness and the moon into blood before the great and terrible day of the Lord's coming." (Joel 2:31) As far as the literal meaning of these words indicates, they seem to be more fitting for the second advent, for then the Lord will manifest himself publicly to all men, to the testimony of Scripture: "Then every eye will see him, and all the tribes of the earth and those who have crucified him will strike their breast." (Rev. 1:7) Now, if according to the oracles of the prophets the sun is to be covered with darkness in the two events of the Lord, what is the day when, according to the prophet Isaiah, the sun and the moon must shine with greater brilliance?" The highest mountains, the highest hills will be sprinkled with streams of running water after the days of carnage, after the fall of the towers. The light of the moon will shine like the light of the sun, and the light of the sun will be seven times brighter in the day when the Lord will close the plague of his people and heal their wounds, etc." (Isa. 30:25-26) What is this day when the Lord promised to close the plague of his people? I think that this is the day that Zachariah, father of John the Baptist, sang: "Blessed is the Lord God of Israel, because he has visited us,

and has delivered his people, and has raised the sign of salvation in the house of David his servant, as he promised through the mouth of his holy prophets, who were in the beginning, to save us from our enemies and from the hand of all who lower us to fulfill His mercies towards our fathers." (Luke 1:68, etc.) Simeon also said, "This is established for the ruin and for the resurrection of many in Israel." (Luke 2:34) He wants to talk about the ruin of the Scribes, the Pharisees and the main Jews who are represented by the towers in the prophet's prediction. And while their unbelief was the cause of their ruin, others arose by the faith that negligence retained powerlessness and infirmity. That is why the Savior said: "I have come to this world for judgment, that those who do not see shall see, and those who see, blind; (Jn. 9:39) That is to say, those whom their knowledge and skill in the law made shine like lights became blind and the eyes of the blind, that is to say ignorant and publicans, open to the light by faith. So the prophet foretold that the Savior would take care of their infirmities, and this prophecy is fulfilled in his time, as we see in the Gospel: "He really has borne our torpor, of our sufferings." (Isa. 1:4) All these predictions have received their consummation and fulfillment in the Savior's passion, and thus the salvation of the human race has been done in a true way for those who were on earth or in hell, for the prophecy of Zachariah embraces both of them at once. On earth, men have been freed from the oppression of their enemies by the intervention of the mercy of God, and in hell they were delivered from the sorrows they endured. Indeed, all those who hoped in Christ who had been promised to them awaited the coming of him who was to triumph over death and deliver them from hell. This is why Zechariah says: "To fulfill his mercies toward our fathers." (Luke 1:72) But if it is understood that this salvation must also come in the second advent, but it is especially in the second that the sun will be covered with darkness and the moon will not give its light, how to admit that the light of the sun and the moon will shine more brightly in the day when God will visit his people, since, in one as in the other time when the deliverance of this people begins and ends, we read that not only the light of the sun and the moon will be weakened, but that these stars will be completely obscured. We must therefore understand that the sun and the moon represent the saints here, just as in another place they are compared to the stars of heaven, to the testimony of the Apostle St. Paul, who declares that the saints shine in this world like the stars of the faith. We also read in the Gospel that the righteous will shine like the sun (Matt. 13:43), because the Lord compares good works to light. "May your light," he says, "shine before men, so that when you see your good works they will glorify your Father, who is in heaven." (Matt. 5:16) Therefore those who have abandoned all their goods to follow the Lord, owe to their justice and holiness, to be compared to the sun and the moon seven times brighter. "There is no one," says the Savior, "who has left either his house, or his wife, or his children, or his fields, which has received seven times as much in this world." (Luke 18:29) Now those who receive here seven times as much honor will be in the other life seven times brighter than the rest, that is, their resurrection will



be like the sun and the moon and the resurrection of others like the stars. The glory of the saints who receives here seven times of brilliance, will receive seven times more in the resurrection, that is to say, that he who has here below the brightness of the moon will receive in the other life the brightness of the sun, and the one here below as bright as the sun will shine seven times brighter in the other life. The prophet Isaiah therefore rightly uses the comparison of the sun and the moon to predict the increase of the glory of the saints. If indeed our Lord is called the sun of righteousness, and the saints must be like him, to the testimony of the apostle St. John: "When he appears, we shall be like him." (1 Jn. 3:2) The prophet is right in comparing the saints with the sun, but pointing out that the brightness of the sun is seven times greater than that of the moon. When he predicts that the light of the moon will have the same brightness as that of the sun, but that the sunlight will be seven times brighter, he wants us to understand that the light of the moon will become seven times brighter to match that of the sun, that is, the moon will be as bright as the sun is now. Although the application of this comparison of the stars to the saints is in the opposite direction, yet it brings out in part the increase of their glory, that is to say, after the increase of the light of the sun and the moon, and the distance that will exist between one saint and another after they have received their reward will be as great as that which separates them in the present life. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.105]

**21:27** *And then they will see the Son of Man coming on a cloud with great power and majesty* (Luke

21:27; Matt. 24:30; Mark 13:26). I see that this can be interpreted in two ways. In one way it will be understood of the Church coming, as it were, on the cloud, just as even now it does not cease to come in accordance with the words, Now you will see that Son of Man sitting at the right hand of power and coming on the clouds of the sky, but then with great power and majesty (Matt. 26:64), because his greater power and majesty will be seen by the saints to whom he will give great courage so that they are not overcome by such a great persecution. Or in another way it will be understood of his body, in which he sits at the right hand of the Father, in which he also died, rose, and ascended into heaven, (Rom. 8:34; Mark 16:19; Col. 3:1) in accordance with what we read in the Acts of the Apostles, When he had said this, a cloud carried him off, and he was taken up from them. And because the angels also said there, He will come as you saw him going into heaven (Acts 1:9,11), it is right to believe that he will not only come in the same body but also on a cloud, because he will come just as he went away, and a cloud received him as he went away. But it is difficult to judge which of these two it is better to choose. The more obvious sense, of course, is that, when someone hears or reads. *And then they will see the Son of Man coming on a cloud with great power and majesty* (Luke 21:27), he will interpret this precisely as his coming not through the Church but by himself, when he comes to judge the living and the dead. (2 Tim. 4:1) <sup>88</sup>[Augustine of Hippo (354-430AD), Letter 199.40-42]

## LUKE 22

### Jesus' Death is Premeditated

**Luke 22:1-2 Matt 26:1-5 Mark 14:1-2**

<sup>1</sup> Now <sup>a</sup>the feast of unleavened bread drew nigh, which is called the Passover. <sup>2</sup> And <sup>b</sup>the chief priests and scribes sought how they might kill him; for they feared the people.

### Judas Agrees to Betray Jesus

**Luke 22:3-6 Matt 26:14-16 Mark 14:10-11**

<sup>3</sup> <sup>c</sup>Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. <sup>4</sup> And he went his way, and communed with the chief priests and captains, how he might betray him unto them. <sup>5</sup> And they were glad, and <sup>d</sup>covenanted to give him money. <sup>6</sup> <sup>e</sup>And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

### Peter and John Prepare for the Passover

**Luke 22:7-14 Matt 26:17-20 Mark 14:12-17**

<sup>7</sup> Then came the day of unleavened bread, when the passover must be killed. <sup>8</sup> And he sent Peter and John, saying, **Go and prepare us the passover, that we may eat.** <sup>9</sup> And they said unto him, Where wilt thou that we prepare? <sup>10</sup> And he said unto them, **Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.** <sup>11</sup> **And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?** <sup>12</sup> **And he shall shew you a large upper room furnished: there make ready.** <sup>13</sup> And they went, and found as he had said unto them: and they made ready the passover. <sup>14</sup> And when the hour was come, he sat down, and the twelve apostles with him.

### The Last Supper

**Luke 22:15-20 Matt 26:26-29 Mark 14:22-25**

<sup>15</sup> And he said unto them, **With desire I have desired to eat this passover with you before I suffer:** <sup>16</sup> **For I say unto you, I will not any more eat thereof, <sup>f</sup>until it be fulfilled in the kingdom of God.** <sup>17</sup> And he took the cup, and gave thanks, and said, **Take this, and divide *it* among yourselves:** <sup>18</sup> **For <sup>g</sup>I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.** <sup>19</sup> And he took bread, and gave



thanks, and brake *it*, and gave unto them, saying, **This is my body which is given for you: <sup>h</sup>this do in remembrance of me.** <sup>20</sup> Likewise also the cup after supper, saying, **<sup>i</sup>This cup is the new testament in my blood, which is shed for you.**

#### **The Betrayer**

**Luke 22:21-23**

<sup>21</sup> **<sup>j</sup>But, behold, the hand of him that betrayeth me *is* with me on the table.** <sup>22</sup> **And truly the Son of man goeth, <sup>k</sup>as it was determined: but woe unto that man by whom he is betrayed!** <sup>23</sup> And they began to enquire among themselves, which of them it was that should do this thing.

#### **Contention Among the Apostles**

**Luke 22:24-30**

<sup>24</sup> **<sup>l</sup>And there was also a strife among them, which of them should be accounted the greatest.** <sup>25</sup> **<sup>m</sup>And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.** <sup>26</sup> **<sup>n</sup>But ye *shall* not *be* so: <sup>o</sup>but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.** <sup>27</sup> **For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but <sup>p</sup>I am among you as he that serveth.** <sup>28</sup> **Ye are they which have continued with me in <sup>q</sup>my temptations.** <sup>29</sup> **And <sup>r</sup>I appoint unto you a kingdom, as my Father hath appointed unto me;** <sup>30</sup> **That <sup>t</sup>ye may eat and drink at my table in my kingdom, <sup>s</sup>and sit on thrones judging the twelve tribes of Israel.**

#### **Peter's Denials Predicted**

**Luke 22:31-34 Matt 26:30-35 Mark 14:26-31 John 13:36-38**

<sup>31</sup> And the Lord said, **Simon, Simon, behold, <sup>u</sup>Satan hath desired *to have* you, that he may <sup>v</sup>sift you as wheat:** <sup>32</sup> **But <sup>x</sup>I have prayed for thee, that thy faith fail not: <sup>w</sup>and when thou art converted, strengthen thy brethren.** <sup>33</sup> And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. <sup>34</sup> **<sup>y</sup>And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.**

#### **Spiritual Preparedness Needed in the Future**

**Luke 22:35-38**

<sup>35</sup> **<sup>z</sup>And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.** <sup>36</sup> Then said he unto them, **But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.** <sup>37</sup> **For I say unto you, that this that is written must yet be accomplished in me, <sup>a</sup>AND HE WAS RECKONED AMONG THE TRANSGRESSORS: for the things concerning me have an end.** <sup>38</sup> And they said, Lord, behold, here *are* two swords. And he said unto them, **It is enough.**

#### **Jesus in Gethsemane**

**Luke 22:39-46 Matt 26:36-46 Mark 14:32-42 John 18:1**

<sup>39</sup> And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. <sup>40</sup> **<sup>b</sup>And when he was at the place, he said unto them, Pray that ye enter not into temptation.** <sup>41</sup> And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, <sup>42</sup> **Saying, Father, if thou be willing, remove this cup from me: nevertheless <sup>c</sup>not my will, but thine, be done.** <sup>43</sup> And there appeared <sup>d</sup>an angel unto him from heaven, strengthening him. <sup>44</sup> **<sup>e</sup>And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.** <sup>45</sup> And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, <sup>46</sup> And said unto them, **Why sleep ye? rise and pray, lest ye enter into temptation.**

#### **Jesus Arrested**

**Luke 22:47-53 Matt 26:47-56 Mark 14:43-52 John 18:2-12**

<sup>47</sup> And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus <sup>f</sup>to kiss him. <sup>48</sup> But Jesus said unto him, **Judas, betrayest thou the Son of man with a kiss?** <sup>49</sup> When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? <sup>50</sup> And <sup>g</sup>one of them smote the servant of the high priest, and cut off his right ear. <sup>51</sup> And Jesus answered and said, **Suffer ye thus far.** And he touched his ear, and healed him. <sup>52</sup> Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, **Be ye come out, as against a thief, with swords and staves?** <sup>53</sup> **When I was daily with you in the temple, ye stretched forth no hands against me: <sup>h</sup>but this is your hour, and the power of darkness.**

#### **Jesus before the Sanhedrin (Peter's Denial)**

**Luke 22:54-71 Matt 26:57-68 Mark 14:53-65 John 18:13-24**

<sup>54</sup> **<sup>i</sup>Then took they him, and led *him*, and brought him into the high priest's house.** <sup>j</sup>And Peter followed afar off. <sup>55</sup> **<sup>k</sup>And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.**

#### **Peter's Denial**

**Luke 22:56-62 Matt 26:69-75 Mark 14:66-72 John 18:25-27**

<sup>56</sup> But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. <sup>57</sup> And he denied him, saying, Woman, I know him not. <sup>58</sup> **<sup>l</sup>And after a little while**



another saw him, and said, Thou art also of them. And Peter said, Man, I am not. <sup>59</sup> And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilaean. <sup>60</sup> And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. <sup>61</sup> And the Lord turned, and looked upon Peter. <sup>62</sup> And Peter remembered the word of the Lord, how he had said unto him, **Before the cock crow, thou shalt deny me thrice.** <sup>63</sup> And Peter went out, and wept bitterly. <sup>64</sup> And the men that held Jesus mocked him, and smote him. <sup>65</sup> And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? <sup>66</sup> And many other things blasphemously spake they against him. <sup>67</sup> And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, <sup>68</sup> Art thou the Christ? tell us. And he said unto them, **If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go.** <sup>69</sup> Hereafter shall the Son of man sit on the right hand of the power of God. <sup>70</sup> Then said they all, Art thou then the Son of God? And he said unto them, **Ye say that I am.** <sup>71</sup> And they said, What need we any further witness? for we ourselves have heard of his own mouth.

|                 |                  |                |                |                 |                |                |
|-----------------|------------------|----------------|----------------|-----------------|----------------|----------------|
| 1 a Exo 12:3-28 | Mar 14:12        | 24 l Luk 9:46  | Psa 49:14      | Isa 53:12       | 58 l Mat 26:71 | r Psa 2:1      |
| Lev 23:5-6      | 16 f Act 10:41   | Mar 9:34       | t Rev 19:9     | 40 b Mat 6:13   | Mar 14:69      | Act 4:26       |
| Mat 26:2        | Rev 19:9         | 25 m Mat 20:25 | Luk 12:37      | Mar 14:38       | Joh 18:25      | 67 s Joh 10:24 |
| Mar 14:1        | 18 g Mar 14:25   | 26 n 1 Pet 5:3 | Mat 8:11       | 42 c Joh 6:38   | 61 m Joh 13:38 | Mar 14:61      |
| 1 Cor 5:7-8     | Mat 26:29        | o Luk 9:48     | 2 Sam 19:28    | 43 d Mat 4:11   | n Rev 2:5      | Mat 26:63      |
| 2 b Act 4:27    | 19 h 1 Cor 11:24 | 27 p Phi 2:7   | 2 Sam 9:9-10   | 44 e Joh 12:27  | Mar 14:72      | 69 t Psa 110:1 |
| Joh 11:47       | 20 i 1 Cor 10:16 | Mat 20:28      | 31 u 1 Pet 5:8 | 47 f 2 Sam 20:9 | Mat 26:75      | Dan 7:13-14    |
| Psa 2:2         | 21 j Joh 13:26   | 28 q Heb 4:15  | v Amo 9:9      | 50 g Mar 14:47  | Eze 16:63      | Act 1:11       |
| 3 c Mat 26:14   | Joh 13:21        | 29 r Jam 2:5   | 32 w Joh 21:15 | Mat 26:51       | 62 o Isa 66:2  | 1 The 4:16     |
| Mar 14:10       | Mar 14:18        | 2 Tim 2:12     | Psa 51:13      | 53 h Joh 12:27  | Eze 7:16       | Heb 1:3        |
| 5 d Jud 1:11    | Mic 7:5-6        | 2 Cor 1:7      | x Joh 17:15    | Act 2:23        | 2 Cor 7:10     | Rev 1:7        |
| 1 Joh 3:8       | Psa 41:9         | Luk 12:32      | Joh 17:9,11    | 54 i Mat 26:57  | 63 p Mar 14:65 |                |
| 1 Tim 6:10      | 22 k Isa 53      | Mat 24:47      | 34 y Mat 26:34 | Act 8:32        | Mat 26:67      |                |
| Joh 8:44        | Dan 9:24         | 30 s Rev 2:26  | 35 z Mat 10:9  | j Joh 18:15     | Isa 50:6       |                |
| Zec 11:12       | Zec 13:7         | 1 Cor 6:2      | Luk 9:3        | 55 k Mar 14:66  | Psa 69:1-21    |                |
| 6 e Mat 26:17   | Act 2:23         | Mat 19:28      | 37 a Mar 15:28 | Mat 26:69       | 66 q Mat 27:1  |                |

**22:15 With desire I have desired.** Apparently meaning, I have used all diligence to enable me to escape the wickedness of the traitor, that I might not endure My passion before the time. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 141]

**22:17** Now by His giving thanks, by which is meant His speaking to God the Father in the manner of prayer, He signified to us that He, so to speak, shares and takes part in His good pleasure in granting us the life-giving blessing which was then bestowed upon us: for every grace, and every perfect gift comes to us from [665 the Father by the Son in the Holy Spirit. And this act then was a pattern for our use of the prayer which ought to be offered, whenever the grace of the mystical and life-giving oblation is about to be spread before Him by us: and so accordingly we are wont to do. For first offering up our thanksgivings, and joining in our praises to God the Father both the Son and the Holy Spirit, we so draw near to the holy tables, believing that we receive life and blessing both spiritually and corporeally: for we receive in us the Word of the Father, Who for our sakes became man, and Who is Life, and the Giver of life. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 142]

**22:19-20** When you cast a piece of bread into wine or oil, or any other liquid, you find that it becomes charged with the quality of that particular thing. When iron is brought into contact with fire, it becomes full of its activity; and while it is by nature iron, it exerts the power of fire. And so the life-giving Word of God, having united Himself to His own flesh in a way known to Himself, endowed it with the power of giving life. And of this He certifies us Himself, saying, "Verily, I say to you, he that believes in Me has everlasting life. I am the bread of life." (Jn. 6:47) And again, "I am the living bread, that came

down from heaven; if a man eat of this bread, he shall live for ever: and the bread that I shall give is My flesh for the life of the world. Verily, I say to you, that if you eat not the flesh of the Son of man, and drink His blood, you have no life in you. Whoever eats My flesh, and drinks My blood, has eternal life, and I will raise him up at the last day. For My flesh is true food, and My blood is true drink. He that eats My flesh, and drinks My blood, abides in Me, and I in him. As the living Father sent Me, and I live because of the Father; so He that eats Me shall also live because of Me." (Jn. 6:51) When therefore we eat the holy flesh of Christ, the Savior of us all, and drink His precious blood, we have life in us, being made as it were, one with Him, and abiding in Him, and possessing Him also in us. And let none of those whose wont it is to disbelieve say, 'Since therefore the Word of God, being by nature life, dwells in us also, is the body of each one of us too endowed with the power of giving life?' Rather let him know that it is a perfectly different thing for the Son to be in us by a relative participation, and for Himself to become flesh, that is, to make that body His own which was taken from the blessed Virgin. For He is not said to become incarnate and be made flesh by being in us: but rather this happened once for all when He became man without ceasing to be God. The body therefore of the Word was that assumed by Him from the holy virgin, and made one with Him; but how, or in what manner this was done, we cannot tell: for it is incapable of explanation, and altogether beyond the powers of the mind, and to Himself alone is the manner of the union known. It was titling therefore for Him to be in us both divinely by the Holy Spirit, and also, so to speak, to be mingled with our bodies by His holy flesh and precious blood: which things also we possess as a life-giving eucharist, in the form of bread and wine. For lest we should be



terrified by seeing actual flesh and blood placed upon the holy tables of our churches, God, humbling Himself to our infirmities, infuses into the things set before us the power of life, and transforms them into the efficacy of His flesh, that we may have them for a life-giving participation, and that the body of Him Who is the Life may be found in us as a life-producing seed. And do not doubt that this is true, since Himself plainly says, "This is My body: "This is My blood:" but rather receive in faith the Savior's word; for He, being the Truth, cannot lie. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 142]

**22:24 a strife among them.** For the disciples had given way to a human infirmity, and were contending with one another, who of them is the chief, and superior to the rest; for those perchance who held the second rank among them were not willing to give way to those who held the first. But even this arose, and was recorded for our benefit, that that which happened to the holy apostles may prove a reason for humility in us. <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 143]

**22:31 Satan hath desired to have you, that he may sift you as wheat.** That is, to search and try you, and expose you to intolerable blows. For it is Satan's wont to attack men of more than ordinary excellence, and, like some fierce and arrogant barbarian, he challenges to single combat those of chief repute in the ways of piety. So he challenged Job, but was defeated by his patience, and the boaster fell, being vanquished by the endurance of that triumphant hero. But human nature he makes his prey, for it is infirm, and easy to be overcome: while he is harsh and pitiless and unappeasable in heart. For, as the sacred Scripture says of him, "His heart is hard as a stone: and he stands like an anvil that cannot be beaten out 6." Yet he is placed under the feet of the saints by Christ's might: for He has said, "Behold, I have given you to tread on serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you." "Satan therefore, He says, has desired to sift you like wheat: but I have offered supplication in your behalf, that your faith fail not." <sup>37</sup>[Cyril of Alexandria (378-444AD), Commentary on Luke, Sermon 144]

**22:50** Our Lord, foreseeing the war that the Jews were going to declare on him, recommends to his disciples to arm themselves with swords. They obeyed this order, and when this impious war began under the leadership of Judas Iscariot, Peter, seeing the enemies ready to throw himself on his master, drew his sword and cut off the ear of the high priest's servant. This order, and when this impious war begins under the leadership of Judas Iscariot, Peter, seeing the enemies ready to throw himself on his master, draws his sword and cuts off the ear of the high priest's servant. (Luke 22:50) Then the Lord commanded Peter to put his sword in his sheath, "For all those," he says, "who use the sword will perish by the sword: (Matt. 26:52) Why does he command to prepare swords since he forbids using them and even threatens to kill anyone who has struck with the sword? The Apostle, however, seems to have acted in all justice, for he has struck the man whom he saw armed against him. It was a duty for him to resist ungrateful servants who were armed to put the Savior to death. If you examine every

circumstance of this fact, of which you ask the explanation, you will find other questions. What, indeed, was it that the one who had for support a very spiritual force should make his disciples prepare material weapons, and that after forbidding them to carry in their journey neither purse, nor money, nor baton he now revokes his defense? Let us begin by explaining why Our Lord commands his disciples to arm themselves with swords and forbids them to use them. It was not only against his enemies, but in the interests of his disciples themselves that he commanded them to obtain arms for the war that was about to break out. It must have been a new and surprising sight that the author of so many unusual and extraordinary prodigies suddenly fell into an excess of humiliations that subjected him to ill-treatment and death. Now, to show that these sufferings had not surprised him in the unforeseen, and as a man reduced to impotence, he predicted the advantages, thus showing that he had not the least doubt, but that he prepared to support them knowingly. And as his humiliations were voluntary, he does not want to be opposed to his enemies violent resistance, and he makes it clear that he was still what he had always been, when in the hands of his enemies he heals the ear that Peter had cut off and attached to what the action of the sword had detached; and it is not as a bodily doctor, but as the Creator of the bodies that he recreates his work that the sword had disfigured; because doctors can never restore detached limbs from the body. Therefore, so that the power of God might be reduced to him, and as it had always been, and also to show the truth of these words that he had said, "I have the power to give my life, and I have the power to take it back," (Jn. 10:18) that he commands his disciples to obtain swords, but without commanding them to use them to kill his enemies. We now have to consider why the Savior, witness of Peter's action, declares that whoever uses the sword will perish by the sword (Matt. 26:52), whereas, however, Peter had not used it unjustly; for, as we read in St. Luke, it was with the permission of the Lord that he struck Malchus and then heard the defense that was made to him. (Luke 22:50) The Savior gave him this permission to show that he could have taken revenge on his enemies, to show that he had the same power which he had shown, and that he could therefore avenge himself, and in order to convince his enemies that they seized him by virtue of a power they had received. He did not appear as vanquished, but as a man who abandons himself to their will. Why then does he say that whoever uses the sword will perish by the sword? It is because the judge alone has the right to destroy by the sword; and Peter had the permission only to strike, but not to take away life by the sword. This is why Our Lord forbids him to strike again. He also tells him that Christians are not allowed to kill their fellow men. They are under a law of mercy, and they are forbidden to use with harshness the right which has been conferred on society. As for the recommendation that he previously made to them to carry nothing with them in the road (Matt. 10:10), it is like a sign of peace, of the grace of miracles, of the sweetness of a doctrine that will be seen in the Apostles. What did they need to take with them on the road, since they had to offer everything to them at the sight of the miracles they



were operating? But when the time came when he was to voluntarily give himself up to suffering, and was on the eve of a passing struggle rather than a war properly so called, he advised his followers to arm themselves not to resist his enemies, since his will was to be pleased, but to show, as I have said,

that he had foreseen his passion, that it was subordinated to his power, and that if he consented to this excess of humiliation was for the salvation of the human race, as we will say in its place.<sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testament, 1 Q.104]

## LUKE 23

### Jesus Before Pilate

**Luke 23:1 Matt 27:1-2 Mark 15:1 John 18:28**

<sup>1</sup> And <sup>a</sup>the whole multitude of them arose, and led him unto Pilate.

### The Trial before Pilate

**Luke 23:2-5 Matt 27:11-14 Mark 15:2-5 John 18:29-38**

<sup>2</sup> And they began to accuse him, saying, We found this *fellow* <sup>d</sup>perverting the nation, and <sup>e</sup>forbidding to give tribute to Caesar, saying <sup>b</sup>that he himself is Christ a King. <sup>3</sup> <sup>e</sup>And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, **Thou sayest it.** <sup>4</sup> Then said Pilate to the chief priests and *to* the people, <sup>f</sup>I find no fault in this man. <sup>5</sup> And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

### Jesus before Herod

**Luke 23:6-12**

<sup>6</sup> When Pilate heard of Galilee, he asked whether the man were a Galilaean. <sup>7</sup> And as soon as he knew that he belonged unto <sup>g</sup>Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. <sup>8</sup> And when Herod saw Jesus, he was exceeding glad: for <sup>h</sup>he was desirous to see him of a long *season*, because <sup>i</sup>he had heard many things of him; and he hoped to have seen some miracle done by him. <sup>9</sup> Then he questioned with him in many words; but he answered him nothing. <sup>10</sup> And the chief priests and scribes stood and vehemently accused him. <sup>11</sup> <sup>j</sup>And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate. <sup>12</sup> And the same day <sup>k</sup>Pilate and Herod were made friends together: for before they were at enmity between themselves.

### Jesus Again Before Pilate

**Luke 23:13-16**

<sup>13</sup> <sup>l</sup>And Pilate, when he had called together the chief priests and the rulers and the people, <sup>14</sup> Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have <sup>m</sup>found no fault in this man touching those things whereof ye accuse him: <sup>15</sup> No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. <sup>16</sup> <sup>n</sup>I will therefore chastise him, and release *him*.

### Pilate Tries to Appease the Crowd

**Luke 23:17-23 Matt 27:15-23 Mark 15:6-14 John 18:39-40**

<sup>17</sup> <sup>o</sup>(For of necessity he must release one unto them at the feast.) <sup>18</sup> And <sup>p</sup>they cried out all at once, saying, Away with this *man*, and release unto us Barabbas: <sup>19</sup> (Who for a certain sedition made in the city, and for murder, was cast into prison.) <sup>20</sup> Pilate therefore, willing to release Jesus, spake again to them. <sup>21</sup> But they cried, saying, Crucify *him*, crucify him. <sup>22</sup> And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go. <sup>23</sup> And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

### Pilate Condemns Jesus to Death

**Luke 23:24-25 Matt 27:24-26 Mark 15:15 John 19:16**

<sup>24</sup> And Pilate gave sentence that it should be as they required. <sup>25</sup> <sup>q</sup>And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

### The Way to the Cross

**Luke 23:26-32 Matt 27:31-32 Mark 15:20-21 John 19:17**

<sup>26</sup> <sup>r</sup>And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus. <sup>27</sup> And there followed him a great company of people, and of women, which also bewailed and lamented him. <sup>28</sup> But Jesus turning unto them said, **Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.** <sup>29</sup> **For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.** <sup>30</sup> **Then shall they begin to SAY TO THE MOUNTAINS, FALL ON US; AND TO THE HILLS, COVER US.** <sup>31</sup> **For if they do these things in a green tree, what shall be done in the dry?** <sup>32</sup> <sup>v</sup>And there were also two other, malefactors, led with him to be put to death.

### The Crucifixion



**Luke 23:33-34 Matt 27:33-37 Mark 15:22-26 John 19:17-27**

<sup>33</sup> And <sup>w</sup>when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. <sup>34</sup> Then said Jesus, **Father, <sup>z</sup>forgive them; for <sup>y</sup>they know not what they do.** And <sup>x</sup>they parted his raiment, and cast lots.

**Jesus is Mocked on the Cross**

**Luke 23:35-38 Matt 27:38-43 Mark 15:27-32**

<sup>35</sup> And <sup>a</sup>the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God. <sup>36</sup> And the soldiers also mocked him, coming to him, and offering him vinegar, <sup>37</sup> And saying, If thou be the king of the Jews, save thyself. <sup>38</sup> <sup>b</sup>And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

**The Good and the Bad Thief**

**Luke 23:39-43 Matt 27:44 Mark 15:32**

<sup>39</sup> <sup>c</sup>And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. <sup>40</sup> But the other answering <sup>d</sup>rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? <sup>41</sup> And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. <sup>42</sup> And he said unto Jesus, Lord, remember me when thou comest into <sup>e</sup>thy kingdom. <sup>43</sup> And Jesus said unto him, **Verily I say unto thee, To day shalt thou be with me in <sup>f</sup>paradise.**

**The Death of Jesus**

**Luke 23:44-48 Matt 27:45-54 Mark 15:33-39 John 19:28-30**

<sup>44</sup> <sup>g</sup>And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. <sup>45</sup> And the sun was darkened, and <sup>h</sup>the veil of the temple was rent in the midst. <sup>46</sup> And when Jesus had cried with a loud voice, he said, **<sup>i</sup>Father, INTO THY HANDS I COMMEND MY SPIRIT:** <sup>j</sup>and having said thus, he gave up the ghost. <sup>47</sup> <sup>k</sup>Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. <sup>48</sup> And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

**Witnesses of the Crucifixion**

**Luke 23:49 Matt 27:55-56 Mark 15:40-41 John 19:25-27**

<sup>49</sup> <sup>l</sup>And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

**The Burial**

**Luke 23:50-56 Matt 27:57-61 Mark 15:42-47 John 19:38-42**

<sup>50</sup> <sup>m</sup>And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just: <sup>51</sup> (The same <sup>n</sup>had not consented to the counsel and deed of them;) *he was* of Arimathaea, a city of the Jews: <sup>o</sup>who also himself waited for the kingdom of God. <sup>52</sup> This *man* went unto Pilate, and begged the body of Jesus. <sup>53</sup> <sup>p</sup>And he took it down, and wrapped it in linen, and laid it in <sup>q</sup>a sepulchre that was hewn in stone, wherein never man before was laid. <sup>54</sup> And that day was the preparation, and the sabbath drew on. <sup>55</sup> And the women also, <sup>r</sup>which came with him from Galilee, followed after, and <sup>s</sup>beheld the sepulchre, and how his body was laid. <sup>56</sup> And they returned, and <sup>t</sup>prepared spices and ointments; and rested the sabbath day <sup>u</sup>according to the commandment.

|                 |                  |                 |                 |                |                |                |
|-----------------|------------------|-----------------|-----------------|----------------|----------------|----------------|
| 1 a Mat 27:2    | Mar 15:14        | 17 o Mat 27:15  | Pro 11:31       | Act 7:60       | Mat 27:51      | q Isa 53:9     |
| Mar 15:1        | Mat 27:19        | Mar 15:6        | 32 v Isa 53:12  | Mat 5:44       | 46 i Psa 31:5  | 55 r Mar 15:47 |
| Joh 18:28       | 7 g Luk 3:1      | Joh 18:39       | Mat 27:38       | 35 a Zec 12:10 | 1 Pet 2:23     | s Luk 8:2      |
| 2 b Joh 19:12   | 8 h Luk 9:9      | 18 p Act 3:14   | 33 w Joh 19:17  | Psa 22:17      | j Phi 2:8      | 56 t Isa 58:13 |
| Mar 14:61-62    | i Mat 14:1       | 25 q Pro 17:15  | Mar 15:22       | 38 b Joh 19:19 | 47 k Mat 27:54 | Isa 56:6       |
| c Mar 12:17     | Mar 6:14         | 26 r Joh 19:17  | Mat 27:33       | 39 c Mat 27:44 | 49 l Psa 38:11 | Isa 56:2       |
| Mat 17:27       | 11 j Isa 53:3    | Mar 15:21       | 34 x Joh 19:24  | Mar 15:32      | 50 m Mat 27:57 | Neh 9:14       |
| d 1 Pet 3:16-18 | 12 k Jam 4:4     | Mat 27:32       | Mar 15:24       | 40 d Eph 5:11  | Mar 15:42      | Deu 5:14       |
| Act 17:7        | Act 4:27         | 29 s Luk 21:23  | Mat 27:35       | 42 e Heb 1:3   | Joh 19:38      | Lev 23:3       |
| Dan 3:12        | 13 l Mat 27:23   | 30 t Isa 2:19   | Psa 22:18       | 43 f Rev 2:7   | 51 n Mar 15:43 | Exo 16:29      |
| Jer 20:10       | Joh 18:38        | Hos 10:8        | y 1 Tim 1:13    | 44 g Mat 27:45 | Gen 49:18      | Gen 2:3        |
| Psa 35:11       | 14 m Dan 6:4     | Rev 6:16        | 1 Cor 2:8       | Mar 15:33      | o 1 Tim 5:22   | u Mar 16:1     |
| 1 Kin 21:10-13  | 16 n Act 5:40-41 | Rev 9:6         | Act 3:17        | 45 h Heb 6:19  | Pro 1:10       | v Rev 1:10     |
| 3 e 1 Tim 6:13  | Joh 19:1         | 31 u 1 Pet 4:17 | z 1 Pet 2:20-23 | Eph 2:14       | Gen 42:21-22   |                |
| 4 f 1 Pet 2:22  | Mar 15:15        | Eze 20:47       | 1 Cor 4:12      | 2 Cor 3:14     | Gen 37:21-22   |                |
| 2 Cor 5:21      | Mat 27:26        | Jer 25:29       | Rom 12:14       | Mar 15:38      | 53 p Mat 27:59 |                |

**23:11** Those who took off the Lord's own clothes in the passion, and put on a scarlet cloak, (Cf. Matt. 27:28) the heretics are symbolized who affirm that he did not have a true body but a fictitious one. <sup>10</sup>[Augustine of Hippo (354-430AD), Questions on the Gospel of Luke, Q.51b]

**23:43 paradise.** Here then might one see the Savior between the thieves weighing in the scales of justice

faith, and unbelief. The devil cast Adam out of Paradise. Christ brought the thief into Paradise before the whole world, before the Apostles. By a mere word and by faith alone he entered into Paradise, that no one after his sins might despair of entrance. Mark the rapid change, from the cross to heaven, from condemnation to Paradise, that you may know that the Lord did it all, not with regard to



the thief's good intention, but His own mercy. But if the reward of the good has already taken place, surely a resurrection will be superfluous. For if He introduced the thief into Paradise while his body remained in corruption without, it is clear there is no resurrection of the body. Such are the words of some, But shall the flesh which has partaken of the toil be deprived of the reward? Hear Paul speaking, Then must this corruptible put on incorruption. But if the Lord promised the kingdom of heaven, but introduced the thief into Paradise, He does not yet recompense him the reward. But they say, Under the name of Paradise He signified the kingdom of heaven, using a well-known name in addressing a thief who knew nothing of difficult teaching. Now some do not read it, This day shall you be with me in Paradise, but thus, I say to you on this day, and then follows, You shall be with me in Paradise. But we will add a still more obvious solution. For physicians when they see a man in a desperate state, say, He is already dead. So also the thief, since he no longer fears his falling back to perdition, is said to have entered Paradise. <sup>14</sup>[John Chrysostom of Constantinople (347-407AD), *Catena Aurea*]

**23:44** How to explain these words of the Savior on the cross: "My Father, forgive them, for they do not know what they do?" If they do not know what they are doing, how can they be forgiven when King Abimelech said to God, "Will you lose an innocent nation because of its ignorance?" (Gen. 20:4) All ignorance is not free from punishment. Ignorance is excusable in those who have not been able to find the means of education. But the Savior asks his Father to forgive those who have no concern to learn when they can. This ignorance is therefore guilty of them, and it will be forgiven if they become converted.

All ignorance is not free from punishment. He who could instruct himself and did not do it. Nothing no longer kept the teachers to learn, but pleasures or a bad disposition made them neglect this duty and rendered it completely inexcusable. This is what makes the Savior say by speaking of the Jews: "If I had not come, and if I had not spoken to them, they would have no sin." (Jn. 15:22) As for the one who is in ignorance without his fault, because he has not found a teacher to educate him and he could not know by the public what it was necessary to think of such a doctrine, he is made free from fault and conviction. The Lord asks his Father to forgive if they convert, to those who took no care to learn the truth when he announced it to them and who ignorantly killed the very author of the truth. This is why the Apostle St. Peter tells them in Acts, "Convert ye, that your sins may be blotted out. (Acts 3:19) <sup>1</sup>[Ambrosiaster (4th century), *Questions on the Old and New Testament*, 1 Q.67]

**23:44** If the evangelists had the same thought, the same language, how is it that when three of them, St. Matthew, St. Luke and St. John, say that the Savior was crucified in the sixth hour, St. Mark, on the contrary, reports that he was at the third hour? It is not good to wrap the truth in obscure language. The three evangelists had only one thought, but Saint Mark wanted to mention a circumstance they had omitted and thought necessary. Indeed, it cannot be supposed that this evangelist who, following the example of the other sacred writers, was educated with a deep sense of religion and a

scrupulous care of what he wrote, and who was inspired by the Holy Spirit, could have made a mistake. It is therefore necessary to examine what his purpose was in expressing himself in this way. Let us first consider that it was not by Pilate but by the Jews that the Savior was crucified, for, according to the Roman laws, he declared that Jesus was innocent. Is not he the one who says to the Jews, "I find no crime in him?" (Jn. 19:4) They cry to him, "Crucify him," and he answers them, What crime hath he done? Finally, as he insisted and wished to draw it from their hands, they had recourse to this slanderous accusation: "If you deliver this man you are not Caesar's friend, for whoever makes himself king, is decreed against Caesar. It is then that He gives them the Savior to be judged by them. Pilate did not pronounce the sentence, but the Jews. It was at the instigation of the leaders of the priests, says the evangelist, that they shouted to him: "Let him be crucified." St. Mark therefore wished to make us understand that the sentence was pronounced at the third hour, when they repeated with their repeated cries that Jesus was crucified within the interval of nearly three hours, during which Jesus was taken to Herod's house and brought back to Pilate. In fact, every man condemned to death is regarded as dead from the moment the death sentence has been sentenced to him. St. Mark thus clearly establishes that it is not by virtue of the judge's sentence that Jesus was crucified; for it is difficult to prove the innocence of one who is condemned by a judicial sentence. He spoke in a different way to tell us that what was done in the sixth hour, not by law, but by the persevering malice of the Jews, began at the third hour. <sup>1</sup>[Ambrosiaster (4th century), *Questions on the Old and New Testament*, 1 Q.65]

**23:54** Why did the Lord want to be crucified on the eighth day of the calends of April, the time of the Passover celebration for the Jews? The Savior did all things in their place and in their time. To show that he created the world and all that it contains by the will of the Father, he wanted to redeem the world and renew it with his passion at the time he created it, that is to say in the equinox where the world began and the day becomes longer than the night. As he lived in the middle of the Roman Empire, he had to suffer the eighth day of the calends of April, time of the equinox of the Romans. It was then, in fact, that the reader spread over this part of the world and the day began to grow. The passion of the Savior led him from darkness to light. The conduct of the Creator is therefore safe from blame, since he repaired his fallen creature at the very time he created it. One can find nothing wrong with the time of the creation of a fallen thing when its repair takes place at the same time, and God wanted the joy of the renewal of the creature to take place on the very day of its inauguration. <sup>1</sup>[Ambrosiaster (4th century), *Questions on the Old and New Testament*, 1 Q.55]

**23:55** Wise women followed our common Savior Christ, gathering whatever was both useful and necessary for faith in Him. And when He gave His flesh as a ransom for the life of us all, they wisely betook themselves to tend His body: for they supposed that the corpse would continue in the grave. <sup>37</sup>[Cyril of Alexandria (378-444AD), *Commentary on Luke*, Sermon 156]



## LUKE 24

### The Women at the Tomb

**Luke 24:1-12 Matt 28:1-8 Mark 16:1-8 John 20:1-13**

<sup>1</sup> Now <sup>a</sup>upon the first *day* of the week, very early in the morning, they came unto the sepulchre, <sup>b</sup>bringing the spices which they had prepared, and certain *others* with them. <sup>2</sup> And they found the stone rolled away from the sepulchre. <sup>3</sup> <sup>c</sup>And they entered in, and found not the body of the Lord Jesus. <sup>4</sup> And it came to pass, as they were much perplexed thereabout, <sup>d</sup>behold, two men stood by them in shining garments: <sup>5</sup> And as they were afraid, and bowed down *their* faces to the earth, they said unto them, **Why seek ye the living among the dead?** <sup>6</sup> **He is not here, but is risen: <sup>e</sup>remember how he spake unto you when he was yet in Galilee,** <sup>7</sup> **Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.** <sup>8</sup> And <sup>f</sup>they remembered his words, <sup>9</sup> <sup>g</sup>And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. <sup>10</sup> It was Mary Magdalene, and <sup>h</sup>Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles. <sup>11</sup> And their words seemed to them as idle tales, and they believed them not. <sup>12</sup> <sup>i</sup>Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

### Jesus Appears to Two Disciples Near Emmaus

**Luke 24:13-35 Mark 16:12-13**

<sup>13</sup> And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. <sup>14</sup> And they <sup>j</sup>talked together of all these things which had happened. <sup>15</sup> And it came to pass, that, while they communed *together* and reasoned, <sup>k</sup>Jesus himself drew near, and went with them. <sup>16</sup> But <sup>l</sup>their eyes were holden that they should not know him. <sup>17</sup> And he said unto them, **What manner of communications *are* these that ye have one to another, as ye walk, and are sad?** <sup>18</sup> And the one of them, <sup>m</sup>whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? <sup>19</sup> And he said unto them, **What things?** And they said unto him, Concerning Jesus of Nazareth, <sup>n</sup>which was a prophet <sup>o</sup>mighty in deed and word before God and all the people: <sup>20</sup> And <sup>p</sup>how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. <sup>21</sup> But we trusted <sup>q</sup>that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. <sup>22</sup> Yea, and certain women also of our company made us astonished, which were early at the sepulchre; <sup>23</sup> And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. <sup>24</sup> And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not. <sup>25</sup> Then he said unto them, **O fools, and slow of heart to believe all that the prophets have spoken:** <sup>26</sup> **<sup>r</sup>Ought not Christ to have suffered these things, and to enter into his glory?** <sup>27</sup> And beginning at <sup>t</sup>Moses and <sup>u</sup>all the prophets, he expounded unto them in all the scriptures the things concerning himself. <sup>28</sup> And they drew nigh unto the village, whither they went: and <sup>v</sup>he made as though he would have gone further. <sup>29</sup> But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. <sup>30</sup> And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. <sup>31</sup> And their eyes were opened, and they knew him; and he vanished out of their sight. <sup>32</sup> And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? <sup>33</sup> And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, <sup>34</sup> Saying, The Lord is risen indeed, and <sup>w</sup>hath appeared to Simon. <sup>35</sup> And they told what things *were done* in the way, and how he was known of them in breaking of bread.

### Jesus Appears to the Eleven

**Luke 24:36-43**

<sup>36</sup> And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, **Peace *be* unto you.** <sup>37</sup> But they were terrified and affrighted, and supposed that they had seen a spirit. <sup>38</sup> And he said unto them, **Why are ye troubled? and why do thoughts arise in your hearts?** <sup>39</sup> **Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.** <sup>40</sup> And when he had thus spoken, he shewed them *his* hands and *his* feet. <sup>41</sup> And while they yet believed not for joy, and wondered, he said unto them, **Have ye here any meat?** <sup>42</sup> And they gave him a piece of a broiled fish, and of an honeycomb. <sup>43</sup> <sup>x</sup>And he took *it*, and did eat before them.

### Jesus' Last Words and Ascension

**Luke 24:44-53 Mark 16:19**

<sup>44</sup> And he said unto them, <sup>y</sup>**These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms,**



concerning me. <sup>45</sup> Then <sup>z</sup>opened he their understanding, that they might understand the scriptures, <sup>46</sup> And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: <sup>47</sup> And that repentance and <sup>b</sup>remission of sins should be preached in his name <sup>a</sup>among all nations, beginning at Jerusalem. <sup>48</sup> And <sup>c</sup>ye are witnesses of these things. <sup>49</sup> <sup>d</sup>And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. <sup>50</sup> And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. <sup>51</sup> <sup>e</sup>And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. <sup>52</sup> And they worshipped him, and returned to Jerusalem with great joy: <sup>53</sup> And were continually <sup>f</sup>in the temple, praising and blessing God. Amen.

|               |                |                 |             |                |                 |               |
|---------------|----------------|-----------------|-------------|----------------|-----------------|---------------|
| 1 a Mat 28:1  | Luk 9:22       | 19 n Act 7:22   | Psa 22      | Isa 40:10      | Gen 19:2        | Isa 49:6      |
| Mar 16:1      | 8 f Joh 2:22   | o Act 2:22      | 27 s Isa 53 | t Gen 3:15     | 34 w 1 Cor 15:5 | Psa 22:27     |
| Joh 20:1      | 9 g Mat 28:8   | Joh 6:14        | Jer 23:5    | Gen 22:18      | 43 x Act 10:41  | Gen 12:3      |
| b Luk 23:56   | Mar 16:10      | Joh 3:2         | Jer 33:14   | Gen 26:4       | 44 y Mat 16:21  | b Dan 9:24    |
| 3 c Mar 16:5  | 10 h Luk 8:3   | 20 p Act 13:27  | Eze 34:23   | Gen 49:10      | 45 z 2 Cor 4:6  | 48 c Act 1:22 |
| 4 d Act 1:10  | 12 i Joh 20:3  | 21 q Act 1:6    | Eze 37:25   | Num 21:9       | Act 16:14       | Joh 15:27     |
| Joh 20:12     | 14 j Deu 6:7   | 26 r 1 Pet 1:11 | Dan 9:24    | Deu 18:15      | Mar 9:31        | 49 d Isa 44:3 |
| Mar 16:5-6    | Mal 3:16       | Heb 2:8-10      | Mic 7:20    | u Psa 22       | 47 a Gal 3:14   | Joe 2:28      |
| Mat 28:2-6    | 15 k Mat 18:20 | Phi 2:6-11      | Mal 3:1     | Psa 132:11     | Mal 1:11        | Act 2:1       |
| Gen 18:2      | 16 l Joh 20:14 | 1 Cor 15:3-4    | Mal 4:2     | Isa 7:14       | Mic 4:2         | 51 e Eph 1:20 |
| 6 e Mat 16:21 | Joh 21:4       | Act 17:3        | Joh 1:45    | Isa 9:6        | Hos 2:23        | 53 f Act 2:46 |
| Mar 8:31      | 18 m Joh 19:25 | Isa 53          | Isa 50:6    | 28 v Gen 32:26 | Jer 31:34       |               |

**24:1-12** How can one prove that the Savior rose from the dead after three days and three nights? If you seek here the number followed by days and nights, you will not be able to understand these words: Moses has hunted forty days and forty nights (Exod. 24:18); However, this number is not entirely present, for the day on which he ascended, and the day on which he descended, are not strictly part of it. But the custom is not to count the night without counting the day, not to count either the day without the night, taking the part for the whole. It is in this sense that the Savior said, "As Jonah was three days and three nights in the belly of the whale, so the son of man will be three days and three nights in the heart of the earth." (Matt. 12:40) As there were three nights, there are also three days. Night is mentioned not to appear to express something new and contrary to reason, since night is a consequence of the day. There is no doubt that the evening which is followed by the night was established before the light that gave birth to the day, and nothing absurd is advanced in asserting that the passion of the Lord began with the night. Just as light, that is, day, is the image of life, so night, that is, darkness, is the symbol of death; it is thus that Scripture itself establishes a striking contrast between the children of light and the children of darkness. Now, it is not surprising that although, always and everywhere, the day is placed before night, the light before darkness; here, however, the things which follow are placed before those which preceded them, or that in the present case the order is reversed, as we have already remarked. Indeed, the night seems much cleaner to be the image of death than the day. Death thus begins with the night, because it was impossible to find another way than by night in the empire of the prince of darkness and to triumph over him. It was necessary for the Lord of light, that is, of eternal life, to be for a moment subject to the prince of darkness or death, in order to become the liberator of all those upon whom death had reigned in the past, or would like to expand his empire in the future. Neither death would have been entirely destroyed, nor the clouds of darkness would have been dispelled, had it not been for the Lord to enter his empire. Before this bright light, the secret of death, in which all his

strength was, vanishes, and one can only triumph entirely over him who is caught by his own arms or in his own domains. It is therefore by a design full of wisdom that in this great drama the night gets the pre-eminence to lose all its power. So that the unbelieving Jews would remain wrapped up in an eternal night, and that the day would not appear the author of so great a crime, of so enormous sacrilege, but of the night; the day against the natural order of things is submitted to the preceding night, just as the God and Lord of all things is subject to the prince of death, in order to deliver all men from the chains of death. If anyone were tempted to see here again some contradiction, which he considers to moderate his appreciation, that God in putting on the form, I will not say of the man, but of the servant, has voluntarily surrendered to the death. Why, then, demand that order be followed, the place where you see in all things this reversed order? For what is this light that has him in the darkness, and that the darkness have not understood? (Jn. 1:5) It is the Lord of light who allowed us to seize his person. Now, whoever knows that he is seized by him to put him to death, counts from this moment the time of his death. That night follows the day he was judged and crucified. Then comes the night that ends on the Sabbath and the Sabbath itself. There is still the evening following the Sabbath. This is why Moses had given the Jews the figurative precept to begin the Sabbath day in the evening, in which the Lord is risen and who embraces the whole day of Sunday, for there is no night without day or day without night. With this explanation we understand that the resurrection of Our Lord took place after three days and three nights. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.64] **24:30-31** For something had come upon their eyes which was suffered to remain until the breaking of the bread, in reference to a well-known mystery, so that only then was the different form in Him made visible to them, and they did not recognize Him, as is shown by Luke's narrative, until the breaking of the bread took place. And thus, in apt accordance with the state of their minds, which were still ignorant of the truth, that it behoved Christ to die and rise again, their eyes sustained something of a similar



order; not, indeed, that the truth itself proved misleading, but that they were themselves incompetent to perceive the truth, and thought of the matter as something else than it was. The deeper significance of all which is this, that no one should consider himself to have attained the knowledge of Christ, if he is not a member in His body — that is to say, in His Church — the unity of which is commended to our notice under the sacramental symbol of the bread by an apostle, when he says: "We being many are one bread and one body." So was it that, when He handed to them the bread which He had blessed, their eyes were opened, and they recognized Him, that is to say, their eyes were opened for such knowledge of Him, in so far as the impediment was now removed which had prevented them from recognizing Him. For certainly they were not walking with closed eyes. But there was something in them which debarred them from seeing correctly what was in their view — a state of matters, indeed, which is the familiar result of darkness, or of a certain kind of humor. It is not meant by this, however, that the Lord could not alter the form of His flesh, so that His figure might be literally and actually different, and not the one which they were in the habit of beholding. <sup>9</sup>[Augustine of Hippo (354-430AD), *Harmony of the Gospels*, 3.25.72]

**24:47** But herein that He says, Repentance and remission of sins, He also makes mention of

baptism, in which by the putting off of our past sins there follows pardon of iniquity. But how must we understand baptism to be performed in the name of Christ alone, whereas in another place He commands it to be in the name of the Father, and the Son, and the Holy Ghost. First indeed we say that it is not meant that baptism is administered in Christ's name alone, but that a person is baptized with the baptism of Christ, that is, spiritually, not Judaically, nor with the baptism, wherewith John baptized to repentance only but to the participation of the blessed Spirit; as Christ also when baptized in Jordan manifested the Holy Spirit in the form of a dove. Moreover you must understand baptism in Christ's name to be in His death. For as He after death rose again on the third day, so we also are three times dipped in the water, and fitly brought out again, receiving thereby an earnest of the immortality of the Spirit. This name of Christ also contains in itself both the Father as the Anointer and the Spirit as the Anointing, and the Son as the Anointed, that is, in His human nature. But it was fitting that the race of man should no longer be divided into Jews and Gentiles, and therefore that He might unite all in one, He commanded that their preaching should begin at Jerusalem but be finished with the Gentiles. Hence it follows, Beginning at Jerusalem. <sup>14</sup>[Theophylact of Ohrid (1055-1107AD), *Catena Aurea*]

## THE GOSPEL ACCORDING TO SAINT JOHN

### PREFACE

John, the apostle whom Jesus most loved, the son of Zebedee and brother of James, the apostle whom Herod, after our Lord's passion, beheaded, most recently of all the evangelists wrote a Gospel, at the request of the bishops of Asia, against Cerinthus and other heretics and especially against the then growing dogma of the Ebionites, who assert that Christ did not exist before Mary. On this account he was compelled to maintain His divine nativity. But there is said to be yet another reason for this work, in that when he had read Matthew, Mark, and Luke, he approved indeed the substance of the history and declared that the things they said were true, but that they had given the history of only one year, the one, that is, which follows the imprisonment of John and in which he was put to death. So passing by this year the events of which had been set forth by these, he



related the events of the earlier period before John was shut up in prison, so that it might be manifest to those who should diligently read the volumes of the four Evangelists. This also takes away the discrepancy which there seems to be between John and the others. He wrote also one Epistle which begins as follows That which was from the beginning, that which we have heard, that which we have seen with our eyes and our hands handled concerning the word of life which is esteemed of by all men who are interested in the church or in learning. The other two of which the first is The elder to the elect lady and her children and the other The elder unto Gaius the beloved whom I love in truth, are said to be the work of John the presbyter to the memory of whom another sepulcher is shown at Ephesus to the present day, though some think that there are two memorials of this same John the evangelist. We shall treat of this matter in its turn when we come to Papias his disciple. In the fourteenth year then after Nero Domitian having raised a second persecution he was banished to the island of Patmos, and wrote the Apocalypse, on which Justin Martyr and Irenaeus afterwards wrote commentaries. But Domitian having been put to death and his acts, on account of his excessive cruelty, having been annulled by the senate, he returned to Ephesus under Pertinax and continuing there until the time of the Emperor Trajan, founded and built churches throughout all Asia, and, worn out by old age, died in the sixty-eighth year after our Lord's passion and was buried near the same city. <sup>51</sup>[Jerome of Stridon (347-420AD), On Illustrious Men, 9]

## JOHN 1

### Prologue

#### John 1:1-18

<sup>1</sup> In the beginning <sup>a</sup>was the Word, and the Word was with God, and <sup>b</sup>the Word was God. <sup>2</sup> The same was in the beginning with God. <sup>3</sup> All things were made by him; and without him was not any thing made that was made. <sup>4</sup> In him was life; and the life was the light of men. <sup>5</sup> And <sup>c</sup>the light shineth in darkness; and the darkness comprehended it not. <sup>6</sup> <sup>d</sup>There was a man sent from God, whose name *was* John. <sup>7</sup> The same came for a witness, to bear witness of the Light, that all *men* through him might believe. <sup>8</sup> <sup>e</sup>He was not that Light, but *was sent* to bear witness of that Light. <sup>9</sup> <sup>f</sup>*That* was the true Light, which lighteth every man that cometh into the world. <sup>10</sup> He was in the world, and <sup>g</sup>the world was made by him, and the world knew him not. <sup>11</sup> <sup>h</sup>He came unto his own, and his own received him not. <sup>12</sup> But <sup>i</sup>as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: <sup>13</sup> Which were born, not of blood, nor of the will of the flesh, nor of the will of man, <sup>j</sup>but of God. <sup>14</sup> <sup>o</sup>And the Word <sup>n</sup>was made <sup>m</sup>flesh, and dwelt among us, (and <sup>l</sup>we beheld his glory, the glory as of the only begotten of the Father,) <sup>k</sup>full of grace and truth. <sup>15</sup> John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: <sup>p</sup>for he was before me. <sup>16</sup> And of his <sup>q</sup>fulness have all we received, and grace for grace. <sup>17</sup> For <sup>r</sup>the law was given by Moses, *but* <sup>s</sup>grace and <sup>t</sup>truth came by Jesus Christ. <sup>18</sup> <sup>w</sup>No man hath seen God at any time; <sup>v</sup>the only begotten Son, which is in <sup>u</sup>the bosom of the Father, he hath declared *him*.

### John the Baptist Preaches Penance

#### John 1:19-23 Matt 3:1-6 Mark 1:2-6 Luke 3:1-6

<sup>19</sup> And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? <sup>20</sup> And he confessed, and denied not; but confessed, I am not the Christ. <sup>21</sup> And they asked him, What then? Art thou <sup>x</sup>Elias? And he saith, <sup>y</sup>I am not. Art thou that prophet? And he answered, No. <sup>22</sup> Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? <sup>23</sup> He said, I *am* THE VOICE OF ONE CRYING IN THE WILDERNESS, MAKE STRAIGHT THE WAY OF THE LORD, as <sup>z</sup>said the prophet Esaias.

### The Ministry of John the Baptist.

#### John 1:24-34 Matt 3:7-12 Mark 1:7-8 Luke 3:7-18

<sup>24</sup> And they which were sent were of the Pharisees. <sup>25</sup> And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? <sup>26</sup> John answered them, saying, I baptize with water: <sup>a</sup>but there standeth one among you, whom ye know not; <sup>27</sup> He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. <sup>28</sup> These things were done in Bethabara beyond Jordan, where John was baptizing. <sup>29</sup> The next day John seeth Jesus coming unto him, and saith, Behold <sup>c</sup>the Lamb of God, <sup>b</sup>which taketh away the sin of the world. <sup>30</sup> This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. <sup>31</sup> And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. <sup>32</sup> And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. <sup>33</sup> And I knew him not: but he that sent me to baptize with water, the same said unto me, *Upon whom thou shalt see the Spirit descending, and remaining on him, <sup>d</sup>the same is he which baptizeth with the Holy Ghost.* <sup>34</sup> And I saw, and bare record that this is the Son of God.



## The First Disciples

### John 1:35-39

<sup>35</sup> Again the next day after John stood, and two of his disciples; <sup>36</sup> And looking upon Jesus as he walked, he saith, Behold the Lamb of God! <sup>37</sup> And the two disciples heard him speak, and they followed Jesus. <sup>38</sup> Then Jesus turned, and saw them following, and saith unto them, **What seek ye?** They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? <sup>39</sup> He saith unto them, **Come and see.** They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

### Peter Becomes a Disciple

#### John 1:40-42

<sup>40</sup> One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother. <sup>41</sup> He first findeth his own brother "Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. <sup>42</sup> And he brought him to Jesus. And when Jesus beheld him, he said, **Thou art Simon the son of Jona: thou shalt be called Cephas**, which is by interpretation, A stone.

### Philip is Called

#### John 1:43-44

<sup>43</sup> The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, **Follow me.**

<sup>44</sup> Now <sup>f</sup>Philip was of Bethsaida, the city of Andrew and Peter.

### Nathanael is Called

#### John 1:45-46

<sup>45</sup> Philip findeth <sup>h</sup>Nathanael, and saith unto him, We have found him, of whom <sup>i</sup>Moses in the law, and the <sup>jg</sup>prophets, did write, Jesus of Nazareth, the son of Joseph. <sup>46</sup> And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

### Nathanael Acknowledges Christ's Divinity

#### John 1:47-51

<sup>47</sup> Jesus saw Nathanael coming to him, and saith of him, **Behold an Israelite indeed, in whom is no guile!**

<sup>48</sup> Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, **Before that Philip called thee, when thou wast under the fig tree, I saw thee.** <sup>49</sup> Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art <sup>k</sup>the King of Israel. <sup>50</sup> Jesus answered and said unto him, **Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.** <sup>51</sup> And he saith unto him, **Verily, verily, I say unto you, <sup>l</sup>Hereafter ye shall see heaven open, and the angels of God ascending and descending upon <sup>m</sup>the Son of man.**

|                |               |               |              |                |            |                 |
|----------------|---------------|---------------|--------------|----------------|------------|-----------------|
| 1 a Rev 19:13  | 13 j Deu 30:6 | t Joh 14:6    | Gal 1:4      | Joh 14:26      | Zec 9:9    | Psa 132:11      |
| b Isa 9:6      | Jam 1:18      | 18 u Pro 8:30 | 1 Cor 15:3   | Act 7:55       | Mal 3:1    | Isa 7:14        |
| Phi 2:6        | 14 k Col 2:3  | v 1 Joh 4:9   | c Rev 5:6    | 41 e Mat 4:18  | Isa 40:10  | 49 k Joh 19:14- |
| 5 c Joh 3:19   | 1 Mat 17:2    | w Exo 33:20   | 1 Pet 1:19   | 44 f Joh 12:21 | Isa 9:6    | 19              |
| 6 d Mat 3:1    | Isa 40:5      | 21 x Mal 4:5  | Isa 53:7     | 45 g Isa 50:6  | h Joh 21:2 | Joh 18:33       |
| 8 e Act 13:25  | m Heb 2:11    | y Luk 1:17    | Exo 12:3     | Isa 53         | i Gen 3:15 | Luk 23:3        |
| 9 f Isa 49:6   | n Rom 1:3     | 23 z Isa 40:3 | 33 d Act 6:8 | Jer 23:5       | Gen 22:18  | Mar 15:2        |
| 10 g Psa 33:6  | o 1 Tim 3:16  | 26 a Mal 3:1  | Act 6:3,5    | Jer 33:14-15   | Gen 26:4   | Mat 27:11       |
| 1 Cor 8:6      | Mat 1:20      | 29 b Heb 2:17 | Act 4:31     | Eze 34:23      | Gen 49:10  | Mat 21:5        |
| 11 h Luk 19:14 | 15 p Col 1:17 | Heb 9:28      | Act 4:8      | Eze 37:25      | Num 21:9   | 51 l Gen 28:12  |
| 12 i Isa 56:5  | 16 q Eph 1:6  | 1 Joh 2:2     | Act 4:7      | Mic 5:2        | Deu 18:15  | m Dan 7:13      |
| Rom 8:15       | 17 r Exo 20:1 | Rev 1:5       | Act 1:5      | Mic 7:20       | j Psa 16:9 |                 |
| 2 Pet 1:4      | s Rom 5:21    | Heb 1:3       | Joh 20:22    | Zec 6:12       | Psa 22     |                 |

**1:1-3** *In the beginning was the Word.* (Jn. 1:1) What is at the beginning? We read in the Old Testament: "In the beginning God created heaven and earth (Gen. 1:1)." And in the Epistle of the same Apostle John, author of this Gospel, of which we try to explain the exordium, this expression is taken in the same sense. This is how it is expressed in this Epistle: "What was in the beginning (I Jn. 1:1)." The Epistle and the Gospel thus present the same thought, the same signification. On the contrary, there is a discrepancy between these words of the Old Testament: "In the beginning God created heaven and earth," and those of the New Testament: "In the beginning was the Word." And again: "That which was from the beginning." Being in the beginning, and being from the beginning signifies one and the same thing, for what was from the beginning did not begin to be. What begins to exist was not from the beginning, and therefore is subject to a beginning to be first in the order of creatures,

because in fact the one that was made in the beginning was followed by all those which were made after him. Here is why we read: 'In the beginning were heaven and earth', for while they did not yet extirpate and God had resolved to create the world; in principle, that is to say, among the elements which were to serve the creation of the world, God created heaven and earth first, because the principle is the beginning of a thing which begins to be the first of those to follow. But when the Evangelist says: "In the beginning was the Word," he wants to teach us that he existed before all the creatures of heaven and earth, and that he is not only the first of created beings, for it was in the beginning when God had resolved to create the world, and if it were in principle, that is, before all things, it existed from all eternity, he was the Word, and where was he? "In God," said the Evangelist, "that there should be no temptation to give him a beginning worthy of him who was in God from all eternity that the one who was in



God before all things was not subject to any beginning, so the Evangelist adds, "And the Word was God." He clearly shows that everything he said before applies perfectly to the Word, for the Word is God, and there can be no other thought worthy of God than that of his eternalness, if it began to be, it is a creature, and if it is created it is not God. All that exists is either God or creature, and by the same name the name of God does not fit the creature. But as his being has no beginning (for he was), it is rightly that we call him God. Now, we say that the Word has always been in God, because his being does not come from himself, but from God. This is why He is called the Word of God, as the testimony of the same Evangelist teaches in his revelation: "And his name is the Word of God (Rev. 19:13)." He is called the Word of God, to teach us that he is not that of whom, but by whom are all things; that is to say, he is not the Father, but the Son. By the same that God cannot be without his Word, we must believe that he who is called his Word has always been in God, and as the Word cannot be apart from the one of whom he is the Word, we must understand that Word who was in God had no other principle of his being than God himself, and that being of God he is not opposed to the reason of saying that he is God. Thus, from the fact that God was in God, it does not follow that there are two gods. If they were two, they would have a different nature and will. If we, who have one and the same nature, we do not consent to have different wills, how much more if God and the Word did not have the same nature, and if the Word was not God in God? The God who was and who is in God, does not have the divine being himself, otherwise we would not say that he is God in God, and the Word of God would not be called the Word God; but since what is of God can only be God, the Word of God is called God, so that this name of God's Word prevents us from thinking of another God. Now the Word is given the name of God, because it would be offensive to God that what is of God should not be called God. The unity of God has thus safeguarded, and at the same time the honor rendered to those of the law, for it is not in his own glory that he who is God from God is but in the glory of him who is the principle of his divine being. This is why the Gospel begins to speak about the Word before speaking of God the Father, because what raises difficulties is not God the Father, but the Word of God. No one raises doubts about God, but about the one who is God from God, every language on earth as in the underworld confesses the existence of one God, but he is troubled by the mystery of one God. He is astonished to hear that the Word of God is God, for he is besieged by the corporal images that tell him that the name of man cannot be given to the Word of Man. A simple nature is not a compound of different members, there is not in and out of it, the front and the back, the high and the low, no variety, no dissemblance, it is a splendor which is one and immense, if the fire itself has neither front, nor behind nor inside, nor outside, how much less its Creator. Since therefore all that is God is a unique whole, there is no contradiction in calling God all that is God. So a reason borrowed in part from that occurs among men, and partly to a higher order of things, makes us understand that the Son of God who is the

Word of God, is God; just as the children of men are men, so the Son of God is God. But the children of men are men because of the union of the two sexes, and it is not so that the Son of God is God, because he is not simply of a God who is a simple nature. Our word, which is from us, helps us to understand that the Word of God is from him, but our word is not what we are, and it is not in this way that the Word of God is God, because the Word of God is a real thing and not a sound that goes out. From the fact that we use the same expressions for God and for us, it does not follow that the reason for being is the same for us and for him in reality. Thus we read, "In the beginning God made heaven and earth." (Gen. 1:1) How did they do it? Is it with the hand, as when we do some action? Further down we read again: "And God said, Let there be light, and there was light." To whom do we hear that God has spoken here? This is certainly not a man, but one who had the power to create, and who was to create the man himself as he created it indeed. But how did he speak? Is it beginning with a material organ? Far from us this thought. You see, then, that if we use the same expressions for God and for us, these expressions indicate a very different way of acting, for God acts quite differently from us, and his language has nothing to do with ours. Thus the Word of God is not a Word like ours, which scarcely formed ceases to exist; it is a Word that remains, because it is a Word that hears, speaks, acts. He is not only the Word of God, he is the power, the wisdom of God, he is the Son of God. As to the effect produced, he is the Son of God; if we consider the manner in which God speaks to us through him, he is called the Word of God; if we look at the wisdom by which God teaches us through his mysteries, he is the wisdom of God; if finally we contemplate this omnipotent operation by virtue of which God has made and continues to do all things, it is called the power of God. None of these titles can be acceptable to the Son of God. By the same thing that he is God from God, we attribute to him all the perfections of the divine nature. These divine attributes are a necessary continuation of his birth. It would not have been fitting for the Word of God, the wisdom, the power of God, to be anything inferior to God, for that is the God the Word, the power and wisdom of God. It is because Christ is the whole God from God himself, that he is called wisdom, power, the Word of God, because that is how he is God from God and God abiding in God. That's why the Evangelist says, "*He was in God from the beginning.*" (Jn. 1:2) The Scripture is forced to make this statement to convince the spirits of unbelievers; it wants to show that Christ is God; as everywhere to consecrate the unity of God, it wants us to understand that Christ is God. Here Scripture openly proclaims that he is God and that he has always been good, that is to say, that he reveals to us the mystery that is in God, to teach us that he is not alone. Scripture therefore declares that if God is one, he is not however alone, but that even if there are two or three persons in him, they come out of the same nature and do not detract in any way from unity, because what comes from a single principle relates to it, because this principle is a good that all things come from God. But there is a great difference between what derives its being from God in a proper sense, and what he has created out of his will, that



is to say, there is an immense distance between what is out of its substance, and what does not exist has been drawn from nothingness by its will. What came out of the substance of God did not exist after this substance; on the contrary, what was created began to be a substance only at the moment of its creation. There is only the Trinity alone, which has no beginning. The manifestation of this mystery has diminished the merit of faith, for the more the object of faith is hidden, the greater is the reward of him who believes, and for the same reason the greater the punishment of the unbeliever. Just as the manifestation of the mystery diminishes the merit of believers, it increases the punishment reserved for those who refuse to believe. The more a law is clear, the more one is guilty of transgressing it. No doubt it was enough of the testimony of the Savior who declared that he had God for his Father. Who among the faithful could have the slightest doubt that the nature of the Son was in any way different from that of the Father? But the perversity of heretics having sought to undermine the rights of faith by their impious and untrue fictions, hearing the Son of God in a different sense from what the Christian faith taught, the Evangelist thought it necessary to add for more great clarity that he had been before all things in God and God himself. This is how he explained what the notion of the true Son contains. Divine goodness seems to have had regard to human weakness by manifesting what had previously remained hidden, and which it reserved as a reward for a more perfect faith. St. John adds: "All things were done by him." (Jn. 1:3) If the foregoing could leave some doubt in the human mind too narrow to understand the divine things, it grows, it seems, hearing these words: "All things were made by him." He cannot regard him as a creature, since he is told that God has done all things through him. Now, if he were himself a creature, the Evangelist would not say that God did all things, for it was not done by himself. To put this truth into a greater way, he adds; "And nothing was done without him," words that put an end to any discussion and exclude all human reasoning. There are some who may have doubts, yet the Evangelist, declaring that nothing has been done without him, does not even allow him to suspect that he himself is a creature. How to say that he is a creature made and designed from nothing, when you are taught that God did nothing without him? Do you say that Scripture says that God did nothing without him? Far from us this thought. Scripture is the very truth, and to cut error into its root, it spreads the brightest light to redeem men and save them. St. John adds, "What has been done is life in him," that is, what has been done is life in the Word. This is what the Lord himself teaches us: Just as the Father has life in him, so he gave the Son to have life in him. (Jn. 5:26) It is not that the Word was ever lifeless, and that it was given to him or made in him, the Evangelist wants us to understand that the Word was itself life. If one can say of the Father that he is something else or that he has something else in him, one can say it also of the Son, for just as the Father has life in him, he has given to the Son to have life in him. Human language is powerless to properly express divine things. Thus it seems improper to say that the Son of God having not been made, we say that what has been done in him. If the

Evangelist had said: What was engendered in him, the property of the terms would leave something to be desired. But to express his substantial generation, he used the terms he could find to make known the work of this generation that gave it to be, because this generation has life in it. For us, we have life, it is true, but we cannot communicate it to others, because this very life is not in our power. But for the Word, the Evangelist says that he has life in him, because he has the power to give life, and to draw from the void the creatures he wants to give them existence and life. The end of his divine birth is that he can do all the things the Father does, because he has life in him like the Father. In fact, to have done all things through him and in him, is to have begotten him to have in him the life by which he could do all things. It is not that he is himself anything but life, but since the essence of his life is to live, and to be able to communicate this life to the beings that he draws from nothingness, they say he has life in himself. We live, I repeat, but we do not have in us the life itself to be able to communicate it to others. It is this truth which the Apostle St. Paul recalls in these terms: "Who is the image of the invisible God, the firstborn of all creatures? It is through him that everything was created in heaven and on earth, things visible as invisible, thrones, dominions, principalities, powers, everything was created by him and in him. (Col. 1:15) The two testimonies of the Apostles St. John and St. Paul are perfectly in agreement, they teach the same truth, that is, the Son of God was begotten before all creatures, for to create the spiritual powers, the world and all the visible beings that it contains. St. John says: "What was done is life in him," (Jn. 1:3) and St. Paul expresses the same truth in these words: "It is through him that everything was created in heaven and on the earth." (Col. 1:16) And further: "Everything was created by him and in him." God created through him, because he is the same God by nature, that is, the Father is in the Son. "Everything was created in him," because he begot the Son to have the power to create all things visible and invisible. This is how he made life in him, so that he might exist and give to all other animated beings life, intelligence, action, according to his will as the image of God. He is called the image of God for these two reasons, first, because by virtue of his birth he reproduces in himself the perfect likeness of the Father, and secondly because his power is equal to that of the Father, so that it is true to say that we see the Father in the Son who is the image of the invisible God. From what he declares the invisible Father, does it follow that the Son is visible? No, since the Son is by nature what the Father is. Since the celestial creature is invisible, let alone the one who created it. The Evangelist therefore wishes to speak here of what is being accomplished not on earth, but in heaven, for although the Son is invisible, yet he manifests himself in heaven and to the saints of whom he has said himself: "My Father, I want them wherever I am, to be with me, and to contemplate my glory." (Jn. 17:24) And elsewhere: "Blessed are those who have a pure heart, because they will see God." (Matt. 5:8), that is, the Father in the Son, God in his image, that is, God in God. The image of a corporeal object is itself bodily; thus God is the image of God, because the Father is the model, and the Son the reproduction of the copy,



which he communicates to the Holy Spirit, "because he will receive from me," (Jn. 16:14), he says to his Apostles, just as no one has been found worthy to open the book and lift the seals, except the Word of God (Rev. 5:4), so no one is worthy to see God the Father either by his nature or by his merits, except the true Son of God. There is no intermediary between the Father and the Son, it is Himself who declares it to us: "No one has ever seen the Father, except he who is of God, he has seen the Father." (Jn. 6:46) But if we see the Father in the Son, why is no one worthy to see God, since we see him in the Son who is no different from the Father? There is no difference in nature, we agree, because he is the real Son of God, but it differs in the relation of causality, because all power comes to the Son from the Father. The Son does not have a nature inferior to the Father, but the Father has greater authority in the testimony of the Lord himself: "If you love me," he said to his disciples, "If you love me," he said to his disciples, "you will rejoice at my going to my Father, because my Father is greater than me." (Jn. 14:28) Saint Paul observes the same nuance in his language when he says: "There is for us but one God, the Father from whom all things proceed and who has made us for him, and one Lord, Jesus Christ, by whom all things were made, and we exist through him." (1 Cor. 8:6) In the first degree is that of whom are all things, by whom all things exist, and since there is no inferiority in the divine persons, the Apostle brings them all back to the unity of God when he says, "It is of him, and through him, and in him are all things, to him be glory in all ages." (Rom. 11:36) <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.122]

**1:12 to them gave he power to become the sons of God.** Therefore we mount up unto dignity above our nature for Christ's sake, and we too shall be sons of God, not like Him in exactitude, but by grace in imitation of Him. For He is Very Son, existing from the Father; we adopted by His Kindness, through grace receiving I have said, Ye are gods and all of you are children of the Most High. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**1:14** It is that "*the Word became Flesh*," that the Master took on Him the form of a servant. For He became Son of man, who was God's own Son, in order that He might make the sons of men to be children of God. For the high when it associates with the low touches not at all its own honor, while it raises up the other from its excessive lowness; and even thus it was with the Lord. He in nothing diminished His own Nature by this condescension, but raised us, who had always sat in disgrace and darkness, to glory unspeakable. Thus it may be, a king, conversing with interest and kindness with a poor mean man, does not at all shame himself, yet makes the other observed by all and illustrious. Now if in the case of the adventitious dignity of men, intercourse with the humbler person in nothing injures the more honorable, much less can it do so in the case of that simple and blessed Essence which has nothing adventitious, or subject to growth or decay, but has all good things immovable, and fixed for ever. So that when you hear that "*the Word became Flesh*," be not disturbed nor cast down. For that Essence did not change to flesh, (it is impiety to imagine this,) but continuing what it is, It so took

upon It the form of a servant. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 11.1]

**1:18 No man hath seen God at any time.** For to the Son alone that is by Nature is the Father visible and that in such wise as one may think that the Divine Nature Divinely sees and is seen, and to none other of things which are. Yet will the speech of the holy Prophets in no way be false when they cry aloud that they saw the Lord of Hosts: for they do not affirm that they saw that very essential Thing that the Nature of God is, but they themselves too openly cry out, This is the appearance of the likeness of the Glory of the LORD. (Ezek. 1:28) Therefore the fashion of the Divine Glory was darkly formed out of things such as are ours, and was rather a likeness giving things Divine as it were in a picture, while the truth of them mounts up to excellence above mind and speech. Most excellently then does the most wise Evangelist saying, And we beheld His glory, the glory as of the Only-Begotten of the Father, full of grace and truth, (Jn. 1:14) bring in the demonstration thereof from His superiority to all. For like as from the beauty of the creatures proportionably is the Power of the Creator of all beheld, and the heavens without voice declare the glory of God, and the firmament shows His handywork: so again will the Only-Begotten be proved superior in Glory and more resplendent, surpassing apprehension, as regards the power of the eye, as God; and wherein He surpasses the creature, therein deemed of and glorified as being above it. Such thought then and no other I deem that the words now before us are replete with. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**1:26 I baptize with water.** Of what profit was the baptism of John? My brethren, if it had profited in any respect, it would have remained now, and men would have been baptized with the baptism of John, and thus have come to the baptism of Christ. But what says he? "That He might be made manifest to Israel,"— that is, to Israel itself, to the people Israel, so that Christ might be made manifest to it— therefore he came baptizing with water. John received the ministry of baptism, that by the water of repentance he might prepare the way for the Lord, not being himself the Lord; but where the Lord was known, it was superfluous to prepare for Him the way, for to those who knew Him He became Himself the way; therefore the baptism of John did not last long. But how was the Lord pointed out? Lowly, that John might so receive a baptism in which the Lord Himself should be baptized. <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 4.12]

**1:31-33** For what reason can John the Baptist deny that he knew Christ before his baptism, when he told him when he approached him to be baptized: "it is I who must be baptized by you, and you come to me?" how did he not know who he forbade baptizing by humbling himself deeply before him? John the Baptist was raised from his cradle to such eminent sanctity that one cannot admit either that he could have been deceived or misled others, nor that he did not know his Lord, who in the bosom of his mother had filled him with the brightest lights by the Holy Spirit. It is certain that he knew him when the Holy Spirit descended on him and he was not without knowing him before he came to him to be baptized. Yes, he knew him, but he did not know if he was the



one who was to bring to the earth the gift that God had previously promised to the patriarchs. This is what he says he knew when he saw the Holy Spirit coming down on him. This is, indeed, the sign that God had given him: "He on whom you will see the Holy Spirit come down and rest, it is he who baptizes in the Holy Spirit." (Jn. 1:33) The apostle testifies to the same truth when he says, "I say that Jesus Christ was the minister of the gospel to the circumcised Jews, to verify the word of God, and to confirm the promises made to our fathers." (Rom. 15:8) This is what John the Baptist did not know in the Lord; for although his greatness was not unknown to him, he did not know, however, that it was through him that the promises made to Abraham were to be fulfilled. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.58]

**1:32-34** If the Savior was baptized to give us an example, why does he forbid others to be circumcised as he was? The use of circumcision has been authorized until Jesus Christ; Abraham had received the precept of circumcision as a sign of the promise of Christ, and the precept of circumcision was to be in effect until the birth of the Christ promised to Abraham, and which was to justify all nations by faith, as Abraham himself had been justified. Christ himself must have been subject to the precept of circumcision to make it well

established that he was the one who was promised to Abraham; but once the promise was fulfilled, circumcision was no longer necessary. Baptism, on the contrary, has never ceased to be obligatory, because it is to Jesus Christ that this mode of regeneration begins. It was not in use before him, and did not receive its consummation after his advent; but it begins with Jesus Christ and must continue until the end of the world. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q.22]

**1:43 Cephas.** He beheld him not with His natural eye only, but by the insight of His Godhead discerned from eternity the simplicity and greatness of his soul, for which he was to be elevated above the whole Church. In the word Peter, we must not look for any additional meaning, as though it were of Hebrew or Syriac derivation; for the Greek and Latin word Peter, has the same meaning as Cephas; being in both languages derived from *petra*. He is called Peter on account of the firmness of his faith, in cleaving to that Rock, of which the Apostle speaks, And that Rock was Christ; which secures those who trust in it from the snares of the enemy, and dispenses streams of spiritual gifts. <sup>15</sup>[The Venerable Bede of Jarrow (672-735AD), Catena Aurea]

## JOHN 2

### The First Miracle, Wedding at Cana

#### John 2:1-11

<sup>1</sup> And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: <sup>2</sup> And both Jesus was called, and his disciples, to the marriage. <sup>3</sup> And when they wanted wine, the mother of Jesus saith unto him, They have no wine. <sup>4</sup> Jesus saith unto her, **Woman, what have I to do with thee? mine hour is not yet come.** <sup>5</sup> His mother saith unto the servants, Whatsoever he saith unto you, do *it*. <sup>6</sup> And there were set there six waterpots of stone, <sup>d</sup>after the manner of the purifying of the Jews, containing two or three firkins apiece. <sup>7</sup> Jesus saith unto them, **Fill the waterpots with water.** And they filled them up to the brim. <sup>8</sup> And he saith unto them, **Draw out now, and bear unto the governor of the feast.** And they bare *it*. <sup>9</sup> When the ruler of the feast had tasted <sup>e</sup>the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, <sup>10</sup> And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now. <sup>11</sup> This beginning of miracles did Jesus in <sup>a</sup>Cana of Galilee, <sup>f</sup>and manifested forth his glory; and his disciples believed on him.

#### Christ's Journey to Galilee Before John's Imprisonment.

#### John 2:12-13

<sup>12</sup> After this he went down to Capernaum, he, and his mother, and <sup>h</sup>his brethren, and his disciples: and they continued there not many days. <sup>13</sup> <sup>i</sup>And the Jews' passover was at hand, and Jesus went up to Jerusalem,

#### Cleansing of the Temple, Prediction of His Resurrection

#### John 2:14-22

<sup>14</sup> <sup>j</sup>And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: <sup>15</sup> And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; <sup>16</sup> And said unto them that sold doves, **Take these things hence; make not <sup>k</sup>my Father's house an house of merchandise.** <sup>17</sup> And his disciples remembered that it was written, <sup>l</sup>THE ZEAL OF THINE HOUSE HATH EATEN ME UP. <sup>18</sup> Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? <sup>19</sup> Jesus answered and said unto them, **<sup>m</sup>Destroy this temple, and in three days I will raise it up.** <sup>20</sup> Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? <sup>21</sup> But he spake <sup>n</sup>of the temple of his body. <sup>22</sup> When therefore he was risen from the dead, <sup>o</sup>his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

#### The Nature of Jesus Not Fully Understood



## John 2:23-25

<sup>23</sup> Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did. <sup>24</sup> But Jesus did not commit himself unto them, because he knew all *men*,

<sup>25</sup> And needed not that any should testify of man: for <sup>p</sup>he knew what was in man.

|               |               |                |                |                |               |            |
|---------------|---------------|----------------|----------------|----------------|---------------|------------|
| 4 a Joh 19:26 | 2 Sam 16:10   | Deu 5:24       | Joh 5:1        | 17 l Psa 69:9  | 2 Cor 6:16    | Joh 6:64   |
| b Joh 12:23   | 6 d Mar 7:3   | g Jos 19:28    | Joh 6:4        | 19 m Mat 26:61 | 1 Cor 3:16    | Mar 2:8    |
| Joh 7:6       | Heb 10:22     | 12 h Mat 12:46 | 14 j Luk 19:45 | Mat 27:40      | Mat 26:61     | Mat 9:4    |
| Ecc 3:1       | 9 e Joh 4:46  | 13 i Exo 12:14 | Mar 11:15      | Mar 14:58      | 22 o Luk 24:8 | 1 Chr 28:9 |
| c Gal 2:5-6   | 11 f Joh 1:14 | Num 28:16      | Mat 21:12      | 21 n Col 2:9   | Joh 14:26     | 1 Sam 16:7 |
| Luk 2:49      | Psa 72:19     | Deu 16:1       | 16 k Psa 93:5  | Eph 2:20-22    | 25 p Act 1:24 | Rev 2:23   |

**2:2-3** Seasonably comes He at length, to the beginning of miracles, even if He seems to have been called to it without set purpose. For a marriage feast being held (it is clear that it was altogether holily), the mother of the Savior is present, and Himself also being bidden comes together with His own disciples, to work miracles rather than to feast with them, and yet more to sanctify the very beginning of the birth of man: I mean so far as appertains to the flesh. For it was fitting that He, Who was renewing the very nature of man, and refashioning it all for the better, should not only impart His blessing to those already called into being, but also prepare before grace for those soon to be born, and make holy their entrance into being. Receive also yet a third reason. It had been said to the woman by God, In sorrow thou shalt bring forth children. (Gen. 3:6) How then was it not needful that we should thrust off this curse too, or how else could we escape a condemned marriage? This too the Savior, being loving to man, removes. For He, the Delight and Joy of all, honored marriage with His Presence, that He might expel the old shame of child-bearing. For if any man be in Christ, he is a new creature; and old things are passed away, as Paul saith, they are become new. He cometh therefore with His disciples to the marriage. For it was needful that the lovers of miracles should be present with the Wonderworker, to collect what was wrought as a kind of food to their faith. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**2:4** It was then from this motive that He said in this place, "Woman, what have I to do with you?" and also for another reason not less pressing. What was that? It was, that His miracles might not be suspected. The request ought to have come from those who needed, not from His mother. And why so? Because what is done at the request of one's friends, great though it be, often causes offense to the spectators; but when they make the request who have the need, the miracle is free from suspicion, the praise unmixed, the benefit great. So if some excellent physician should enter a house where there were many sick, and be spoken to by none of the patients or their relations, but be directed only by his own mother, he would be suspected and disliked by the sufferers, nor would any of the patients or their attendants deem him able to exhibit anything great or remarkable. And so this was a reason why He rebuked her on that occasion, saying, "Woman, what have I to do with you?" instructing her for the future not to do the like; because, though He was careful to honor His mother, yet He cared much more for the salvation of her soul, and for the doing good to the many, for which He took upon Him the flesh. These then were the words, not of one speaking rudely to

his mother, but belonging to a wise dispensation, which brought her into a right frame of mind, and provided that the miracles should be attended with that honor which was meet. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 21.3]

**2:5** As if she said, Though He appear to refuse, He will do it nevertheless. She knew His pity and mercifulness. <sup>15</sup>[The Venerable Bede of Jarrow (672-735AD), Catena Aurea]

**2:9** When we see, therefore, such deeds wrought by Jesus God, why should we wonder at water being turned into wine by the man Jesus? For He was not made man in such manner that He lost His being God. Man was added to Him, God not lost to Him. This miracle was wrought by the same who made all those things. Let us not therefore wonder that God did it, but love Him because He did it in our midst, and for the purpose of our restoration. For He gives us certain intimations by the very circumstances of the case. I suppose that it was not without cause He came to the marriage. The miracle apart, there lies something mysterious and sacramental in the very fact. Let us knock, that He may open to us, and fill us with the invisible wine: for we were water, and He made us wine, made us wise; for He gave us the wisdom of His faith, while before we were foolish. And it appertains, it may be, to this wisdom, together with the honor of God, and with the praise of His majesty, and with the charity of His most powerful mercy, to understand what was done in this miracle. <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 8.3]

**2:15** Matthew has his narrative in the following terms: "And when He had come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple;" and so on, down to where we read, "But you have made it a den of thieves." This account of the multitude of sellers who were cast out of the temple is given by all the evangelists; but John introduces it in a remarkably different order. For, after recording the testimony borne by John the Baptist to Jesus, and mentioning that He went into Galilee at the time when He turned the water into wine, and after he has also noticed the sojourn of a few days in Capharnaum, John proceeds to tell us that He went up to Jerusalem at the season of the Jews' passover, and when He had made a scourge of small cords, drove out of the temple those who were selling in it. This makes it evident that this act was performed by the Lord not on a single occasion, but twice over; but that only the first instance is put on record by John, and the last by the other three.



## JOHN 3

### He teaches Nicodemus by night

#### John 3:1-21

<sup>1</sup> There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: <sup>2</sup> The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for <sup>a</sup>no man can do these miracles that thou doest, except <sup>b</sup>God be with him. <sup>3</sup> Jesus answered and said unto him, **Verily, verily, I say unto thee, <sup>c</sup>Except a man be born again, he cannot see the kingdom of God.** <sup>4</sup> Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? <sup>5</sup> Jesus answered, **Verily, verily, I say unto thee, <sup>d</sup>Except a man be born of water and <sup>e</sup>of the Spirit, he cannot enter into the kingdom of God.** <sup>6</sup> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. <sup>7</sup> Marvel not that I said unto thee, Ye must be born again. <sup>8</sup> <sup>e</sup>The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. <sup>9</sup> Nicodemus answered and said unto him, How can these things be? <sup>10</sup> Jesus answered and said unto him, **Art thou a master of Israel, and knowest not these things?** <sup>11</sup> **Verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.** <sup>12</sup> **If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you <sup>f</sup>of heavenly things?** <sup>13</sup> **And <sup>g</sup>no man hath ascended up to heaven, but he that came down from heaven, <sup>h</sup>even the Son of man which is in heaven.** <sup>14</sup> <sup>h</sup>And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: <sup>15</sup> That whosoever believeth in him should not perish, but have eternal life. <sup>16</sup> <sup>i</sup>For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. <sup>17</sup> <sup>j</sup>For God sent not his Son into the world to condemn the world; but that the world through him might be saved. <sup>18</sup> <sup>k</sup>He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. <sup>19</sup> And this is the condemnation, <sup>l</sup>that light is come into the world, and men loved darkness rather than light, because their deeds were evil. <sup>20</sup> For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. <sup>21</sup> But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

### Jesus Baptizes in Judea by the Ministry of His Disciples

#### John 3:22

<sup>22</sup> After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, <sup>m</sup>and baptized.

### A Question is Moved to John About Their Two Baptisms

#### John 3:23-36

<sup>23</sup> And John also was baptizing in Aenon near to <sup>n</sup>Salim, because there was much water there: and they came, and were baptized. <sup>24</sup> For <sup>o</sup>John was not yet cast into prison. <sup>25</sup> Then there arose a question between *some* of John's disciples and the Jews about purifying. <sup>26</sup> And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, <sup>p</sup>to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. <sup>27</sup> John answered and said, <sup>q</sup>A man can receive nothing, except it be given him from heaven. <sup>28</sup> Ye yourselves bear me witness, that I said, I am not the Christ, but <sup>r</sup>that I am sent before him. <sup>29</sup> <sup>s</sup>He that hath the bride is the bridegroom: but <sup>t</sup>the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. <sup>30</sup> <sup>u</sup>He must increase, <sup>v</sup>but I *must* decrease. <sup>31</sup> <sup>w</sup>He that cometh from above <sup>x</sup>is above all: <sup>y</sup>he that is of the earth is earthly, and speaketh of the earth: <sup>z</sup>he that cometh from heaven is above all. <sup>32</sup> And <sup>a</sup>what he hath seen and heard, that he testifieth; and no man receiveth his testimony. <sup>33</sup> He that hath received his testimony <sup>b</sup>hath set to his seal that God is true. <sup>34</sup> <sup>c</sup>For he whom God hath sent speaketh the words of God: for God giveth not the Spirit <sup>d</sup>by measure *unto him*. <sup>35</sup> <sup>e</sup>The Father loveth the Son, and hath given all things into his hand. <sup>36</sup> <sup>f</sup>He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but <sup>g</sup>the wrath of God abideth on him.

|                |                |              |               |                |               |              |
|----------------|----------------|--------------|---------------|----------------|---------------|--------------|
| 2 a Joh 5:36   | Eph 2:10       | Mar 16:16    | Act 2:34      | 17 j Luk 9:56  | 24 o Mat 14:3 | Mar 1:2-3    |
| Joh 7:31       | Eph 2:5        | Mat 3:11     | Joh 6:33      | 1 Joh 4:14     | Luk 3:19-20   | Luk 3:4-6    |
| Act 2:22       | Gal 6:15       | Isa 44:3-4   | Pro 30:4      | 18 k Rom 8:1   | 26 p Joh 1:34 | 29 s SS 5:1  |
| b Act 10:38    | 2 Cor 5:17     | 8 e Ecc 11:5 | 14 h Num 21:9 | 19 l Joh 1:4   | 27 q Jam 1:17 | t Rev 21:9   |
| 3 c 1 Joh 2:29 | Joh 1:13       | 1 Cor 2:11   | Joh 8:28      | Isa 5:20       | Heb 5:4       | Eph 5:25     |
| 1 Pet 1:23     | 5 d 1 Pet 3:21 | 9 f Joh 6:52 | 16 i Tit 3:4  | 22 m Joh 4:2   | 28 r Mal 3:1  | 2 Cor 11:2   |
| Jam 1:18       | Tit 3:5        | 13 g Eph 4:9 | Rom 5:8       | 23 n Gen 14:18 | Mat 3:3       | Mat 22:2     |
| Tit 3:5        | Act 2:38       | 1 Cor 15:47  | Luk 2:14      | 1 Sam 9:4      | Mat 3:11-12   | 30 u Isa 9:7 |



|               |               |                 |               |              |
|---------------|---------------|-----------------|---------------|--------------|
| v Phi 3:8-9   | Rom 9:5       | 32 a Joh 15:15  | d Joh 1:16    | 36 f Hab 2:4 |
| 31 w Joh 8:23 | y 1 Cor 15:47 | 33 b 2 Cor 1:22 | Col 1:19      | Rom 1:17     |
| x Mat 28:18   | z Eph 1:21    | 34 c Joh 7:16   | 35 e Dan 7:14 | g Gal 3:10   |

**3:5 Except a man be born of water.** What then is the use of the water? This too I will tell you hereafter, when I reveal to you the hidden mystery. There are also other points of mystical teaching connected with the matter, but for the present I will mention to you one out of many. What is this one? In Baptism are fulfilled the pledges of our covenant with God; burial and death, resurrection and life; and these take place all at once. For when we immerse our heads in the water, the old man is buried as in a tomb below, and wholly sunk forever; then as we raise them again, the new man rises in its stead. As it is easy for us to dip and to lift our heads again, so it is easy for God to bury the old man, and to show forth the new. And this is done thrice, that you may learn that the power of the Father, the Son, and the Holy Ghost fulfills all this. To show that what we say is no conjecture, hear Paul saying, "We are buried with Him by Baptism into death": and again, "Our old man is crucified with Him": and again, "We have been planted together in the likeness of His death." Romans 6:4-6 And not only is Baptism called a "cross," but the "cross" is called "Baptism." "With the Baptism," says Christ, "that I am baptized withal shall you be baptized" Mark 10:39: and, "I have a Baptism to be baptized with" Luke 12:50 (which you know not); for as we easily dip and lift our heads again, so He also easily died and rose again when He willed or rather much more easily, though He tarried the three days for the dispensation of a certain mystery. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 25.2]

**3:12** If baptism is a heavenly mystery, why does our Lord say to Nicodemus, who doubted the virtue of the baptism of which he spoke to him: If I have told you earthly things, and you believe not, how shall you believe, if I tell you of heavenly things? He who makes the efficacy of baptism depend on this material sign is not a spiritual man, and the heavenly gift can be obtained only on the condition that it is believed by faith, not by water only that our souls are renewed. Water strikes the eyes of the body, but the Holy Spirit, whom we do not see, operates in the soul and inspires faith in it. As the water cleanses the defilements of the body, the Holy Spirit purifies the soul of his sins; the material element produces a material effect, the Holy Spirit produces all things spiritual, and these are the effects which are chiefly to be considered in baptism. What we hear there is a virtue superior to what we see. Now, as Nicodemus was under the influence of all material ideas, the Savior has recourse to a very just comparison to attract him to the faith, and to confirm the truth of an invisible thing, he gives him the example of a visible fact, which is perceived only by hearing and not by sight, though it is not disputed, and yet it is an earthly fact because it is one of the phenomena of this world. Our Lord therefore tells Nicodemus to persuade him: "The wind blows where it wills, you hear its voice, but you do not know where it comes from or where it is going, so is every man who is born of the Spirit" (Jn. 3:8), that is, as you hear, but without perceiving, as has been said, the voice of the blowing wind, words that express the effects of baptism, but we do not see how the Holy Spirit produces these effects: we

hear the words that announce what will be done by the one who pronounces them, and whose purpose is to inspire faith, but not to give reason for the action itself, and as this comparison was not yet sufficient to bring Nicodemus to faith, the Savior said to him: "If you do not believe when I speak to you of the things of the earth, how will you believe when will I speak to you about things that are in heaven? These earthly things he has said is the comparison he has just made; that is to say, if the earthly comparison of the blowing wind cannot lead you to believe this fact, because you do not see how it occurs, how could you believe if I brought you celestial reasons that you do not know? One can persuade a man what he does not know by means of what he knows; so when God says of Jesus Christ that he is his true son, or cannot understand as it is done; but as we know the manner of birth of children according to the flesh, we believe that by saying Christ is my true Son, God meant that he had begotten him of his own substance. This is how he wants us to understand in the Savior what the word and the spirit of man cannot explain by what is sensible and can be understood, that is to say that he wanted to render credible the action of the Holy Spirit, which cannot be understood by the example of the will, which the senses perceive and the ear hears. So again, we read in the Acts of the Apostles: "Suddenly a noise came from heaven, like a violent wind coming near, and filled the whole house where they sat, and so on." (Acts 2:2) The sacred author shows us that the Holy Spirit came from heaven as the wind, and with a noise like that of a violent wind blowing on the earth. Jeremiah also compares the Spirit to the wind in these words: "The wind is blowing in all countries." Now, just as he is in this world and circulates everywhere, we do not know where he comes from or where he is going. The Holy Spirit, on the contrary, descends from heaven, as we have read, to enlighten all who believe in him. How then to explain what the Savior said about the Holy Spirit. "The wind blows where he wills, and you hear his voice, but you do not know where he comes from, or where he is going," since he wanted to rely on a comparison here? He adds, "This is so with every man born of the Spirit." (Jn. 3:8) Is it not evident that he wanted to compare the Spirit with the wind? But they think that it is not wind that is in question, because he says: "It blows where He wills," as if every creature, though subject to the laws that govern it, was not left to his freedom. We ourselves go and do what we want, while being subject to a law, which is why we will report on our actions. It may still be admitted, and this opinion is not contrary to reason, that to express the effect produced by the Holy Spirit, he chose it himself as an example. The question seems to me to be solved in all its aspects. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.59]

**3:18 but he that believeth not is condemned already.** What did you expect Him to say of him who believed not, except that he is condemned. Yet mark His words: He that believes not is condemned already. The Judgment has not appeared, but it is already given. For the Lord knows who are His; who



are awaiting the crown, and who the fire.  
<sup>15</sup>[Augustine of Hippo (354-430AD), Catena Aurea]  
**3:31 He that cometh from above is above all.** No great thing is it, saith he, nor exceeding wonderful, if Christ surpass the glory of human nature: for not

thus far doth He set the bounds of His own glory, but is over all creation, as God, is above all things made, not as numbered among all, but as excepted from all, and Divinely set over all. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

## JOHN 4

### The Second Journey into Galilee after John's Imprisonment.

**John 4:1-3 Matt 4:12 Mark 1:14 Luke 4:14**

<sup>1</sup> When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, <sup>2</sup> (Though Jesus himself baptized not, but his disciples,) <sup>3</sup> He left Judaea, and departed again into Galilee.

### The Woman of Samaria

**John 4:4-42**

<sup>4</sup> And he must needs go through Samaria. <sup>5</sup> Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground <sup>a</sup>that Jacob gave to his son Joseph. <sup>6</sup> Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour. <sup>7</sup> There cometh a woman of Samaria to draw water: Jesus saith unto her, **Give me to drink.** <sup>8</sup> (For his disciples were gone away unto the city to buy meat.) <sup>9</sup> Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for <sup>b</sup>the Jews have no dealings with the Samaritans. <sup>10</sup> Jesus answered and said unto her, **If thou knewest <sup>d</sup>the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee <sup>e</sup>living water.** <sup>11</sup> The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? <sup>12</sup> Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? <sup>13</sup> Jesus answered and said unto her, **Whosoever drinketh of this water shall thirst again: <sup>14</sup> But <sup>f</sup>whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him <sup>e</sup>shall be in him a well of water springing up into everlasting life.** <sup>15</sup> <sup>g</sup>The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. <sup>16</sup> Jesus saith unto her, **Go, call thy husband, and come hither.** <sup>17</sup> The woman answered and said, I have no husband. Jesus said unto her, **Thou hast well said, I have no husband: <sup>18</sup> For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.** <sup>19</sup> The woman saith unto him, Sir, <sup>h</sup>I perceive that thou art a prophet. <sup>20</sup> Our fathers worshipped <sup>j</sup>in this mountain; and ye say, that in <sup>i</sup>Jerusalem is the place where men ought to worship. <sup>21</sup> Jesus saith unto her, **Woman, believe me, the hour cometh, <sup>k</sup>when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.** <sup>22</sup> Ye worship <sup>m</sup>ye know not what: we know what we worship: for <sup>l</sup>salvation is of the Jews. <sup>23</sup> But the hour cometh, and now is, when the true worshippers shall worship the Father in <sup>n</sup>spirit <sup>a</sup>and in truth: for the Father seeketh such to worship him. <sup>24</sup> <sup>p</sup>God is a Spirit: and they that worship him must worship *him* in spirit and in truth. <sup>25</sup> The woman saith unto him, I know that <sup>q</sup>Messias cometh, which is called Christ: when he is come, he will tell us all things. <sup>26</sup> Jesus saith unto her, **<sup>r</sup>I that speak unto thee am *he*.** <sup>27</sup> And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? <sup>28</sup> The woman then left her waterpot, and went her way into the city, and saith to the men, <sup>29</sup> Come, see a man, which told me all things that ever I did: is not this the Christ? <sup>30</sup> Then they went out of the city, and came unto him. <sup>31</sup> In the mean while his disciples prayed him, saying, Master, eat. <sup>32</sup> But he said unto them, **I have meat to eat that ye know not of.** <sup>33</sup> Therefore said the disciples one to another, Hath any man brought him *ought* to eat? <sup>34</sup> Jesus saith unto them, **<sup>s</sup>My meat is to do the will of him that sent me, and to finish his work.** <sup>35</sup> Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; <sup>t</sup>for they are white already to harvest. <sup>36</sup> <sup>u</sup>And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. <sup>37</sup> And herein is that saying true, One soweth, and another reapeth. <sup>38</sup> I sent you to reap that whereon ye bestowed no labour: <sup>v</sup>other men laboured, and ye are entered into their labours. <sup>39</sup> <sup>w</sup>And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. <sup>40</sup> <sup>x</sup>So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. <sup>41</sup> <sup>y</sup>And many more believed because of his own word; <sup>42</sup> And said unto the woman, Now we believe, not because of thy saying: for <sup>a</sup>we have heard *him* ourselves, and know that this is indeed the Christ, <sup>z</sup>the Saviour of the world.

### Jesus Welcomed in Galilee

**John 4:43-45 Matt 4:13-17 Mark 1:14-15 Luke 4:14-15**



<sup>43</sup> Now after two days he departed thence, and went into Galilee. <sup>44</sup> For <sup>b</sup>Jesus himself testified, that a prophet hath no honour in his own country. <sup>45</sup> Then when he was come into Galilee, the Galilaeans received him, <sup>c</sup>having seen all the things that he did at Jerusalem at the feast: <sup>d</sup>for they also went unto the feast.

#### Nobleman's Son at Capernaum

John 4:46-54

<sup>46</sup> So Jesus came again into Cana of Galilee, <sup>e</sup>where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. <sup>47</sup> When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. <sup>48</sup> Then said Jesus unto him, <sup>f</sup>**Except ye see signs and wonders, ye will not believe.** <sup>49</sup> The nobleman saith unto him, Sir, come down ere my child die. <sup>50</sup> Jesus saith unto him, <sup>g</sup>**Go thy way; thy son liveth.** And the man believed the word that Jesus had spoken unto him, and he went his way. <sup>51</sup> And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth. <sup>52</sup> Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. <sup>53</sup> So the father knew that *it was* at the same hour, in the which Jesus said unto him, **Thy son liveth:** and himself <sup>h</sup>believed, and his whole house. <sup>54</sup> This *is* again the second miracle *that* Jesus did, when he was come out of Judaea into Galilee.

|                 |                 |                 |                 |                 |                 |                |
|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|----------------|
| 5 a Gen 33:19   | Rom 8:32        | 1 Tim 2:8       | 2 Cor 3:17      | Jam 5:20        | Gen 49:10       | Mat 13:57      |
| Jos 24:32       | Isa 42:6        | 22 I Rom 9:4-5  | 25 q Deu 18:15  | 1 Cor 3:8       | 42 z 1 Tim 1:15 | 45 c Joh 2:23  |
| 9 b 2 Kin 17:24 | Isa 9:6         | Luk 24:47       | Dan 9:24        | Dan 12:3        | Phi 3:20        | d Deu 16:16    |
| Ezr 4:3         | 14 e Joh 7:38   | Isa 2:3         | 26 r Rom 10:20- | Pro 11:18       | Eph 2:13        | 46 e Joh 2:11  |
| Act 10:28       | f Joh 6:35      | m 2 Kin 17:29   | 21              | Psa 19:11       | Act 13:23       | Joh 2:1        |
| 10 c Isa 44:3   | 15 g Rom 6:23   | 23 n Joh 1:17   | Joh 9:37        | Gen 17          | Joh 1:29        | 48 f Num 14:11 |
| Jer 2:13        | 1 Joh 5:20      | o Phi 3:3       | Mar 14:61       | 38 v 1 Pet 1:12 | Luk 2:30        | Mat 16:1       |
| Zec 13:1        | 19 h Luk 7:16   | Gal 5:25        | Mat 16:20       | Act 10:43       | Mat 1:21        | Mat 27:42      |
| Rev 7:17        | 20 i 2 Chr 7:12 | 1 Cor 3:16      | 34 s Job 23:12  | 39 w Gen 49:10  | Isa 49:6        | Luk 16:31      |
| Isa 12:3        | Deu 12:5        | Rom 8:4         | Joh 6:38        | 40 x Gen 32:26  | a 1 Joh 4:14    | Joh 2:18       |
| Exo 17:6        | j Jdg 9:7       | Joh 14:17       | 35 t Mat 9:37   | 41 y Rom 15:8   | Joh 17:8        | 1 Cor 1:22     |
| d 2 Cor 9:15    | Gen 12:6        | 24 p Act 17:24- | Luk 10:2        | Act 1:8         | 44 b Luk 4:24   | 50 g Mat 8:13  |
| 1 Cor 1:30      | 21 k Mal 1:11   | 29              | 36 u 2 Joh 1:8  | Isa 42:1        | Mar 6:4         | 53 h Act 16:34 |

**4:2 Though Jesus himself baptized not.** Both things are written about the Lord, that he baptized more than John and that he did not baptize Him, but his disciples, so that we would understand that He baptized with the presence of his majesty, but not with his hands. His was the sacrament of baptism, but the ministry of baptism belonged to the disciples. John the Evangelist says in his Gospel: Then Jesus went out with his disciples to the territory of Judea and there he dwelt with them and baptized. (Jn. 3:22) But, speaking shortly after Him, he says: *When Jesus knew that the Pharisees had heard that he had many disciples and baptized more people than John, although he Himself did not baptize, but his disciples, he left Judea and returned to Galilee.* (Jn. 4:1-3) Then when he left Jerusalem with his disciples to the territory of Judea and dwelt there with his disciples, he Himself did not baptize, but his disciples; We understand, then, that they had already been baptized perhaps with the baptism of John or with the baptism of Christ, which is more credible. How would Christ avoid the ministry of baptizing his servants, who were to baptize others, if he did not avoid the ministry of that memorable humility when he washed their feet; when Peter, who asked him to wash not only his feet, but also his hands and head, replied: Who is washed does not need to wash his feet, but is completely clean? (Cf. Jn. 13:5-10) Where it understood that Peter had been already baptized. <sup>11</sup>[Augustine of Hippo (354-430AD), Letter to Seleucianus, 265.5]

**4:20 Our fathers worshipped in this mountain.** Conceiving that the Lord is in truth a prophet and a Jew, she boasts exceedingly of the customs of her country, and asserts that the Samaritans are far superior in wisdom to the Jews. For the Jews admitting too gross notions of the Divine and

Incorporeal Nature, contended that in Jerusalem alone, or its neighbor Sion, ought the God over all to be worshipped, as though the whole Ineffable and Incomprehensible Nature had once for all there taken abode, and was enclosed in temples made with hands. Wherefore they were convicted of being utterly without understanding, by the voice of the prophets, God saying, Heaven is My Throne and earth is My Footstool, what house will ye build Me, saith the Lord, or what is the place of My rest? The Samaritans again little remote from the folly of the Jews, bordering both in country alike and uninstructedness, supposing that in the mount called Gerizim they ought both to pray and worship, rightly escape not being laughed at. But the plea to them also of their senselessness was, that the blessing was given in Mount Gerizim, as we find written in Deuteronomy. This question the woman proposes to the Savior, as some great and difficult problem, saying, Our fathers worshipped in this mountain, &c. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**4:39 for the saying of the woman.** Let us then also imitate this woman, and in the case of our own sins not be ashamed of men, but fear, as is meet, God who now beholds what is done, and who hereafter punishes those who do not now repent. At present we do the opposite of this, for we fear not Him who shall judge us, but shudder at those who do not in anything hurt us, and tremble at the shame which comes from them. Therefore in the very thing which we fear, in this do we incur punishment. For he who now regards only the reproach of men, but when God sees is not ashamed to do anything unseemly, and who will not repent and be converted, in that day will be made an example, not only before one or two, but in the sight of the whole world. <sup>64</sup>[John



## JOHN 5

### Second Journey (to Jerusalem)

#### John 5:1-47

<sup>1</sup> After <sup>a</sup>this there was a feast of the Jews; and Jesus went up to Jerusalem. <sup>2</sup> Now there is at Jerusalem <sup>b</sup>by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches. <sup>3</sup> In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. <sup>4</sup> For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. <sup>5</sup> And a certain man was there, which had an infirmity thirty and eight years. <sup>6</sup> When Jesus saw him lie, <sup>d</sup>and knew that he had been now a long time *in that case*, he saith unto him, **Wilt thou be made whole?** <sup>7</sup> The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. <sup>8</sup> Jesus saith unto him, **Rise, take up thy bed, and walk.** <sup>9</sup> And immediately the man was made whole, and took up his bed, and walked: and on <sup>f</sup>the same day was the sabbath. <sup>10</sup> The Jews therefore said unto him that was cured, It is the sabbath day: <sup>g</sup>it is not lawful for thee to carry *thy* bed. <sup>11</sup> He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. <sup>12</sup> Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? <sup>13</sup> And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place. <sup>14</sup> Afterward Jesus findeth him in the temple, and said unto him, **Behold, thou art made whole: <sup>h</sup>sin no more, lest a worse thing come unto thee.** <sup>15</sup> The man departed, and told the Jews that it was Jesus, which had made him whole. <sup>16</sup> And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. <sup>17</sup> But Jesus answered them, **My Father worketh hitherto, and I work.** <sup>18</sup> Therefore the Jews <sup>i</sup>sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, <sup>k</sup>making himself equal with God. <sup>19</sup> Then answered Jesus and said unto them, **Verily, verily, I say unto you, <sup>l</sup>The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.** <sup>20</sup> For <sup>m</sup>the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. <sup>21</sup> For as the Father raiseth up the dead, and quickeneth *them*; <sup>n</sup>even so the Son quickeneth whom he will. <sup>22</sup> For the Father judgeth no man, but <sup>o</sup>hath committed all judgment unto the Son: <sup>23</sup> That all *men* should <sup>p</sup>honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. <sup>24</sup> Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; <sup>q</sup>but is passed from death unto life. <sup>25</sup> Verily, verily, I say unto you, The hour is coming, and now is, when <sup>r</sup>the dead shall hear the voice of the Son of God: and they that hear shall live. <sup>26</sup> For as the Father hath <sup>s</sup>life in himself; so hath he given to the Son to have life in himself; <sup>27</sup> And hath given him authority to execute judgment also, <sup>t</sup>because he is the Son of man. <sup>28</sup> Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, <sup>29</sup> <sup>v</sup>And shall come forth; <sup>u</sup>they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. <sup>30</sup> I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because <sup>w</sup>I seek not mine own will, but the will of the Father which hath sent me. <sup>31</sup> <sup>x</sup>If I bear witness of myself, my witness is not true. <sup>32</sup> There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. <sup>33</sup> Ye sent unto John, <sup>y</sup>and he bare witness unto the truth. <sup>34</sup> But I receive not testimony from man: but these things I say, that ye might be saved. <sup>35</sup> He was a burning and <sup>z</sup>a shining light: and <sup>a</sup>ye were willing for a season to rejoice in his light. <sup>36</sup> But <sup>i</sup>I have greater witness than *that* of John: for <sup>b</sup>the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. <sup>37</sup> And the Father himself, which hath sent me, <sup>c</sup>hath borne witness of me. Ye have neither heard his voice at any time, <sup>d</sup>nor seen his shape. <sup>38</sup> And ye have not his word abiding in you: for whom he hath sent, him ye believe not. <sup>39</sup> <sup>g</sup>Search the scriptures; for in them ye think ye have eternal life: and <sup>e</sup>they are they which testify of me. <sup>40</sup> And ye will not come to me, that ye might have life. <sup>41</sup> <sup>h</sup>I receive not honour from men. <sup>42</sup> But I know you, that ye have not the love of God in you. <sup>43</sup> I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. <sup>44</sup> How can ye believe, which receive honour one of another, and seek not <sup>i</sup>the honour that *cometh* from God only? <sup>45</sup> Do not think that I will accuse you to the Father: <sup>j</sup>there is *one* that accuseth you, *even* Moses, in whom ye trust. <sup>46</sup> For had ye believed Moses, ye would have believed me: <sup>k</sup>for he wrote of me. <sup>47</sup> But if <sup>l</sup>ye believe not his writings, how shall ye believe my words?



|                |               |                 |                 |                 |                |               |
|----------------|---------------|-----------------|-----------------|-----------------|----------------|---------------|
| 8 e Mat 9:6    | Joh 9:4       | 21 n Joh 11:25  | Eph 2:5         | 1 Joh 5:6       | Deu 4:12       | Luk 19:17     |
| Mar 2:11       | Isa 40:26     | Luk 7:14        | Eph 2:1         | Isa 55:4        | e 1 Joh 5:6    | Mat 25:21-23  |
| Luk 5:24       | Gen 2:1-2     | 22 o Mat 11:27  | Gal 2:20        | 33 y Joh 1:15   | 2 Pet 1:17     | 1 Sam 2:30    |
| 9 f Joh 9:14   | 18 j Joh 7:19 | Joh 3:35        | 26 s Act 17:31  | 35 z 2 Pet 1:19 | Joh 6:27       | 45 j Rom 2:12 |
| 10 g Exo 20:10 | k Joh 10:30   | Act 17:31       | 27 t Dan 7:13   | a Mat 13:20     | Mat 3:17       | 46 k Gen 3:15 |
| Neh 13:19      | Phi 2:6       | 1 Pet 4:5       | 29 u 1 Pet 3:11 | Mar 6:20        | 39 f Luk 24:27 | Gen 12:3      |
| Mat 12:2       | 19 l Eph 3:9  | 23 p Rev 5:8    | 1 Tim 6:18      | 36 b Joh 3:2    | Deu 18:15      | Deu 18:15     |
| Mar 2:24       | Joh 9:4       | 1 Joh 2:23      | Luk 14:14       | Mat 11:4-5      | g Act 17:11    | Act 26:22     |
| Luk 6:2        | Joh 8:28      | Mat 28:19       | Dan 12:2        | c 1 Joh 5:9     | Luk 16:29      | 47 l Luk      |
| 14 h Mat 12:45 | 20 m Mat 3:17 | 24 q 1 Joh 3:14 | v 1 Cor 15:52   | 37 d 1 Joh 4:12 | Isa 8:20       | 16:29,31      |
| Joh 8:11       | Joh 3:35      | 25 r Rev 3:1    | 30 w Mat 26:39  | 1 Tim 1:17      | 41 h 1 The 2:6 |               |
| 17 i Act 14:17 | 2 Pet 1:17    | Col 2:13        | 31 x Rev 3:14   | Joh 1:18        | 44 i Rom 2:29  |               |

**5:2** What mystery does it signify to us? For these things are not written carelessly, or without a purpose, but as by a figure and type they show in outline things to come, in order that what was exceedingly strange might not by coming unexpectedly harm among the many the power of faith. What then is it that they show in outline? A Baptism was about to be given, possessing much power, and the greatest of gifts, a Baptism purging all sins, and making men alive instead of dead. These things then are foreshown as in a picture by the pool, and by many other circumstances. And first is given a water which purges the stains of our bodies, and those defilements which are not, but seem to be, as those from touching the dead, those from leprosy, and other similar causes; under the old covenant one may see many things done by water on this account. However, let us now proceed to the matter in hand. First then, as I before said, He causes defilements of our bodies, and afterwards infirmities of different kinds, to be done away by water. Because God, desiring to bring us nearer to faith in baptism, no longer heals defilements only, but diseases also. For those figures which came nearer in time to the reality, both as regarded Baptism, and the Passion, and the rest, were plainer than the more ancient; and as the guards near the person of the prince are more splendid than those before, so was it with the types. And "an Angel came down and troubled the water," and endued it with a healing power, that the Jews might learn that much more could the Lord of Angels heal the diseases of the soul. Yet as here it was not simply the nature of the water that healed, (for then this would have always taken place,) but water joined to the operation of the Angel; so in our case, it is not merely the water that works, but when it has received the grace of the Spirit, then it puts away all our sins. Around this pool "lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water"; but then infirmity was a hindrance to him who desired to be healed, now each has power to approach, for now it is not an Angel that troubles, it is the Lord of Angels who works all. The sick man cannot now say, "I have no man"; he cannot say, "While I am coming another steps down before me"; though the whole world should come, the grace is not spent, the power is not exhausted, but remains equally great as it was before. Just as the sun's beams give light every day, yet are not exhausted, nor is their light made less by giving so abundant a supply; so, and much more, the power of the Spirit is in no way lessened by the numbers of those who enjoy it. And this miracle was done in order that men, learning that it is possible by water to heal the diseases of the body, and being exercised in this for a long time, might more easily believe that it can also

heal the diseases of the soul. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 36.1]

**5:14 sin no more.** And not only by strengthening the sick man's body, but also in another way, did He afford him a strong proof of His Divinity; for by saying, "Sin no more," He showed that He knew all the transgressions that had formerly been committed by him; and by this He would gain his belief as to the future. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 38.2]

**5:18** The Sabbath is certainly the law or part of the law; how then is the law not destroyed by these words of the evangelist: "Not only because he had broken the Sabbath, but also because he said that God was his own Father?" The Savior violated the Sabbath, but without breaking the Sabbath law. This Sabbath law ceased to oblige, but the Jews claimed that it was still in all its strength; In their thought, therefore, the Savior, in acting on the Sabbath, and commanding this paralytic to carry his bed on the Sabbath, violated the Sabbath law. In fact, as this law had ceased to be mandatory, it is as if it were said of an ex-governor who would have received whatever outrage, that it is to the very dignity of governor that this contempt. The Sabbath law was not violated; but men who wanted to brazenly support the authority of the Sabbath were thwarted, since a new law had succeeded the Sabbath law. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q.2]

**5:29** When above He spoke of a resurrection of minds and souls, did He make any distinction? No, for all that hear shall live; because by hearing, viz. by obeying, shall they live. But certainly not all will go to eternal life by rising and coming forth from the graves — only they that have done well; and they that have done ill, to judgment. For here He has put judgment for punishment. There will also be a separation, not such as there is now. For now we are separated, not by place, but by character, affections, desires, faith, hope, charity. Now we live together with the unjust, though the life of all is not the same: in secret we are distinguished, in secret we are separated; as grain on the floor, not as grain in the granary. On the floor, grain is both separated and mixed: separated, because severed from the chaff; mixed, because not yet winnowed. Then there will be an open separation; a distinguishing of life just as of the character, a separation as there is in wisdom, so also will there be in bodies. They that have done well will go to live with the angels of God; they that have done evil, to be tormented with the devil and his angels. And the form of a servant will pass away. For to this end He had manifested Himself, that He might execute judgment. After the judgment, He shall go hence, will lead with Him the body of which



He is the head, and deliver up the kingdom of God. 1 Corinthians 15:24 Then will openly be seen that form of God which could not be seen by the wicked, to whose vision the form of a servant must be shown. <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 19.18]

**5:34 But I receive not testimony from man.** "Why then have You brought forward that of John?" His testimony was not the "testimony of man," for, says he, "He that sent me to baptize with water, He said unto me." (Jn. 1:33) So that John's testimony was the testimony of God; for having learned from Him he said what he did. But that none should ask, "Whence is it clear that he learned from God?" and stop at this, He abundantly silences them by still addressing Himself to their thoughts. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 40.2]

**5:39 Search the scriptures.** Since by these the Father gave His testimony. He gave it indeed by Jordan also and in the mount, but Christ brings not forward those voices; perhaps by doing so He would have been disbelieved; for one of them, that in the mount, they did not hear, and the other they heard indeed, but heeded not. For this reason He refers them to the Scriptures, showing that from them comes the Father's testimony, having first removed the old grounds on which they used to boast, either as having seen God or as having heard His voice.

For as it was likely that they would disbelieve His voice, and picture to themselves what took place on Sinai, after first correcting their suspicions on these points, and showing that what had been done was a condescension, He then refers them to the testimony of the Scriptures. And from these too let us also, when we war against heretics, arm and fortify ourselves. For "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work" (2 Tim. 3:16-17); not that he may have some and not others, for such a man is not "perfect." <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 40.3-4]

**5:43 if another shall come in his own name, him ye will receive.** He alludes here to Antichrist, and puts an incontrovertible proof of their unfairness. "For if as loving God ye persecute Me, much more ought this to have taken place in the case of Antichrist. For he will neither say that he is sent by the Father, nor that he comes according to his will, but in everything contrariwise, seizing like a tyrant what belongs not to him, and asserting that he is the very God over all, as Paul says, 'Exalting himself above all that is called God, or that is worshipped, showing himself that he is God.' (2 Thess. 2:4) <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 41.2]

## JOHN 6

### Feeding the Five Thousand

**John 6:1-15 Matt 14:13-21 Mark 6:32-44 Luke 9:10-17**

<sup>1</sup> After <sup>a</sup>these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias. <sup>2</sup> And a great multitude followed him, because they saw his miracles which he did on them that were diseased. <sup>3</sup> And Jesus went up into a mountain, and there he sat with his disciples. <sup>4</sup> <sup>b</sup>And the passover, a feast of the Jews, was nigh. <sup>5</sup> <sup>c</sup>When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, **Whence shall we buy bread, that these may eat?** <sup>6</sup> And this he said to prove him: for he himself knew what he would do. <sup>7</sup> Philip answered him, <sup>d</sup>Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. <sup>8</sup> One of his disciples, Andrew, Simon Peter's brother, saith unto him, <sup>9</sup> There is a lad here, which hath five barley loaves, and two small fishes: <sup>e</sup>but what are they among so many? <sup>10</sup> And Jesus said, **Make the men sit down.** Now there was much grass in the place. So the men sat down, in number about five thousand. <sup>11</sup> And Jesus took the loaves; and when he had <sup>f</sup>given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. <sup>12</sup> When they were filled, he said unto his disciples, **Gather up the fragments that remain, that nothing be lost.** <sup>13</sup> Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. <sup>14</sup> Then those men, when they had seen the miracle that Jesus did, said, This is of a truth <sup>g</sup>that prophet that should come into the world. <sup>15</sup> When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

### Jesus Walks on the Water

**John 6:16-21 Matt 14:22-33 Mark 6:45-52**

<sup>16</sup> <sup>h</sup>And when even was *now* come, his disciples went down unto the sea, <sup>17</sup> And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. <sup>18</sup> And the sea arose by reason of a great wind that blew. <sup>19</sup> So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. <sup>20</sup> But he saith unto them, **It is I; be not afraid.** <sup>21</sup> Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

### The Crowd Find Jesus In Capernaum

**John 6:22-25 Matt 14:34-36 Mark 6:53-56**



<sup>22</sup> The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone; <sup>23</sup> (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:); <sup>24</sup> When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. <sup>25</sup> And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

### **The Bread of Life**

#### **John 6:26-59**

<sup>26</sup> Jesus answered them and said, *Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.* <sup>27</sup> Labour not for the meat which perisheth, but *for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.* <sup>28</sup> Then said they unto him, What shall we do, that we might work the works of God? <sup>29</sup> Jesus answered and said unto them, *This is the work of God, that ye believe on him whom he hath sent.* <sup>30</sup> They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? <sup>31</sup> *Our fathers did eat manna in the desert; as it is written, HE GAVE THEM BREAD FROM HEAVEN TO EAT.* <sup>32</sup> Then Jesus said unto them, *Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.* <sup>33</sup> For the bread of God is he which cometh down from heaven, and giveth life unto the world. <sup>34</sup> Then said they unto him, Lord, evermore give us this bread. <sup>35</sup> And Jesus said unto them, *I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.* <sup>36</sup> But I said unto you, That ye also have seen me, and believe not. <sup>37</sup> All that the Father giveth me shall come to me; and *him that cometh to me I will in no wise cast out.* <sup>38</sup> For I came down from heaven, not to do mine own will, but the will of him that sent me. <sup>39</sup> And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. <sup>40</sup> And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. <sup>41</sup> The Jews then murmured at him, because he said, I am the bread which came down from heaven. <sup>42</sup> And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? <sup>43</sup> Jesus therefore answered and said unto them, *Murmur not among yourselves.* <sup>44</sup> No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. <sup>45</sup> *It is written in the prophets, AND THEY SHALL BE ALL TAUGHT OF GOD.* Every man therefore that hath heard, and hath learned of the Father, cometh unto me. <sup>46</sup> *Not that any man hath seen the Father, save he which is of God, he hath seen the Father.* <sup>47</sup> Verily, verily, I say unto you, *He that believeth on me hath everlasting life.* <sup>48</sup> I am that bread of life. <sup>49</sup> Your fathers did eat manna in the wilderness, and are dead. <sup>50</sup> This is the bread which cometh down from heaven, that a man may eat thereof, and not die. <sup>51</sup> I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and *the bread that I will give is my flesh, which I will give for the life of the world.* <sup>52</sup> The Jews therefore strove among themselves, saying, *How can this man give us his flesh to eat?* <sup>53</sup> Then Jesus said unto them, *Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.* <sup>54</sup> Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. <sup>55</sup> For my flesh is meat indeed, and my blood is drink indeed. <sup>56</sup> He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. <sup>57</sup> As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. <sup>58</sup> This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

<sup>59</sup> These things said he in the synagogue, as he taught in Capernaum.

### **Many Disciples Desert Jesus**

#### **John 6:60-66**

<sup>60</sup> Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? <sup>61</sup> When Jesus knew in himself that his disciples murmured at it, he said unto them, *Doth this offend you?* <sup>62</sup> *What* and if ye shall see the Son of man ascend up where he was before? <sup>63</sup> *It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.* <sup>64</sup> But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. <sup>65</sup> And he said, *Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.* <sup>66</sup> From that time many of his disciples went back, and walked no more with him.

### **The Apostles Proclaim Their Belief**

#### **John 6:67-71**

<sup>67</sup> Then said Jesus unto the twelve, *Will ye also go away?* <sup>68</sup> Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. <sup>69</sup> And we believe and are sure that thou art that Christ, the Son of the living God. <sup>70</sup> Jesus answered them, *Have not I chosen you twelve, and one of you is*



a devil?<sup>71</sup> He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

|                |                 |                 |                 |                |                |               |
|----------------|-----------------|-----------------|-----------------|----------------|----------------|---------------|
| 1 a Mat 14:15  | 9 e 2 Kin 4:43  | Mat 17:5        | Joh 7:37        | Joh 10:28      | a Joh 3:9      | 63 f Heb 4:12 |
| Mar 6:32       | 11 f Exo 23:25  | Mat 3:17        | Joh 4:14        | Joh 5:24       | 53 b Mat 26:26 | 1 The 2:13    |
| Luk 9:10       | 1 Tim 4:5       | j Rom 6:23      | 37 p 1 Joh 2:19 | 40 t Joh 4:14  | Exo 29:32-33   | Eph 1:17      |
| 4 b Joh 11:55  | 14 g Joh 4:19   | Joh 4:14        | 2 Tim 2:19      | 45 u Heb 8:10  | 56 c Rev 3:20  | Psa 119:50    |
| Joh 5:1        | Joh 1:21        | 29 k 1 Joh 3:23 | Joh 10:28-29    | Mic 4:2        | 1 Joh 3:24     | g 2 Cor 3:6   |
| Joh 2:13       | Mat 11:3        | 30 l 1 Cor 1:22 | Mat 24:24       | Jer 31:34      | 2 Tim 1:14     | 1 Cor 15:45   |
| Deu 16:1       | Isa 9:6         | Joh 2:18        | Jer 33:25-26    | Isa 54:13      | Eph 5:30       | Rom 8:2       |
| Num 28:16      | Isa 7:14        | Luk 11:16       | Jer 31:34       | 46 v 2 Cor 4:6 | Eph 3:17       | 64 h Rev 2:23 |
| Lev 23:5,7     | Deu 18:18       | Mar 8:12        | Isa 1:18-19     | Joh 7:29       | 2 Cor 6:16     | Act 15:18     |
| Exo 12:21      | Deu 18:15       | Mat 12:38       | Job 8:20        | Joh 1:18       | 1 Cor 6:17     | Joh 13:11     |
| 5 c Luk 9:12   | Gen 49:10       | 31 m Rev 2:17   | 38 q Joh 5:30   | Luk 10:22      | 1 Cor 3:16     | Joh 2:24      |
| Mar 6:35       | 16 h Mar 6:47   | 1 Cor 10:3      | Joh 4:34        | Mat 11:27      | Rom 8:9        | Mat 9:4       |
| Mat 14:14      | Mat 14:23       | Psa 78:24       | Luk 22:42       | w Joh 5:37     | Joh 14:23      | 66 i Luk 9:62 |
| 7 d Num 11:21- | 27 i 2 Pet 1:17 | Neh 9:15        | r Joh 5:30      | Joh 1:18       | Isa 57:15      | Heb 6:4-6     |
| 22             | Act 2:22        | n 1 Cor 10:3    | Mat 26:39       | 47 x Joh 3:16  | 60 d Mat 11:6  | 1 Joh 2:19    |
| 2 Kin 4:43     | Joh 5:37        | Neh 9:15        | 39 s Jud 1:1    | 51 y Heb 10:10 | 62 e Eph 4:8   |               |
| Mat 15:32-33   | Joh 1:33        | Num 11:7        | Col 3:3         | Heb 10:5       | Act 1:9        |               |
| Mar 6:37       | Luk 3:22        | Exo 16:15       | Joh 18:9        | 52 z Joh 7:43  | Joh 3:13       |               |
| Mar 8:4        | Mar 1:11        | 35 o Rev 22:17  | Joh 17:12       | Joh 9:16       | Mar 16:19      |               |

### 6:27 Labour not for the meat which perisheth.

Jesus promised something greater than Moses gave. By Moses indeed was promised a kingdom, and a land flowing with milk and honey, temporal peace, abundance of children, health of body, and all other things, temporal goods indeed, yet in figure spiritual; because in the Old Testament they were promised to the old man. They considered therefore the things promised by Moses, and they considered the things promised by Christ. The former promised a full belly on the earth, but of the meat which perishes; the latter promised, not the meat which perishes, but that which endures unto eternal life. They gave attention to Him that promised the more, but just as if they did not yet see Him do greater things. They considered therefore what sort of works Moses had done, and they wished yet some greater works to be done by Him who promised them such great things. What, say they, will you do, that we may believe you? And that you may know that they compared those former miracles with this and so judged these miracles which Jesus did as being less; Our fathers, say they, did eat manna in the wilderness. But what is manna? Perhaps ye despise it. As it is written, He gave them manna to eat. By Moses our fathers received bread from heaven, and Moses did not say to them, Labor for the meat which perishes not. You promise meat which perishes not, but which endures to eternal life; and yet you work not such works as Moses did. He gave, not barley loaves, but manna from heaven.<sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 25.12]

**6:32 but my Father giveth you the true bread from heaven.** Was then the manna not from heaven? How then is it said to be from heaven? In the same manner as Scripture speaks of "fowls of heaven" Psalm 8:8; and again, "The Lord thundered from heaven." Psalm 18:13 And He calls that other the "true bread," not because the miracle of the manna was false, but because it was a type, and not the very truth.<sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 45.1]

**6:44** If we are the masters of our will, why does the Savior say, "No one comes to me unless my Father, who sent me, draws him?" The apostle expresses himself in similar terms: "It is not enough to want or to run, God must have mercy"; and again: "He has

mercy on whom he pleases, and he harden whom he pleases." How does the will remain free if it is trained for good or evil, according to a foreign will? Things are quite different from what you claim, and the meaning of these words is by no means the one you give them. Free will has nothing to fear here, and if you want to deepen the meaning of these words, you will see that they are still one of the strongest supports of free will. Jesus speaks here to the Jews, whose hostile dispositions he knew. By a shameful dissimulation which arose from a feeling of envy, they affirmed that Joseph was his father, and his children were the brothers of the Savior, in order not to believe that he was the Son of God. It was then that he said to them, "No one can come to me unless my Father, who sent me, draws him." Now, how did the Father draw on the Son, if not by the works he was doing by the Son? This is what the Son himself says: "The Father who dwells in me does the works that I do," (Jn. 14:10) so that these works would attract. The miracles of the Savior were proof that God was his Father, so that he who maintained that he had another father was not attracted to God the Father. God did these works by Jesus Christ so that men could believe in the words by which He affirmed that He was the Son of God. This is not a violent attraction, it is the testimony that God gives back to Jesus Christ, and he who believes in this testimony, the Father draws him to Jesus Christ, for no one can believe in the Savior except the one who knows that he has God for his Father. It is not to undermine free will that the Apostle has expressed the truth of which you are asking a question here, but it is to defend the man from putting into discussion the judgments from God that he proclaims his righteousness here, for God knows to whom he must have mercy. He scrutinizes the depths of hearts and sees whether the inner dispositions of the one who prays make him worthy to receive the effect of his prayer. In fact, God tells us through his prophet, "This people honors me with their lips, but their hearts are far from me." (Isa. 19:13) It is therefore his justice to harden the soul of the hypocrite; for he who gives to the truth the name of falsehood not by error, but by a guilty intention, and who, while understanding what is good, pretends to ignore what good is to transform it into evil, deserves to be condemned to lose with the



intelligence of the good his rights to salvation, to which he renounces. It is not right, in fact, to save in spite of himself a man who scorns salvation not out of ignorance, but out of mischief and envy. These words confirm free will rather than destroy it, since each is treated here according to his will. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.79]

**6:48 I am the Bread of Life.** Not bodily bread, which cuts off the suffering from hunger only, and frees the flesh from the destruction therefrom, but remolding wholly the whole living being to eternal life, and rendering man who was formed to be forever, superior to death. By these words He points to the life and grace through His Holy Flesh, through which this property of the Only Begotten, i. e., life, is introduced into us. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**6:52 How can this man give us his flesh to eat.** Those men then at that time reaped no fruit from what was said, but we have enjoyed the benefit in the very realities. Wherefore it is necessary to understand the marvel of the Mysteries, what it is, why it was given, and what is the profit of the action. We become one Body, and "members of His flesh and of His bones." (Eph. 5:30) Let the initiated follow what I say. In order then that we may become this not by love only, but in very deed, let us be blended into that flesh. This is effected by the food which He has freely given us, desiring to show the love which He has for us. On this account He has mixed up Himself with us; He has kneaded up His body with ours, that we might be a certain One Thing, like a body joined to a head. For this belongs to them who love strongly; this, for instance, Job implied, speaking of his servants, by whom he was beloved so exceedingly, that they desired to cleave unto his flesh. For they said, to show the strong love which they felt, "Who would give us to be satisfied with his flesh?" (Job 31:31) Wherefore this also Christ has done, to lead us to a closer friendship, and to show His love for us; He has given to those who desire Him not only to see Him, but even to touch, and eat Him, and fix their teeth in His flesh, and to embrace Him, and satisfy all their love. Let us then return from that table like lions breathing fire, having become terrible to the devil; thinking on our Head, and on the love which He has shown for us. Parents often entrust their offspring to others to feed; "but I," says He, "do not so, I feed you with My own flesh, desiring that you all be nobly born, and holding forth to you good hopes for the future. For He who gives out Himself to you here, much more will do so hereafter. I have willed to become your Brother, for your sake I shared in flesh and blood, and in turn I give out to you the flesh and the blood by which I became your kinsman." This blood causes the image of our King to be fresh within us, produces beauty unspeakable, permits not the nobleness of our souls to waste away, watering it continually, and nourishing it. The blood derived from our food becomes not at once blood, but something else; while this does not so, but straightway waters our souls, and works in them some mighty power. This blood, if rightly taken, drives away devils, and keeps them afar off from us, while it calls to us Angels and the Lord of Angels. For wherever they see the Lord's blood, devils flee, and Angels run together. This blood poured forth washed

clean all the world; many wise sayings did the blessed Paul utter concerning it in the Epistle to the Hebrews. This blood cleansed the secret place, and the Holy of Holies. And if the type of it had such great power in the temple of the Hebrews, and in the midst of Egypt, when smeared on the door-posts, much more the reality. This blood sanctified the golden altar; without it the high priest dared not enter into the secret place. This blood consecrated priests, this in types cleansed sins. But if it had such power in the types, if death so shuddered at the shadow, tell me how would it not have dreaded the very reality? This blood is the salvation of our souls, by this the soul is washed, by this is beautiful, by this is inflamed, this causes our understanding to be more bright than fire, and our soul more beaming than gold; this blood was poured forth, and made heaven accessible. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 46.3]

**6:55 For my flesh is meat indeed, and my blood is drink indeed.** What is that He says? He either desires to declare that this is the true meat which saves the soul, or to assure them concerning what had been said, that they might not suppose the words to be a mere enigma or parable, but might know that it is by all means needful to eat the Body. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 47.1]

**6:55 For my flesh is meat indeed, and my blood is drink indeed.** And thus He would have this meat and drink to be understood as meaning the fellowship of His own body and members, which is the holy Church in his predestinated, and called, and justified, and glorified saints and believers. Of these, the first is already effected, namely, predestination; the second and third, that is, the vocation and justification, have taken place, are taking place, and will take place; but the fourth, namely, the glorifying, is at present in hope; but a thing future in realization. The sacrament of this thing, namely, of the unity of the body and blood of Christ, is prepared on the Lord's table in some places daily, in some places at certain intervals of days, and from the Lord's table it is taken, by some to life, by some to destruction: but the thing itself, of which it is the sacrament, is for every man to life, for no man to destruction, whosoever shall have been a partaker thereof. <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 26.15]

**6:62 see the Son of man ascend up where he was before.** We must observe how He does not endure to be divided into two christs, according to the uncounseled of some. For He keeps Himself every way undivided after the Incarnation. For He says that the Son of man ascends up where He was before, although the earthly Body was not above before this, but only the Word by Itself before His Concurrence with flesh. Well then has Paul put in his epistles, One Lord Jesus Christ. For He is One Son, both before the Incarnation and after the Incarnation, and we do not reckon His own Body as alien from the Word. Wherefore He says that the Word which came down from above from heaven is also Son of Man. For He was made Flesh, as the blessed Evangelist saith, and did not pass into flesh by change (for He is without turning and Unchangeable by Nature as God) but as it were dwelling in His own Temple, I mean that from the Virgin, and made Man in very



deed. But by saying that He will ascend up where He was before also, He gives His hearers to understand that He hath come down from heaven. For thus it was like that they understanding the force of the argument, should give heed to Him not as to a man only, but should at length know that He is God the Word in the Flesh, and believe that His Body too is Life-giving. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**6:63 the flesh profiteth nothing.** He speaks not of His own flesh, (God forbid!) but of those who received His words in a carnal manner. But what is "understanding carnally"? It is looking merely to what is before our eyes, without imagining anything beyond. This is understanding carnally. But we must not judge thus by sight, but must look into all mysteries with the eyes within. This is seeing spiritually. He that eats not His flesh, and drinks not His blood, has no life in him. How then does "the flesh profit nothing," if without it we cannot live? Do you see that the words, "the flesh profits nothing," are spoken not of His own flesh, but of carnal hearing? <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 47.2]

**6:64 that believe not.** There are some among you that believe not, and therefore they understand not, because they believe not. For the prophet has said, If you believe not, you shall not understand. We are united by faith, quickened by understanding. Let us first adhere to Him through faith, that there may be that which may be quickened by understanding. For he who adheres not resists; he that resists believes not. And how can he that resists be quickened? He is an adversary to the ray of light by which he should be penetrated: he turns not away his eye, but shuts his mind. There are, then, some who believe not. Let them believe and open, let them open and be illumined. For Jesus knew from the beginning who they were that believed, and who should betray Him. For Judas also was there. Some indeed, were offended; but he remained to watch his opportunity, not to understand. And because he remained for that purpose, the Lord kept not silence concerning him. He described him not by name, but neither was He silent about him; that all might fear though only one should perish. But after He spoke, and distinguished those that believe from those that believe not, He clearly showed the cause why they believed not. Therefore I said to you, says He, that no man can come unto me except it were given to him of my Father. Hence to believe is also given to us; for

certainly to believe is something. And if it is something great, rejoice that you have believed, yet be not lifted up; for What do you have that you did not receive? (1 Cor. 4:7) <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 27.7]

**6:66** Rightly has the Evangelist said, not that they "departed," but that they "went back"; showing that they cut themselves off from any increase in virtue, and that by separating themselves they lost the faith which they had of old. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 47.3]

**6:68** By the mouth of one the chief do all speak, preserving the knowledge that is in truth most well befitting saints, that in this too they might be found an ensample to those who should come after them, to wit of sober and admirable reasoning. For it was meet that they should speak in the ears of their Master, not all confusedly hurrying to get before the rest, and unmeetly seize on speech, but wisely to be ready to give way to those who had the first place, both in wisdom and rank. Wherefore Paul too saith, Let the prophets speak two or three, and by course. For not because they were honoured with the grace of prophecy, was it therefore decreed that they should speak in a disorderly manner; but because they were wise, therefore were they commanded to speak the more wisely to their hearers. It was then an act of wisdom befitting saints, to leave it to him alone to answer for all, who had the preeminence in place. To whom therefore shall we go away (he says) instead of, who shall instruct us in like wise? or, to whom shall we go, and find what is better? Thou hast the words of eternal life: not hard words, as those say, but words which bring us up to the chiefest of all, to unceasing, endless life, and removed from all decay. It is (I suppose) perfectly clear to us from these words that we must sit by One only Teacher, Christ, and cleave unceasingly and indissolubly to Him, and make Him our Master, who knoweth well to guide our feet into the unending life. For thus, thus shall we mount up to the Divine and heavenly courts, and hastening into the church of the first-born, shall feast on the good things that pass man's understanding. For that it is a good thing and salutary to desire to follow Christ Alone and ever to be with Him, the very nature of the thing will indubitably prove: yet no less shall we see it from the elder Scriptures. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

## JOHN 7

### Jesus Remains in Galilee

#### John 7:1-9

<sup>1</sup> After these things Jesus walked in Galilee: for he would not walk in Jewry, <sup>a</sup>because the Jews sought to kill him. <sup>2</sup> <sup>b</sup>Now the Jews' feast of tabernacles was at hand. <sup>3</sup> His <sup>c</sup>brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. <sup>4</sup> For *there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.* <sup>5</sup> For <sup>d</sup>neither did his brethren believe in him. <sup>6</sup> Then Jesus said unto them, *"My time is not yet come: but your time is always ready."* <sup>7</sup> <sup>e</sup>The world cannot hate you; but me it hateth, <sup>g</sup>because I testify of it, that the works thereof are evil. <sup>8</sup> Go ye up unto this feast: I go not up yet unto this feast; <sup>h</sup>for my time is not yet full come. <sup>9</sup> When he had said these words unto them, he abode *still* in Galilee.

#### Journey to Jerusalem in Secret



### John 7:10-13

<sup>10</sup> But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. <sup>11</sup> Then <sup>i</sup>the Jews sought him at the feast, and said, Where is he? <sup>12</sup> And <sup>k</sup>there was much murmuring among the people concerning him: for <sup>j</sup>some said, He is a good man: others said, Nay; but he deceiveth the people. <sup>13</sup> Howbeit no man spake openly of him for fear of the Jews.

### Jesus Teaches in the Temple

#### John 7:14-39

<sup>14</sup> Now about the midst of the feast Jesus went up into the temple, and taught. <sup>15</sup> <sup>l</sup>And the Jews marvelled, saying, How knoweth this man letters, having never learned? <sup>16</sup> Jesus answered them, and said, <sup>m</sup>*My doctrine is not mine, but his that sent me.* <sup>17</sup> <sup>n</sup>*If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.* <sup>18</sup> <sup>o</sup>*He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.* <sup>19</sup> <sup>q</sup>*Did not Moses give you the law, and yet none of you keepeth the law?* <sup>r</sup>*Why go ye about to kill me?* <sup>20</sup> The people answered and said, <sup>t</sup>Thou hast a devil: who goeth about to kill thee? <sup>21</sup> Jesus answered and said unto them, <sup>u</sup>*I have done one work, and ye all marvel.* <sup>22</sup> *Moses therefore gave unto you 'circumcision; (not because it is of Moses, 'but of the fathers;) and ye on the sabbath day circumcise a man.* <sup>23</sup> *If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because 'I have made a man every whit whole on the sabbath day?* <sup>24</sup> <sup>v</sup>*Judge not according to the appearance, but judge righteous judgment.* <sup>25</sup> Then said some of them of Jerusalem, Is not this he, whom they seek to kill? <sup>26</sup> But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? <sup>27</sup> Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. <sup>28</sup> Then cried Jesus in the temple as he taught, saying, <sup>w</sup>*Ye both know me, and ye know whence I am: and 'I am not come of myself, but he that sent me 'is true, whom ye 'know not.* <sup>29</sup> *But 'I know him: for I am from him, and he hath sent me.* <sup>30</sup> Then they sought to take him: but no man laid hands on him, because his hour was not yet come. <sup>31</sup> And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done? <sup>32</sup> The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. <sup>33</sup> Then said Jesus unto them, <sup>b</sup>*Yet a little while am I with you, and then I go unto him that sent me.* <sup>34</sup> *Ye 'shall seek me, and shall not find me: and where I am, thither ye cannot come.* <sup>35</sup> Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto <sup>d</sup>the dispersed among the Gentiles, and teach the Gentiles? <sup>36</sup> *What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?* <sup>37</sup> In the last day, that great *day* of the feast, Jesus stood and cried, saying, <sup>e</sup>*If any man thirst, let him come unto me, and drink.* <sup>38</sup> <sup>g</sup>*He that believeth on me, as the scripture hath said, 'out of his belly shall flow rivers of living water.* <sup>39</sup> <sup>i</sup>(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet <sup>h</sup>glorified.)

### The Crowd is Divided in its Unbelief

#### John 7:40-52

<sup>40</sup> Many of the people therefore, when they heard this saying, said, Of a truth this is <sup>j</sup>the Prophet. <sup>41</sup> Others said, <sup>k</sup>This is the Christ. But some said, Shall Christ come out of Galilee? <sup>42</sup> <sup>m</sup>Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, <sup>l</sup>where David was? <sup>43</sup> So there was a division among the people because of him. <sup>44</sup> And some of them would have taken him; but no man laid hands on him. <sup>45</sup> Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? <sup>46</sup> The officers answered, Never man spake like this man. <sup>47</sup> Then answered them the Pharisees, Are ye also deceived? <sup>48</sup> <sup>n</sup>Have any of the rulers or of the Pharisees believed on him? <sup>49</sup> But this people who knoweth not the law are cursed. <sup>50</sup> Nicodemus saith unto them, <sup>o</sup>(he that came to Jesus by night, being one of them,) <sup>p</sup>Doth our law judge *any* man, before it hear him, and know what he doeth? <sup>52</sup> They answered and said unto him, Art thou also of Galilee? Search, and look: for <sup>q</sup>out of Galilee ariseth no prophet. <sup>53</sup> And every man went unto his own house.

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|---------------|------------------|---------------|----------------|----------------|-----------------|-----------------|
| 1 a Joh 5:16  | Ecc 3:1-2        | Joh 8:28      | 20 r Joh 8:48  | Joh 5:32       | g Deu 18:15     | 51 p Joh 3:2    |
| Joh 13:1      | 7 f Joh 15:19    | Joh 12:49     | 22 s Gen 17:10 | y Joh 5:43     | 39 h Joh 12:16  | Deu 17:8        |
| Joh 17:1      | g Joh 3:19       | Rev 1:1       | t Phi 3:5      | z Joh 8:14     | i Act 2:17      | Deu 1:17        |
| 2 b Lev 23:34 | 8 h Joh 8:20     | 17 n Joh 8:43 | Rom 4:11-12    | 29 a Mat 11:27 | Joh 16:7        | 52 q 1 Kin 17:1 |
| 3 c Gal 1:19  | 11 i Joh 11:56   | Luk 8:15      | Luk 1:59       | Joh 10:15      | Joe 2:28        | 2 Kin 14:25     |
| Act 1:14      | 12 j Joh 6:14    | Mic 4:2       | Lev 12:3       | 33 b Joh 13:33 | Isa 44:3        | Isa 9:1-2       |
| Joh 2:12      | Luk 7:16         | Hos 6:2-3     | Gen 17:12      | 34 c Joh 8:21  | 40 j Deu 18:15  | Mat 4:15        |
| Luk 8:19      | Mat 21:46        | Psa 25:12     | 23 u Joh 5:8   | Hos 5:6        | Joh 1:21        | Joh 1:46        |
| Mar 6:3       | k Joh 9:16       | Psa 25:8-9    | 24 v Jam 2:1   | 35 d Isa 11:12 | 41 k Joh 4:42   |                 |
| Mar 3:31      | 15 l Act 2:7     | 18 o Joh 5:41 | Joh 8:15       | Jam 1:1        | 42 l 1 Sam 16:1 |                 |
| Mat 12:46     | Luk 4:22         | 19 p Joh 5:16 | Pro 24:23      | 1 Pet 1:1      | m Luk 2:4       |                 |
| 5 d Mar 3:21  | Mar 6:2          | Mar 3:6       | Deu 1:16       | 37 e Isa 55:11 | Psa 132:11      |                 |
| 6 e Act 1:7   | Mat 13:54        | Mat 12:14     | 28 w Joh 1:18  | Rev 3:20       | 48 n 1 Cor 1:20 |                 |
| Joh 2:4       | 16 m Joh 3:31-34 | q Act 7:38    | x Rom 3:4      | 38 f Isa 12:3  | 50 o Joh 3:2    |                 |



**7:8-14** We read in the Gospel according to St. John that the Savior, after saying that he would not go to Jerusalem for the feast day, went there secretly, however. Is not this an act of inconstancy? You always present your questions in an abbreviated form that hides their meaning. The fact of which you speak here took place when Jesus was in Galilee, because of the agitation of the Jews against him; his parents, who did not yet believe in him, urged him, as he approached a feast of the Jews, to go to Judea to expose him after a sedition. The Savior answered them, "Go to this feast, because the world does not hate you; but he hates me because I condemn their works. I'm not going to this festivity because my time has not come yet. His brethren then went to this feast, and Jesus remained in Galilee." Where is the contradiction here? He does not go to this festivity when he declares that he is not going, he does not go there until later, and he does not go for the festivity itself, but as if he were going to a discussion, to a judgment. All the others had gone to this festivity to enjoy the pleasure it promised them. For the Savior, his feast day was when he redeemed the world with his passion. It is then that he says, "Now the son of man is glorified, and God is glorified in him." (Jn. 13:31) His feast day is when he triumphed over death. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.78]

**7:17** "What means," "If any man do His will?" "If any man be a lover of the life which is according to virtue, he shall know the power of the sayings." "If any man will give heed to the prophecies, to see whether I speak according to them or not." <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 49.1]

**7:20 Thou hast a devil.** For they would not have said such things to the Truth, unless the falsehood of the devil had instigated them. <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 30.3]

**7:39 for the Holy Ghost was not yet given.** We must consider whether the apostles had the Holy Spirit in the time they were on the earth with the Lord, for the Evangelist says: "The Holy Spirit had not yet been given, because Jesus Christ was not yet glorified." And in another place: "If you love me," said Jesus to his disciples, "keep my commandments. and I will pray to the Father, and he will give you another Counselor, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you." What do these words mean? The Evangelist denies that the Holy Spirit was given before the Passion, and Jesus promises to pray to his Father to send him; and on the other he adds that this Spirit was with them and dwelt in them. We read that after his resurrection he blew on the apostles and said to them, "Receive the Holy Spirit." The Acts of the Apostles tell us again that he came down on the apostles on the day of Pentecost. I see so many contradictions in these different assertions that I do not know what to do with them. These different propositions have a different object, which is characterized in a summary but precise manner. There is one and the same Spirit, but his gifts are multiplied. When, therefore, they speak to you of the Holy Spirit, they must not be separated from their

office in which they are as personified. That he was with the apostles and that he had to come, is an indisputable truth, but in hearing it from the person and not from nature. Jesus Christ promised, in fact, to send from his Father another comforter, but in the sense that their divine nature being the same, the presence of Jesus Christ does not carry away the absence of the Holy Spirit, just as the coming and manifestation of the Holy Spirit does not exclude the presence of Jesus Christ. So when he promises his disciples the coming of the Holy Spirit, he says to them, "You will see him, because he will remain with you and he will be in you. (Jn. 14:17) He gives them the assurance that after the ascension of the Lord they will have a pastor to protect them and a king whose power is neither inferior nor less excellent. For it is certain that the Holy Spirit was given only to those who believed that in the time marked by the Evangelist, when the Lord had triumphed over death and was gloriously resurrected from the grave. This is what the Savior expressly says to his disciples after his triumphant resurrection: "and John baptized you in water, but you will be baptized in the Holy Spirit that you will receive in a few days." He spoke to them thus in the time when he was preparing to go up to his Father. When the Lord, a few days after his resurrection, breathes on his apostles and says to them, "Receive the Holy Spirit," (Jn. 20:22) He communicates to them the ecclesiastical power. As in the exercise of the powers conferred by the Lord, everything is done by the Holy Spirit, when he gives them the rule and the form of this divine institution, he says to them: "Receive the Holy Spirit." And to show that it is in fact the power conferred on the Church, he adds: "He whose sins you have retained will be withheld from him, and to whom you have forgiven them, they will be forgiven." This insufflation is therefore a grace which is communicated by tradition to those who are ordained, and which impresses them with a more impressive and more sacred character, which is why the Apostle says to Timothy: "Do not neglect the grace which is in you, and given to you with the laying on of the hands of the priests." (1 Tim. 4:14) This is what the Savior had to do once, so that it was well established in the Church that the transmission of this power could not take place without the Holy Spirit. Just as the Savior wanted to give in his person a visible example that the Holy Spirit was given after baptism to all who believed in him; so he wanted to give us here a definite proof that the transmission of ecclesiastical power was inseparable from the infusion of the Holy Spirit. The apostles, like the prophets, have the power to perform miracles in the very presence of the Lord. We therefore see in the person of the apostles three different forms of ministry conferred upon them by the Holy Spirit. The first is ecclesiastical power to regenerate the faithful and to fulfill the other duties of the sacred ministry. The second, which was given at Pentecost, is general, for it is not only on the apostles, but on all the faithful, that the Holy Spirit descended. The third was given to the apostles alone, to perform miracles and wonders until the seeds of faith which they shed in hearts were sufficiently developed. These seeds of faith were the wonders performed by the apostles. God established them as the pontiffs of truth, to



testify by the miracles and wonders they performed that our faith was according to reason. Indeed, what stronger proof of the truth than a miracle? This is what falsifies all the philosophical systems of the earth, is that they are but a tissue of vain words, without the support of the testimony of the miracle which would testify the immutable truth of their doctrine. The Holy Spirit is therefore generally given to all the faithful, in whose soul it remains as a proof that they are the sons of God. On the contrary, are they miracles and wonders to be done? The Holy Spirit does not abide in man; he comes into him when he is called, he inspires what is necessary, and withdraws. It is the same in the transmission of sacred powers or in ordination; grace is external,

and interior help is given only to souls full of faith. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.93]

**7:50** He shows that they neither know the Law, nor do the Law; for if that Law commands to kill no man without first hearing him, and they before hearing were eager for this deed, they were transgressors of the Law. And because they said, "None of the rulers has believed on him" (Jn. 7:50), therefore the Evangelist informs us that Nicodemus was "one of them," to show that even rulers believed on Him; for although they showed not yet fitting boldness, still they were becoming attached to Christ. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 52.1]

## JOHN 8

### The Woman Caught in Adultery

#### John 8:1-11

<sup>1</sup> Jesus went unto the mount of Olives. <sup>2</sup> And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. <sup>3</sup> And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, <sup>4</sup> They say unto him, Master, this woman was taken in adultery, in the very act. <sup>5</sup> <sup>a</sup>Now Moses in the law commanded us, that such should be stoned: but what sayest thou? <sup>6</sup> This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*. <sup>7</sup> So when they continued asking him, he lifted up himself, and said unto them, **He that is without sin among you, let him first cast a stone at her.** <sup>8</sup> And again he stooped down, and wrote on the ground. <sup>9</sup> And they which heard *it*, "being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst. <sup>10</sup> When Jesus had lifted up himself, and saw none but the woman, he said unto her, **Woman, where are those thine accusers? hath no man condemned thee?** <sup>11</sup> She said, No man, Lord. And Jesus said unto her, **Neither do I condemn thee: go, and sin no more.**

### Jesus is the Light of the World

#### John 8:12-20

<sup>12</sup> Then spake Jesus again unto them, saying, **I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.** <sup>13</sup> The Pharisees therefore said unto him, "Thou bearest record of thyself; thy record is not true. <sup>14</sup> Jesus answered and said unto them, **Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.** <sup>15</sup> <sup>b</sup>Ye judge after the flesh; <sup>c</sup>I judge no man. <sup>16</sup> And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. <sup>17</sup> <sup>j</sup>It is also written in your law, that the testimony of two men is true. <sup>18</sup> I am one that bear witness of myself, and <sup>k</sup>the Father that sent me beareth witness of me. <sup>19</sup> Then said they unto him, Where is thy Father? Jesus answered, <sup>m</sup>**Ye neither know me, nor my Father: <sup>l</sup>if ye had known me, ye should have known my Father also.** <sup>20</sup> These words spake Jesus in <sup>n</sup>the treasury, as he taught in the temple: and <sup>o</sup>no man laid hands on him; for <sup>p</sup>this hour was not yet come.

### Christ Warns Against Disbelief in Him

#### John 8:21-29

<sup>21</sup> Then said Jesus again unto them, **I go my way, and <sup>q</sup>ye shall seek me, and shall die in your sins: whither I go, ye cannot come.** <sup>22</sup> Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. <sup>23</sup> And he said unto them, <sup>s</sup>**Ye are from beneath; I am from above: ye are of this world; I am not of this world.** <sup>24</sup> I said therefore unto you, <sup>t</sup>that ye shall die in your sins: <sup>u</sup>for if ye believe not that I am *he*, ye shall die in your sins. <sup>25</sup> Then said they unto him, Who art thou? And Jesus saith unto them, **Even the same that I said unto you from the beginning.** <sup>26</sup> I have many things to say and to judge of you: but <sup>v</sup>he that sent me is true; and <sup>w</sup>I speak to the world those things which I have heard of him. <sup>27</sup> They understood not that he spake to them of the Father. <sup>28</sup> Then said Jesus unto them, **When ye have <sup>a</sup>lifted up the Son of man, <sup>z</sup>then shall ye know that I am *he*, and <sup>y</sup>that I do nothing of myself; but <sup>x</sup>as my Father hath taught me, I speak these things.** <sup>29</sup> And <sup>b</sup>he that sent me is with me: the Father hath not left me alone; <sup>c</sup>for I do always those things that please him.

### "The Truth will Make You Free"

#### John 8:30-36



<sup>30</sup> As he spake these words, many believed on him. <sup>31</sup> Then said Jesus to those Jews which believed on him, *If ye continue in my word, then are ye my disciples indeed;* <sup>32</sup> *And ye shall know the truth, and the truth shall make you free.* <sup>33</sup> They answered him, <sup>e</sup>We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? <sup>34</sup> Jesus answered them, *Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.* <sup>35</sup> *And the servant abideth not in the house for ever: but the Son abideth ever.* <sup>36</sup> <sup>h</sup>If the Son therefore shall make you free, ye shall be free indeed.

#### Children of the Devil

##### John 8:37-47

<sup>37</sup> I know that ye are Abraham's seed; but <sup>i</sup>ye seek to kill me, because my word hath no place in you. <sup>38</sup> I speak that which I have seen with my Father: and ye do that which ye have seen with your father. <sup>39</sup> They answered and said unto him, <sup>k</sup>Abraham is our father. Jesus saith unto them, <sup>j</sup>If ye were Abraham's children, ye would do the works of Abraham. <sup>40</sup> But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. <sup>41</sup> Ye do the deeds of your father. Then said they to him, We be not born of fornication; <sup>l</sup>we have one Father, *even* God. <sup>42</sup> Jesus said unto them, <sup>o</sup>If God were your Father, ye would love me: <sup>m</sup>for I proceeded forth and came from God; <sup>n</sup>neither came I of myself, but he sent me. <sup>43</sup> <sup>p</sup>Why do ye not understand my speech? *even* because ye cannot hear my word. <sup>44</sup> <sup>q</sup>Ye are of your father the devil, and the lusts of *your* father ye will do. He was a murderer from the beginning, and <sup>r</sup>abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. <sup>45</sup> And because I tell *you* the truth, ye believe me not. <sup>46</sup> Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? <sup>47</sup> <sup>s</sup>He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

#### "Before Abraham was, I am"

##### John 8:48-59

<sup>48</sup> Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? <sup>49</sup> Jesus answered, *I have not a devil; but I honour my Father, and ye do dishonour me.* <sup>50</sup> *And I seek not mine own glory: there is one that seeketh and judgeth.* <sup>51</sup> *Verily, verily, I say unto you, If a man keep my saying, he shall never see death.* <sup>52</sup> Then said the Jews unto him, Now we know that thou hast a devil. <sup>v</sup>Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. <sup>53</sup> Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? <sup>54</sup> Jesus answered, *If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:* <sup>55</sup> *Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.* <sup>56</sup> *Your father Abraham rejoiced to see my day: and he saw it, and was glad.* <sup>57</sup> Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? <sup>58</sup> Jesus said unto them, *Verily, verily, I say unto you, Before Abraham was, I am.* <sup>59</sup> Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

|                |                   |                |                  |                 |                |                |
|----------------|-------------------|----------------|------------------|-----------------|----------------|----------------|
| 5 a Exo 20:14  | Psa 50:21         | 2 Cor 13:1     | w Joh 3:32       | 34 f 2 Pet 2:19 | k Mat 3:9      | Act 3:13       |
| Mat 5:27-28    | 1 Kin 17:18       | Mat 18:16      | 28 x Joh 3:11    | Rom 6:19-20     | 41 l Isa 63:16 | 55 x Joh 7:28  |
| Mal 3:5        | 1 Kin 2:44        | Deu 17:6       | y Joh 5:30       | Rom 6:12,16     | Mal 1:6        | 56 y Heb 11:13 |
| Pro 6:32       | 11 d Rom 13:4     | 18 k Joh 5:37  | Joh 5:19         | Rom 6:6         | 42 m Joh 5:43  | z Gal 3:16     |
| Pro 6:29       | Joh 3:17          | 2 Pet 1:17     | z Rom 1:4        | Act 8:22        | n Gal 4:4      | Gal 3:8        |
| Joh 31:9       | Luk 12:14         | 1 Joh 5:6-12   | a Joh 3:14       | Pro 5:22        | Joh 3:16       | Luk 10:24      |
| Deu 5:18       | Luk 9:56          | 19 l Joh 14:7  | 29 b Isa 49:1    | 1 Kin 21:25     | Joh 1:14       | Gen 22:18      |
| Lev 20:10      | 13 e Joh 5:31     | m Joh 16:3     | Joh 14:10        | 35 g Gal 4:30   | o 1 Joh 4:19   | 58 a Exo 3:14  |
| Lev 18:20      | 14 f Joh 7:28     | 20 n Mar 12:41 | 2 Tim 4:17       | 36 h Rev 1:5    | 43 p Joh 7:17  | Col 1:17       |
| 7 b Rom 2:1    | 15 g Joh 3:17     | o Joh 7:30     | c Joh 4:34       | Gal 5:1         | 44 q Mat 13:38 | Heb 13:8       |
| Mat 23:25-28   | Luk 12:14         | p Joh 7:8      | 32 d 2 Cor 3:17- | 2 Cor 3:17      | r 2 Cor 11:3   | Rev 1:8        |
| Mat 7:1-5      | h Joh 7:24        | 21 q Joh 13:33 | 18               | Rom 8:2         | Jud 1:6        |                |
| Job 5:12       | 1 Sam 16:7        | 23 r Joh 15:19 | Rom 6:14         | Isa 49:24       | 47 s 1 Joh 4:6 |                |
| Deu 17:7       | 16 i Joh 14:10-11 | s Joh 3:31     | Isa 61:1         | 37 i Joh 7:19   | 50 t Joh 5:41  |                |
| 9 c 1 Joh 3:20 | Joh 16:32         | 24 t Eze 18:26 | Psa 119:45       | 39 j Gal 3:29   | 51 u Joh 5:24  |                |
| Rom 2:22       | 17 j Rev 11:3     | u Mar 16:16    | 33 e Lev 25:42   | Gal 3:7         | 52 v Zec 1:5   |                |
| Ecc 7:22       | Heb 10:28         | 26 v Joh 7:28  | Mat 3:9          | Rom 2:28        | 54 w Joh 16:14 |                |

**8:31 If ye continue in my word.** If now we will thus search the Scriptures, exactly and not carelessly, we shall be able to attain unto our salvation; if we continually dwell upon them, we shall learn right doctrine and a perfect life. For although a man be very hard, and stubborn, and proud, and profit nothing at other times, yet at least he shall gain fruit from this time, and receive benefit, if not so great as to admit of his being sensible of it, still he shall receive it. For if a man who passes by an ointment-maker's shop, or sits in one, is impregnated with the

perfume even against his will, much more is this the case with one who comes to church. For as idleness is born of idleness, so too from working is generated a ready mind. Although you are full of ten thousand sins, although you are impure, shun not the tarrying here. "Wherefore," it may be said, "when hearing I do not?" It is no small profit to deem one's self wretched; this fear is not useless, this dread is not unseasonable. If only you groan that, "hearing I do not," you will certainly come also to the doing at some time or other. For it cannot be that he who



speaks with God, and hears God speak, should not profit. We compose ourselves at once and wash our hands when we desire to take the Bible into them.  
<sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 53.3]

**8:34 Verily, verily, I say unto you.** Amen, amen [verily, verily], I say unto you. The Truth speaks: and in what sense does the Lord our God claim it as His to say, Amen, amen, I say unto you? His charge is weighty in so announcing it. In some sort, if lawful to be said, His form of swearing is, Amen, amen, I say unto you. Amen in a way may be interpreted, [It is] true [truly, verily]; and yet it is not interpreted, though it might have been said, What is true [verily] I say unto you. Neither the Greek translator nor the Latin has dared to do so; for this word Amen is neither Greek nor Latin, but Hebrew. So it has remained without interpretation, to possess honor as the covering of something hidden; not in order to be disowned, but that it might not, as a thing laid bare to the eye, fall into disrepute. And yet it is not once, but twice uttered by the Lord, Amen, amen, I say unto you. And now learn from the very doubling, how much was implied in the charge before us.  
<sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 41.3]

**8:36 free indeed.** To Him Alone (He says) Who is by Nature Son of a Truth free and remote from all bondage is found to pertain the power of freeing and to none other whatever save He. For as He because He is by Nature Wisdom and Light and Power, makes wise the things recipient of [632 wisdom, enlightens those that lack light and strengthens those that want strength; so because He is God of God, and the Genuine and Free Fruit of the Essence That reigns over all, He bestows freedom on whomsoever He will. For no one can become truly free at his hands who has it not of nature. But when the Son Himself wills to free any, infusing His own Good, they are called free indeed, receiving the Dignity from Him who hath the Authority and not from any of those who have been lent it from Another and been ennobled with so to say foreign graces.  
<sup>39</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**8:39-40** He here repeatedly handles their murderous intention, and makes mention of Abraham. And this He does desiring to draw off their attention from this relationship, and to take away their excessive boasting, and also to persuade them no longer to rest their hopes of salvation in Abraham, nor in the relationship which is according to nature, but in that which is according to the will. For what hindered their coming to Christ was this, their deeming that relationship to be sufficient for them to salvation.  
<sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 54.2]

**8:44** You have heard the testimony of the holy Gospel in these words of Our Lord to the Jews: "*You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies.*" (John 8:44) None of the faithful must doubt that the devil was the only author of his apostasy. He is the principle and the leader of all error, seeing that God had given him an extraordinary power by creating an extraordinary

power, dared to carry his ambitious plans even to the Divinity, in order to place himself as God above those whom he had saw below him. Now the names of devil and Satan given to him come from his works and not from his nature. Every evil is recognized by works, and it is not nature that is guilty of it, but the will which is determined by certain motives. He saw that he was superior to others, and pride made him aspire to domination. But why does the Scriptures seem to give a father to the one who was the author of his crime? or how to prove that he was homicide from the beginning? Here the Scripture gives its name to the one who has been his imitator; for as his works have earned him the name of devil, every man guilty of a bad action deserves that name. It is therefore Cain whom the Savior here calls the devil, because he has made himself his imitator by becoming envious of his brother, by putting him to death, and leaving such an awful example of fratricidal cruelty. The devil, envious of the man whom God had created in his image, put the height of his wickedness by giving the example of error and falsehood. Cain follows this path of lying when God asks him, "Where is your brother Abel?" (Gen. 4:9) Full of his father's mischief, he does not hesitate to immediately make this lying answer: "I do not know." He pretends to not know where he is of whom he had just taken the life of; cruelty blinded him to make him answer to God as to a man to whom he hoped to hide his crime. Now the Jews became his imitators, and put to death the Lord himself; they preferred to have Cain's fratricide father as God, thus rendering themselves guilty of all the blood that had been shed. In putting to death the source of life, they became the perpetrators of the crime in all its extent, and made the responsibility fall upon their children, when they shouted, "May his blood be upon us and our children." (Matt. 27:25) To persuade Pilate that they did not ask him for anything wrong, they consented that this action, if it was unfair, would fall upon their children; With this burning desire to satisfy their fury, they do not even think of sparing their children. Now, a proof that the devil is not evil of his nature, is that God would not threaten punishment who did not do what he did not know, for it would be wrong to punish the one who acts in accordance with the requirements of its nature. And this injustice is greater still, if you ask a man what you know him to be impossible. On the contrary, justice demands that one punish who knows and can do good, does not fail to do evil. This is what can be concluded from the words of the Savior, for he says to the Jews, as we have said above, "Your father was murderous from the beginning, and he did not remain in the truth." Now, if he was a liar by his nature, why say he did not remain in the truth? Not to dwell in truth is not to persevere in truth. Finally, we read in the Prophet these words of the Lord: "Had they remained in my substance," (Jer. 23:22) to say in my law. The Apostle also said to the Galatians, "Stay firm, and do not put yourself under the yoke of bondage." (Gal 5:1) What is clearer? St. Paul recommends that the faithful continue to persevere in the commandments of God. If the demon had observed them, he would have remained in the substance and in the law of God, for the law is an unshakable foundation for those who observe it. How, then, have some of them been able to say that God created the devil to be evil,



or that he had an origin of his own, that is to say, that he owed it to no one else, double supposition also offensive to God? He who maintains that God created the devil to be evil, attributes to him a very imperfect kindness, for a perfectly good being cannot do evil. As for the one who does not believe that the devil draws from God his origin, he denies the sovereign domain of God, because he believes he can remove from this domain that extends to everything a thing that would be independent. Those

who make such mistakes will be severely punished when they see that God will judge all things through Jesus Christ. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.98] **8:49 I have no devil.** He denies not that he is a Samaritan, because he is our keeper or protector, as the word signifies, and because he is indeed that merciful Samaritan in the parable of the wounded man, (Luke 10:33) <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 43]

## JOHN 9

### Jesus Heals the Man Born Blind

#### John 9:1-41

<sup>1</sup> And as *Jesus* passed by, he saw a man which was blind from *his* birth. <sup>2</sup> And his disciples asked him, saying, Master, <sup>a</sup>who did sin, this man, or his parents, that he was born blind? <sup>3</sup> Jesus answered, **Neither hath this man sinned, nor his parents: <sup>b</sup>but that the works of God should be made manifest in him.** <sup>4</sup> **<sup>c</sup>I must work the works of him that sent me, while it is day: the night cometh, when no man can work.** <sup>5</sup> **As long as I am in the world, <sup>d</sup>I am the light of the world.** <sup>6</sup> When he had thus spoken, <sup>e</sup>he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, <sup>7</sup> And said unto him, **Go, wash <sup>g</sup>in the pool of Siloam,** (which is by interpretation, Sent.) <sup>h</sup>He went his way therefore, and washed, and came seeing. <sup>8</sup> The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? <sup>9</sup> Some said, This is he: others *said*, He is like him: *but* he said, I am *he*. <sup>10</sup> Therefore said they unto him, How were thine eyes opened? <sup>11</sup> He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. <sup>12</sup> Then said they unto him, Where is he? He said, I know not. <sup>13</sup> They brought to the Pharisees him that aforetime was blind. <sup>14</sup> And it was the sabbath day when Jesus made the clay, and opened his eyes. <sup>15</sup> Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. <sup>16</sup> Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, <sup>i</sup>How can a man that is a sinner do such miracles? And <sup>j</sup>there was a division among them. <sup>17</sup> They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, <sup>k</sup>He is a prophet. <sup>18</sup> But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. <sup>19</sup> And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? <sup>20</sup> His parents answered them and said, We know that this is our son, and that he was born blind: <sup>21</sup> But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. <sup>22</sup> These *words* spake his parents, because <sup>l</sup>they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he <sup>m</sup>should be put out of the synagogue. <sup>23</sup> Therefore said his parents, He is of age; ask him. <sup>24</sup> Then again called they the man that was blind, and said unto him, <sup>n</sup>Give God the praise: we know that this man is a sinner. <sup>25</sup> He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see. <sup>26</sup> Then said they to him again, What did he to thee? how opened he thine eyes? <sup>27</sup> He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples? <sup>28</sup> Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. <sup>29</sup> We know that God spake unto Moses: *as for this fellow*, <sup>o</sup>we know not from whence he is. <sup>30</sup> The man answered and said unto them, <sup>p</sup>Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. <sup>31</sup> Now we know that <sup>q</sup>God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. <sup>32</sup> Since the world began was it not heard that any man opened the eyes of one that was born blind. <sup>33</sup> If this man were not of God, he could do nothing. <sup>34</sup> They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. <sup>35</sup> Jesus heard that they had cast him out; and when he had found him, he said unto him, **Dost thou believe on <sup>r</sup>the Son of God?** <sup>36</sup> He answered and said, Who is he, Lord, that I might believe on him? <sup>37</sup> And Jesus said unto him, **Thou hast both seen him, and <sup>s</sup>'it is he that talketh with thee.** <sup>38</sup> And he said, Lord, I believe. And he worshipped him. <sup>39</sup> And Jesus said, **<sup>t</sup>For judgment I am come into this world, <sup>u</sup>that they which see not might see; and that they which see might be made blind.** <sup>40</sup> And *some* of the Pharisees which were with him heard these words, <sup>v</sup>and said unto him, Are we blind also? <sup>41</sup> Jesus said unto them, **<sup>w</sup>If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.**



|               |              |                |               |               |                |                |
|---------------|--------------|----------------|---------------|---------------|----------------|----------------|
| Joh 5:36      | Luk 2:32     | Exo 4:11       | 22 k Joh 7:13 | 31 p Zec 7:13 | Job 27:9       | Luk 2:34       |
| Joh 5:19      | Isa 49:6     | g Isa 8:6      | Act 5:13      | Mic 3:4       | 35 q Mat 14:33 | Act 28:26-27   |
| Joh 4:34      | Isa 42:6     | Neh 3:15       | 1 Joh 12:42   | Eze 8:18      | Mar 1:1        | 2 Cor 2:16     |
| 5 d 1 Joh 2:8 | 6 e Mar 7:33 | 16 h Joh 3:2   | 24 m Joh 5:23 | Jer 11:11     | Joh 10:36      | 40 u Rom 2:19  |
| Act 13:47     | 7 f Isa 42:7 | i Luk 12:51-53 | Isa 66:5      | Isa 1:15      | 1 Joh 5:13     | 41 v Joh 15:22 |
| Joh 8:12      | Isa 35:5     | Joh 7:12       | 1 Sam 6:5     | Pro 15:29     | 37 r Joh 4:26  |                |
| Joh 3:19      | Isa 29:18    | Joh 7:43       | Jos 7:19      | Pro 1:28      | 39 s Joh 3:17  |                |
| Joh 1:9       | Psa 146:8    | 17 j Joh 4:19  | 29 n Joh 1:10 | Psa 34:15     | Joh 5:22       |                |
| Joh 1:5       | 2 Kin 5:14   | Deu 18:15      | 30 o Joh 3:10 | Psa 18:41     | t Mat 13:13    |                |

**9:4** He said not, "when I cannot work," but, "when no man can work": that is, when there is no longer faith, nor labors, nor repentance. For to show that He calls faith, a "work," when they say unto Him, "What shall we do, that we might work the works of God?" (Jn. 6:28), He replies, "This is the work of God, that you believe in Him whom He has sent." How then can no man work this work in the future world? Because there faith is not, but all, willingly, or unwillingly, will submit. For lest any one should say that He acted as He did from desire of honor, He shows that He did all to spare them who had power to believe "here" only, but who could no longer "there" gain any good thing. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 56.2]

**9:6** anointed the eyes of the blind man with the clay. Why did the Lord, who had healed almost all the sick of a single word, give sight to the blind man by applying mud to his eyes? The Lord acts in this way to confound those who accuse the Creator. In healing an unplanned vice of the body, in the same way that God has used to create it, he raises the authority of the Creator. In fact, he heals this infirmity

of the body by the means which God has used to form him. Now, one must necessarily approve of an action which, in order to bring a thing back to the perfection from which it was fallen, employs the means which served to establish it there. If, indeed, the Savior proves that he is God by reforming the imperfections and vices of the body, how much more must we recognize the divinity of the one to whom the body owes its existence? <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q.33]

**9:22** It was no longer a bad thing to be put out of the synagogue. They cast out, but Christ received. <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 44.10]

**9:24** Give God the praise: we know that this man is a sinner. Now had Jesus not been equal in honor to the Father, this would not have been giving glory; but since he that honors the Son honors the Father also, the blind is with good reason not rebuked. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 58.2]

## JOHN 10

### "I am the Good Shepherd"

#### John 10:1-18

<sup>1</sup> Verily, verily, I say unto you, <sup>a</sup>He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. <sup>2</sup> But he that entereth in by the <sup>b</sup>door is the shepherd of the sheep. <sup>3</sup> To him <sup>c</sup>the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. <sup>4</sup> And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. <sup>5</sup> <sup>d</sup>And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. <sup>6</sup> This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. <sup>7</sup> Then said Jesus unto them again, Verily, verily, I say unto you, I am <sup>e</sup>the door of the sheep. <sup>8</sup> <sup>f</sup>All that ever came before me are thieves and robbers: but the sheep did not hear them. <sup>9</sup> I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. <sup>10</sup> <sup>g</sup>The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly. <sup>11</sup> <sup>h</sup>I am the good shepherd: the good shepherd giveth his life for the sheep. <sup>12</sup> But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and <sup>i</sup>leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. <sup>13</sup> The hireling fleeth, because he is an hireling, and careth not for the sheep. <sup>14</sup> I am the good shepherd, and <sup>k</sup>know my *sheep*, and <sup>j</sup>am known of mine. <sup>15</sup> As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. <sup>16</sup> And <sup>l</sup>other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; <sup>m</sup>and there shall be one fold, *and* one shepherd. <sup>17</sup> Therefore doth my Father love me, <sup>n</sup>because I lay down my life, that I might take it again. <sup>18</sup> No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. <sup>o</sup>This commandment have I received of my Father.

#### The Jews are Divided in Their Unbelief

#### John 10:19-21

<sup>19</sup> There was a division therefore again among the Jews for these sayings. <sup>20</sup> And many of them said, He hath a devil, and is mad; why hear ye him? <sup>21</sup> Others said, These are not the words of him that hath a devil. <sup>p</sup>Can a devil open the eyes of the blind?

#### Jesus at the Feast of Dedication in Jerusalem



## John 10:22-39

<sup>22</sup> And it was at Jerusalem the feast of the dedication, and it was winter. <sup>23</sup> And Jesus walked in the temple <sup>a</sup>in Solomon's porch. <sup>24</sup> Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. <sup>25</sup> Jesus answered them, **I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.** <sup>26</sup> But <sup>a</sup>'ye believe not, because ye are not of my sheep, as I said unto you. <sup>27</sup> My sheep hear my voice, and I know them, and they follow me: <sup>28</sup> And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. <sup>29</sup> **My Father, <sup>a</sup>'which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.** <sup>30</sup> **<sup>a</sup>'I and my Father are one.** <sup>31</sup> Then the Jews took up stones again to stone him. <sup>32</sup> Jesus answered them, **Many good works have I shewed you from my Father; for which of those works do ye stone me?** <sup>33</sup> The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, <sup>a</sup>'makest thyself God. <sup>34</sup> Jesus answered them, **<sup>a</sup>'Is it not written in your law, I SAID, YE ARE GODS?** <sup>35</sup> **If he called them gods, <sup>a</sup>'unto whom the word of God came, and the scripture cannot be broken;** <sup>36</sup> **Say ye of him, <sup>a</sup>'whom the Father hath sanctified, and <sup>a</sup>'sent into the world, Thou blasphemest; because I said, I am <sup>a</sup>'the Son of God?** <sup>37</sup> **If I do not the works of my Father, believe me not.** <sup>38</sup> **But if I do, though ye believe not me, believe the works: that ye may know, and believe, <sup>a</sup>'that the Father is in me, and I in him.** <sup>39</sup> Therefore they sought again to take him: but he escaped out of their hand,

## Many Disciples of John Accept Christ

### John 10:40-42

<sup>40</sup> And went away again beyond Jordan into the place <sup>a</sup>where John at first baptized; and there he abode. <sup>41</sup> And many resorted unto him, and said, John did no miracle: <sup>a</sup>'but all things that John spake of this man were true. <sup>42</sup> <sup>a</sup>'And many believed on him there.

|                |                |                 |               |                |               |                |
|----------------|----------------|-----------------|---------------|----------------|---------------|----------------|
| 1 a Isa 56:10  | 8 f Jer 23:1   | Heb 13:20       | 17 n Isa 53:7 | 1 Joh 4:6      | Joh 1:1       | 37 b Joh 15:24 |
| 2 b Act 20:28  | Jer 50:6       | 1 Pet 2:25      | 2 Cor 5:15    | 29 s Joh 17:6  | Deu 6:4       | 38 c Joh 14:10 |
| 1 Cor 12:28    | Eze 22:25      | 12 i Zec 11:16- | Heb 2:9       | Joh 17:2       | 33 v Phi 2:6  | 40 d Joh 1:28  |
| 3 c 1 Cor 16:9 | Mic 2:12       | 17              | 18 o Act 2:24 | t Joh 14:28    | Joh 5:18      | 41 e Joh 1:29  |
| 1 Pet 1:12     | Zec 11:4-5     | 14 j 1 Joh 5:20 | 21 p Exo 4:11 | 30 u 1 Joh 1:3 | 34 w Psa 82:6 | 42 f Joh 8:30  |
| 5 d Pro 19:27  | Act 5:36-37    | Phi 3:10        | Psa 94:9      | 1 Tim 3:16     | 35 x Rom 13:1 |                |
| Gal 1:8        | 10 g 2 Pet 2:1 | Isa 53:6-7      | Pro 20:12     | Col 1:15-16    | 36 y Joh 9:35 |                |
| Col 2:8        | Act 20:29      | k 2 Tim 2:19    | Isa 35:5      | Eph 3:9        | Luk 1:35      |                |
| 7 e Heb 10:19  | Mat 7:15       | 16 l Isa 56:8   | 23 q Act 3:11 | 1 Cor 8:4,6    | z Joh 3:17    |                |
| Eph 2:18       | 11 h Isa 40:11 | m Eph 2:14      | 26 r Joh 8:47 | Joh 1:14       | a Joh 6:27    |                |

**10:1** Observe the marks of a robber; first, that he does not enter openly; secondly, not according to the Scriptures, for this is the, "not by the door." Here also He refers to those who had been before, and to those who should be after Him, Antichrist and the false Christs, Judas and Theudas, and whatever others there have been of the same kind. And with good cause He calls the Scriptures "a door," for they bring us to God, and open to us the knowledge of God, they make the sheep, they guard them, and suffer not the wolves to come in after them. For Scripture, like some sure door, bars the passage against the heretics, placing us in a state of safety as to all that we desire, and not allowing us to wander; and if we undo it not, we shall not easily be conquered by our foes. By it we can know all, both those who are, and those who are not, shepherds. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 59.2]

**10:9** Why does the Savior say, "I am the door," those who came before me are robbers and thieves, words that seem to attack the authority of the prophets? As no one can go to God the Father except through faith in Jesus Christ, the Savior declares that He is the door of the kingdom of heaven. But in comparing himself to the door, what need was it to say of those who had preceded him: "All those who came before me, etc.," since there was no question of the past, but that was it to establish that he was now the door? The Savior therefore has in view the Jews who claimed to enter the kingdom of heaven not by faith, but by the justice of the law. They came before the Savior, that is to say, they stood before him to distort

and contradict his words, and thus to distract others from believing in him. That's why he calls them robbers and thieves. In fact, he held this language to them, while the Pharisees were arguing with the blind man whom he had healed by giving him the use of the eyes, that nature had refused him, and that they were diverting him from the faith of the Savior, telling him that one could not enter into the kingdom of heaven through one who violated the Sabbath, but through the justice of the law. It is then that Jesus says to them: "I am the door, if someone enters by me, he will find pasture, but if someone wants to enter elsewhere, he is a robber and a thief." Now, how can these words be applied to the prophets? Did the prophets teach against the doctrine of Jesus Christ, that they could make themselves acceptable to God without the faith and the only righteousness of the law, they who were charged to announce the enthralling of the Son of God? The Savior therefore wanted to speak of those who lived in his time, and to make us understand that all who were before him, sitting or standing, were robbers and thieves. By calling in particular the one who had been blind, they wanted to prevent him from believing in the Savior. "Give glory to God," said they to him, "we know that this man is a sinner," a charge which he destroys by replying to them: "We have never heard that no one opened the eyes of a blind man." If he was not of God, he could do nothing. It is therefore of this man who persevered in faith, and of those who said: These words are not the words of a man who is possessed of the devil whom the Savior wishes to speak when he says, "But the sheep have not



listened to them," that is to say, those whom he calls robbers and thieves. For how could it be admitted that the sheep did not listen to the prophets, while we know without doubt that the good have always been compliant to the teachings of the prophets, as the bad to the false prophets? <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q.34]

**10:13** The hireling does not here bear a good character, and yet in some respects is useful; nor would he be called an hireling, did he not receive hire from his employer. Who then is this hireling, that is both blameworthy and needful? And here, brethren, let the Lord Himself give us light, that we may know who the hirelings are, and be not hirelings ourselves. Who then is the hireling? There are some in office in the church, of whom the Apostle Paul says, Who seek their own, not the things that are Jesus Christ's. (Philip. 2:21) What means that, Who seek their own? Who do not love Christ freely, who do not seek after God for His own sake; who are pursuing after temporal advantages, gaping for gain, coveting honors from men. <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 46.5]

**10:22 the dedication.** This feast was a great and national one. For they celebrated with great zeal the

day on which the Temple was rebuilt, on their return from their long captivity in Persia. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 61.1]

**10:29** By no means. And in order that you may learn that the expression, "The Father which gave them to Me," is used on their account, that they might not again call Him an enemy of God, therefore, after asserting that, "No man plucks them out of My hand," He proceeds to show, that His hand and the Father's is One. Since had not this been so, it would have been natural for Him to say, "The Father which gave them to Me is greater than all, and no man can pluck them out of My hand." But He said not so, but, "out of My Father's hand." Then that you may not suppose that He indeed is weak, but that the sheep are in safety through the power of the Father, He adds, "I and the Father are One." As though He had said "I did not assert that on account of the Father no man plucks them away, as though I were too weak to keep the sheep. For I and the Father are One." Speaking here with reference to Power, for concerning this was all His discourse; and if the power be the same, it is clear that the Essence is also. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 61.2]

## JOHN 11

### The Raising of Lazarus

#### John 11:1-44

<sup>1</sup> Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of <sup>a</sup>Mary and her sister Martha. <sup>2</sup> <sup>b</sup>(It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) <sup>3</sup> Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

<sup>4</sup> When Jesus heard *that*, he said, **This sickness is not unto death, but <sup>c</sup>for the glory of God, that the Son of God might be glorified thereby.** <sup>5</sup> Now Jesus loved Martha, and her sister, and Lazarus. <sup>6</sup> When he had heard therefore that he was sick, <sup>d</sup>he abode two days still in the same place where he was. <sup>7</sup> Then after that saith he to *his* disciples, **Let us go into Judaea again.** <sup>8</sup> *His* disciples say unto him, Master, <sup>e</sup>the Jews of late sought to stone thee; and goest thou thither again? <sup>9</sup> Jesus answered, **Are there not twelve hours in the day?** <sup>f</sup>**If any man walk in the day, he stumbleth not, because he seeth the light of this world.** <sup>10</sup> But <sup>g</sup>**if a man walk in the night, he stumbleth, because there is no light in him.** <sup>11</sup> These things said he: and after that he saith unto them, **Our friend Lazarus <sup>h</sup>sleepeth; but I go, that I may awake him out of sleep.** <sup>12</sup> Then said his disciples, Lord, if he sleep, he shall do well. <sup>13</sup> Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. <sup>14</sup> Then said Jesus unto them plainly, **Lazarus is dead.** <sup>15</sup> **And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.** <sup>16</sup> Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him. <sup>17</sup> Then when Jesus came, he found that he had *lain* in the grave four days already. <sup>18</sup> Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: <sup>19</sup> And many of the Jews came to Martha and Mary, to comfort them concerning their brother. <sup>20</sup> Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. <sup>21</sup> Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. <sup>22</sup> But I know, that even now, <sup>i</sup>whatsoever thou wilt ask of God, God will give *it* thee. <sup>23</sup> Jesus saith unto her, **Thy brother shall <sup>j</sup>rise again.** <sup>24</sup> Martha saith unto him, <sup>k</sup>I know that he shall rise again in the resurrection at the last day. <sup>25</sup> Jesus said unto her, **I am <sup>l</sup>the resurrection, and the <sup>m</sup>life: <sup>n</sup>he that believeth in me, though he were dead, yet shall he live: <sup>26</sup> And whosoever liveth and believeth in me shall never die. Believest thou this?** <sup>27</sup> She saith unto him, Yea, Lord: <sup>o</sup>I believe that thou art the Christ, the Son of God, which should come into the world. <sup>28</sup> And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. <sup>29</sup> As soon as she heard *that*, she arose quickly, and came unto him. <sup>30</sup> Now Jesus was not yet come into the town, but was in that place where Martha met him. <sup>31</sup> The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. <sup>32</sup> Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. <sup>33</sup> When Jesus therefore saw her weeping, and



the Jews also weeping which came with her, he groaned in the spirit, and was troubled, <sup>34</sup> And said, **Where have ye laid him?** They said unto him, Lord, come and see. <sup>35</sup> <sup>p</sup>Jesus wept. <sup>36</sup> Then said the Jews, Behold how he loved him! <sup>37</sup> And some of them said, Could not this man, <sup>q</sup>which opened the eyes of the blind, have caused that even this man should not have died? <sup>38</sup> Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. <sup>39</sup> Jesus said, **Take ye away the stone.** Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. <sup>40</sup> Jesus saith unto her, **Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?** <sup>41</sup> Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, **Father, I thank thee that thou hast heard me.** <sup>42</sup> **And I knew that thou hearest me always: but 'because of the people which stand by I said it, that they may believe that thou hast sent me.** <sup>43</sup> And when he thus had spoken, he cried with a loud voice, **Lazarus, 'come forth.** <sup>44</sup> And he that was dead came forth, bound hand and foot with graveclothes: and <sup>h</sup>his face was bound about with a napkin. Jesus saith unto them, **Loose him, and let him go.**

#### The Chief Priests and Pharisees Take Counsel against Jesus

##### John 11:45-53

<sup>45</sup> Then many of the Jews which came to Mary, <sup>a</sup>and had seen the things which Jesus did, believed on him. <sup>46</sup> But some of them went their ways to the Pharisees, and told them what things Jesus had done. <sup>47</sup> <sup>w</sup>Then gathered the chief priests and the Pharisees a council, and said, <sup>v</sup>What do we? for this man doeth many miracles. <sup>48</sup> If we let him thus alone, all *men* will believe on him: and <sup>x</sup>the Romans shall come and take away both our place and nation. <sup>49</sup> And one of them, *named* <sup>y</sup>Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, <sup>50</sup> <sup>z</sup>Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. <sup>51</sup> And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; <sup>52</sup> And <sup>b</sup>not for that nation only, <sup>53</sup> <sup>but</sup> that also he should gather together in one the children of God that were scattered abroad. <sup>53</sup> Then from that day forth they took counsel together for to put him to death.

#### Jesus Retires to Ephraim

##### John 11:54-57

<sup>54</sup> Jesus <sup>c</sup>therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called <sup>d</sup>Ephraim, and there continued with his disciples. <sup>55</sup> <sup>f</sup>And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to <sup>e</sup>purify themselves. <sup>56</sup> <sup>g</sup>Then sought they for Jesus, and spake among themselves, as they stood in the temple, <sup>h</sup>What think ye, that he will not come to the feast? <sup>57</sup> Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

|                |                  |                 |                  |                |                 |                |
|----------------|------------------|-----------------|------------------|----------------|-----------------|----------------|
| 1 a Luk 10:38  | 10 g Job 38:15   | 23 j Dan 12:2   | n 1 Cor 15:20-   | 37 q Joh 9:6   | Mat 26:3        | Isa 49:6       |
| 2 b Mat 26:7   | Psa 27:2         | Phi 3:21        | 26               | 42 r Joh 12:30 | Psa 2:2         | 54 c Joh 4:1,3 |
| Mar 14:3       | Pro 4:18-19      | 1 The 4:14      | Rom 5:17-19      | 43 s Rom 4:17  | 48 x Zec 13:7-8 | d 2 Chr 13:19  |
| Luk 7:37       | Jer 13:16        | 24 k Joh 5:29   | Joh 5:21         | Act 3:15       | Dan 9:26        | 55 e Act 24:18 |
| Joh 12:3       | Joh 12:35        | Luk 14:14       | 27 o 1 Tim 1:15- | Luk 7:14       | 49 y Luk 3:2    | Job 1:5        |
| 4 c 1 Pet 4:14 | 1 Joh 2:11       | 25 l 1 Joh 5:10 | 16               | Psa 33:9       | Joh 18:14       | 1 Sam 16:5     |
| 1 Pet 4:11     | 11 h Act 7:60    | Joh 3:36        | Joh 4:42         | 1 Sam 2:6      | Act 4:6         | Exo 19:10      |
| Phi 1:11       | Mar 5:39         | m 1 Joh 1:1-2   | Luk 7:19-20      | Deu 32:39      | 50 z Joh 18:14  | f Joh 2:13     |
| Joh 9:3        | Mat 9:24         | Col 3:4         | Mat 11:3         | 44 t Joh 20:7  | 52 a 1 Pet 5:9  | 56 g Joh 7:11  |
| 6 d Joh 10:40  | Dan 12:2         | Rom 8:2         | Mal 3:1          | 45 u Joh 2:23  | Eph 3:6         | h Psa 2        |
| 8 e Joh 10:31  | Deu 31:16        | Act 3:15        | 35 p Heb 4:15    | 47 v Act 4:16  | Gal 3:28        |                |
| 9 f Joh 9:4    | 22 i Mar 9:23-24 | Joh 6:35        | Rom 12:15        | Joh 12:19      | Act 13:47       |                |
| Pro 4:18       | Joh 9:31         | Joh 1:4         | Luk 19:41        | w Luk 22:2     | Joh 10:16       |                |
| Psa 97:11      | Heb 11:17-19     | Psa 36:9        | Isa 53:3         | Mar 14:1       | b 1 Joh 2:2     |                |

**11:39** Why does our Lord on the verge of exploding an astonishing and unknown power until then, in the resurrection of Lazarus, shed tears and ask where he is as if he was ignorant? The Savior is at once God and man, he always presents himself to us under these two characters, because he has the affections of man, he shed tears, and because he is God, he resurrects the one he's crying over. It rises, so always lower to higher equity and fighting the prejudice that saw in him the man, proving by his works that he was God. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q.35] **11:44 Loose him, and let him go.** For their good therefore He bade them with their own hands to loose him, that they might have no opportunity of misrepresenting what had been done, but might be witnesses of the miracle. And this too is

representative of the general resurrection, when, being loosed from sin and the corruption of death, every one will be set free. For, falling into sin, we have wrapped the shame of it like a veil about the face of our soul, and are fast bound by the cords of death. When therefore the Christ shall at the time of the resurrection bring us out from our tombs in the earth, then in very truth does He loosen us from our former evils, and as it were remove the veil of shame, and command that we be let go freely from that time forward; not under the dominion of sin, not subject to corruption, or indeed any of the other troubles that are wont to cause suffering; so that there will be fulfilled in us that which was said by one of the holy prophets: Ye shall both go forth and leap as calves let loose from bonds. (Mal. 4:2) <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]



**11:51 but being high priest that year.** Do you see how great is the force of the High Priest's authority? Or, since he had in any wise been deemed worthy of the High Priesthood, although unworthy thereof, he prophesied, not knowing what he said; and the grace merely made use of his mouth, but touched not his accursed heart. Indeed many others have foretold things to come, although unworthy to do so, as Nebuchadnezzar, Pharaoh, Balaam; and the reason of all is evident. But what he says is of this kind. "You still sit quiet, you give heed but carelessly to this matter, and know not how to despise one man's safety for the sake of the community." See how great is the power of the Spirit; from an evil imagination It was able to bring forth words full of marvelous prophecy. The Evangelist calls the Gentiles "children of God," from what was about to be: as also Christ Himself says, "Other sheep I have" (Jn. 10:16), so calling them from what should afterwards come to pass. But what is, "being High Priest that year"? This matter as well as the rest had become corrupt; for from the time that offices became matters of purchase, they were no longer priests for the whole period of their lives, but for a year. Notwithstanding, even in this state of things the Spirit was still present.

But when they lifted up their hands against Christ, then It left them, and removed to the Apostles. This the rending of the veil declared, and the voice of Christ which said, "Behold, your house is left unto you desolate." (Matt. 23:38) And Josephus, who lived a short time after, says, that certain Angels who yet remained with them, to see if they would alter their ways, left them. While the vineyard stood, all things went on; but when they had slain the Heir, no longer so, but they perished. And God having taken it from the Jews, as a glorious garment from an unprofitable son, gave it to right-minded servants of the Gentiles, leaving the others desolate and naked. It was, moreover, no small thing that even an enemy should prophesy this. This might draw over others also. For in respect of his will, matters fell out contrariwise, since, when He died, the faithful were on this account delivered from the punishment to come. What means, "That He might draw together those near and those afar off" (Jn 11:52)? He made them one Body. The dweller in Rome deems the Indians a member of himself. What is equal to this "gathering together"? And the Head of all is Christ. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 65.1]

## JOHN 12

### The Anointing in Bethany

**John 12:1-8 Matt 26:6-13 Mark 14:3-9**

<sup>1</sup> Then Jesus six days before the passover came to Bethany, <sup>a</sup>where Lazarus was which had been dead, whom he raised from the dead. <sup>2</sup> There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. <sup>3</sup> Then took <sup>c</sup>Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. <sup>4</sup> Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him, <sup>5</sup> Why was not this ointment sold for three hundred pence, and given to the poor? <sup>6</sup> This he said, not that he cared for the poor; but because he was a thief, and <sup>d</sup>had the bag, and bare what was put therein. <sup>7</sup> Then said Jesus, **Let her alone: against the day of my burying hath she kept this.** <sup>8</sup> **For <sup>e</sup>the poor always ye have with you; but me ye have not always.**

### Many Jews Accept Christ

**John 12:9-11**

<sup>9</sup> Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. <sup>10</sup> <sup>f</sup>But the chief priests consulted that they might put Lazarus also to death; <sup>11</sup> <sup>g</sup>Because that by reason of him many of the Jews went away, and believed on Jesus.

### The Triumphal Entry into Jerusalem

**John 12:12-19 Matt 21:1-9 Mark 11:1-10 Luke 19:28-40**

<sup>12</sup> <sup>h</sup>On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>13</sup> Took branches of palm trees, and went forth to meet him, and cried, <sup>i</sup>Hosanna: BLESSED IS THE KING OF ISRAEL THAT COMETH IN THE NAME OF THE LORD. <sup>14</sup> And Jesus, when he had found a young ass, sat thereon; as it is written, <sup>15</sup> <sup>j</sup>FEAR NOT, DAUGHTER OF SION: BEHOLD, THY KING COMETH, SITTING ON AN ASS'S COLT. <sup>16</sup> These things <sup>k</sup>understood not his disciples at the first: <sup>l</sup>but when Jesus was glorified, <sup>m</sup>then remembered they that these things were written of him, and *that* they had done these things unto him. <sup>17</sup> The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. <sup>18</sup> For this cause the people also met him, for that they heard that he had done this miracle. <sup>19</sup> The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

### Greeks Seek Jesus; Discourse on His Death

**John 12:20-36**

<sup>20</sup> And there <sup>n</sup>were certain Greeks among them <sup>o</sup>that came up to worship at the feast: <sup>21</sup> The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. <sup>22</sup> Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. <sup>23</sup> And Jesus answered them,



saying, <sup>p</sup>The hour is come, that the Son of man should be glorified. <sup>24</sup> Verily, verily, I say unto you, <sup>q</sup>Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. <sup>25</sup> <sup>r</sup>He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. <sup>26</sup> If any man serve me, let him follow me; and <sup>s</sup>where I am, there shall also my servant be: if any man serve me, him will *my* Father honour. <sup>27</sup> <sup>t</sup>Now is my soul troubled; and what shall I say? Father, save me from this hour: <sup>u</sup>but for this cause came I unto this hour. <sup>28</sup> Father, glorify thy name. <sup>v</sup>Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again. <sup>29</sup> The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him. <sup>30</sup> Jesus answered and said, <sup>w</sup>This voice came not because of me, but for your sakes. <sup>31</sup> Now is the judgment of this world: now shall <sup>x</sup>the prince of this world be cast out. <sup>32</sup> And I, if I be lifted up from the earth, will draw <sup>y</sup>all men unto me. <sup>33</sup> This he said, signifying what death he should die. <sup>34</sup> The people answered him, <sup>z</sup>We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? <sup>35</sup> Then Jesus said unto them, <sup>a</sup>Yet a little while <sup>b</sup>is the light with you. <sup>b</sup>Walk while ye have the light, lest darkness come upon you: for <sup>c</sup>he that walketh in darkness knoweth not whither he goeth. <sup>36</sup> While ye have light, believe in the light, that ye may be the <sup>d</sup>children of light. These things spake Jesus, and departed, and did hide himself from them.

#### The Unbelief of the People (John 12:37-43)

<sup>37</sup> But though he had done so many miracles before them, yet they believed not on him: <sup>38</sup> That the saying of Esaias the prophet might be fulfilled, which he spake, <sup>e</sup>LORD, WHO HATH BELIEVED OUR REPORT? AND TO WHOM HATH THE ARM OF THE LORD BEEN REVEALED? <sup>39</sup> Therefore they could not believe, because that Esaias said again, <sup>40</sup> <sup>f</sup>HE HATH BLINDED THEIR EYES, AND HARDENED THEIR HEART; THAT THEY SHOULD NOT SEE WITH *THEIR* EYES, NOR UNDERSTAND WITH *THEIR* HEART, AND BE CONVERTED, AND I SHOULD HEAL THEM. <sup>41</sup> <sup>g</sup>These things said Esaias, when he saw his glory, and spake of him. <sup>42</sup> Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: <sup>43</sup> <sup>h</sup>For they loved the praise of men more than the praise of God.

#### Christ Teaches in His Father's Name

#### John 12:44-50

<sup>44</sup> Jesus cried and said, <sup>i</sup>He that believeth on me, believeth not on me, but on him that sent me. <sup>45</sup> And <sup>j</sup>he that seeth me seeth him that sent me. <sup>46</sup> <sup>k</sup>I am come a light into the world, that whosoever believeth on me should not abide in darkness. <sup>47</sup> And if any man hear my words, and believe not, <sup>l</sup>I judge him not: for <sup>l</sup>I came not to judge the world, but to save the world. <sup>48</sup> <sup>n</sup>He that rejecteth me, and receiveth not my words, hath one that judgeth him: <sup>o</sup>the word that I have spoken, the same shall judge him in the last day. <sup>49</sup> For <sup>p</sup>I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. <sup>50</sup> And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

|               |                   |                  |                 |                 |                |                |
|---------------|-------------------|------------------|-----------------|-----------------|----------------|----------------|
| 1 a 1 Sam 2:6 | Joh 13:29         | 15 j Zec 9:9     | Luk 12:50       | Isa 9:7         | 1 The 5:5      | Mat 10:40      |
| Luk 7:14      | 1 Cor 6:10        | Isa 62:11        | 28 v 2 Pet 1:17 | Psa 89:36       | 38 e Rom 10:16 | 45 j Joh 14:9  |
| Joh 11:1      | Pro 26:25         | 16 k Luk 18:34   | 30 w Joh 11:42  | 2 Sam 7:13      | Isa 53:1       | Heb 1:3        |
| Joh 11:43     | 8 e Deu 15:11     | 1 Joh 7:39       | 31 x 1 Joh 3:8  | 35 a 1 Joh 2:11 | 40 f Isa 6:9   | 46 k Joh 3:19  |
| Act 3:15      | Mat 26:11         | m Joh 14:26      | Eph 2:2         | Joh 11:10       | Mat 13:14      | 47 l Joh 3:17  |
| Rom 4:17      | Mar 14:7          | 20 n Act 17:4    | 2 Cor 4:4       | b Eph 5:8       | 41 g Isa 6:1   | m Joh 5:45     |
| 2 b Mar 14:3  | 10 f Pro 1:16     | o 1 Kin 8:41     | Act 26:18       | Joh 1:5-9       | Heb 11:13      | 48 n Luk 10:16 |
| Mat 26:6      | Luk 16:31         | 23 p Joh 13:32   | Joh 14:30       | Jer 13:16       | 43 h Rom 2:29  | o Deu 18:19    |
| 3 c SS 1:12   | 11 g Joh 11:45    | 24 q 1 Cor 15:36 | Luk 10:18       | Isa 2:5         | Joh 5:44       | Mar 16:16      |
| Luk 10:38-39  | Mar 15:10         | 25 r Luk 9:24    | 32 y Rom 5:18   | c Joh 1:9       | Luk 16:15      | 49 p Joh 8:38  |
| Joh 11:2      | 12 h Luk 19:35    | 26 s 1 The 4:17  | Heb 2:9         | Isa 42:6        | Mat 6:2        |                |
| 6 d Col 3:5   | 13 i Psa 72:17-19 | 27 t Luk 22:53   | 34 z Mic 4:7    | 36 d Luk 16:8   | 44 i Joh 13:20 |                |
| Eph 5:5       | 1 Tim 1:17        | u Joh 13:21      | Dan 2:44        | Eph 5:8         | Mar 9:37       |                |

**12:5** The traitor rebukes the woman who had shown her devotion towards Christ, and attacks the admirable deed, and affects to blame it out of love towards the poor, because ointment was brought and not money. But it was out of ignorance as to what is really excellent that Judas said this. For the bringing of presents unto God ought to be honored more than the poor. The Evangelist however sets forth the reason, on account of which Judas said this: it was not that he felt any concern for the poor, but because he was a thief and a sacrilegious person, stealing the money which was dedicated to God. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**12:6 a thief.** Judas did not then first perish when he sold our Lord, for he was a thief before: and being lost, he yet followed Christ, not in heart, but in body only, which our Master tolerated, to give us a lesson to tolerate the ill, neither then divide the body. <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 50]  
**12:8** And what He says amounts to this: The time, He says, which has been appointed for My being honored, that is to say, the time of My sojourn on earth, does not require that the poor should be honored before Me. And this He said with reference to the Incarnation. He does not however in any way forbid the sympathetic person to exercise his love



towards the poor. Therefore when there is need of service or of singing, these must be honored before love towards the poor; for it is possible to do good after the spiritual services are over. He says therefore that it is not necessary always without intermission to devote our time to honoring Himself, or to spend everything upon the priestly service, but to lay out the greatest part upon the poor. Or thus: As He bids His disciples to fast after He had ascended to the Father, so also He says that then they may more freely give attention to the care of the poor, and exercise their love for the poor with less disturbance and more leisure: which indeed was the case. For after the Ascension of the Savior, when they were no longer following their Master on His journeys, but had leisure; then they eagerly spent all the offerings that were brought to them upon the poor.<sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**12:20** Any one might be perplexed at these words and wonder with what motive certain of the Greeks should be going up to Jerusalem to worship, and this at the time when the feast was being celebrated according to the Law. For surely no one will say that they went up merely to look at the people there; certainly it was with the intention of [144] participating in the feast which was suitable for Jews and Jews only, that they were journeying up in the company of the Jews. What was the point, as regards the motive of worship, that was common to both Greeks and Jews? And indeed we shall find that the habit and inclination of the two differed very widely; for the one honoured the truth, whereas the other honoured what was false. What shall we say then with regard to these words? As the territory of the Jews was situated near that of the Galileans, and as both they and the Greeks had cities and villages in close vicinity to each other, they were continually intermingling together, and interchanging visits, invited thereto by a variety of occasions. And since it somehow happens that the disposition of idol-worshippers is very easily brought to welcome a change for the better, and inasmuch as nothing is easier than to convict their false worship of being utterly unprofitable, some among them were easily persuaded to change; not yet indeed in full perfection to worship Him Who alone is truly God, being somewhat divided with regard to the arguments in favour of abandoning idolatry, and following the precepts of their own teachers, I mean Plato and those who are called the wise men of his school. For they say that one (God) is the Creator of all things, and that the rest are included within the universe, and have been elected by Him as directors for the administration of human affairs. It was then a custom for certain of the inhabitants of Palestine, especially the Greeks, who had the territory of the Jews closely adjoining and bordering on their own, to be impressed in some way by the Jewish habits of thought, and to honour the name of One Sovereign [Deity]; and this was the view current among those Greeks, whom we just now mentioned, albeit they did not express it in the same way that we do. And they, not having the tendency to Judaism in full force, nor even having separated themselves from the habits dear to the Greeks, but holding an intermediate opinion which inclined both ways, are called "worshippers of God." People of this kind

therefore, [145] seeing that their own habits of thought were not very sharply distinguished from those of the Jews as regarded sacrificial rites and the conception of a Sovereign Ruler: (for the Israelites did not previously know the doctrine of the Holy and Consubstantial Trinity, nor even the true force of their spiritual worship:) they were in the habit of going up with the Jews to worship, especially at the national gatherings, not meaning to slight their own religion, but as an act of honor to the One All-supreme God.<sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**12:39 they could not believe.** But the words of the Gospel also, that follow, are still more pressing, and start a question of more profound import: for He goes on to say, Therefore they could not believe, because that Isaiah said again, He has blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. For it is said to us: If they could not believe, what sin is it in man not to do what he cannot do and if they sinned in not believing, then they had the power to believe, and did not use it. If, then, they had the power, how says the Gospel, Therefore they could not believe, because that Isaiah said again, He has blinded their eyes, and hardened their heart; so that (which is of grave import) to God Himself is referred the cause of their not believing, inasmuch as it is He who has blinded their eyes, and hardened their heart? For what is thus testified to in the prophetic Scriptures, is at least not spoken of the devil, but of God. For were we to suppose it said of the devil, that he has blinded their eyes, and hardened their heart; we have to undertake the task of being able to show what blame was theirs in not believing, of whom it is said, they could not believe. And then, what reply shall we give touching another testimony of this very prophet, which the Apostle Paul has adopted, when he says: Israel has not obtained that which he seeks for; but the election has obtained it, and the rest were blinded, according as it is written, God has given them the spirit of remorse, eyes that they should not see, and ears that they should not hear, unto this day?<sup>19</sup>[Augustine of Hippo (354-430AD), Tractates on John, 53.5]

**12:41** If grace was more abundant and intelligence clearer under the New Testament than in the Old, why did the prophet Isaiah see on the throne of his majesty the God of armies which is the Christ, according to the explanation of the evangelist St. John who said: "Isaiah prophesied thus when he saw his glory and spoke of him; while under the New Testament, Stephen, the first of the martyrs, claims to have seen Jesus sitting at the right hand of God? (Acts 7:55) how is it that on one side Christ appears in a secondary rank after his triumphs, and on the other as the sovereign God, before he has won? The Lord manifested himself in the manner that circumstances demanded. He appears to the prophet as a king who takes back his people, and he shows himself as he sat on his throne, for the cause of his divinity was not in question. But he appears standing up to Saint Stephen because of the accusations of the Jews, because in the person of Stephen it was the cause of the Savior whom they attacked. He therefore appears standing before God, the sovereign judge sitting on his throne, as if



to defend his cause; and he is on the judge's right hand because his cause is right. Indeed, every man who pleads his case must stand up. <sup>1</sup>[Ambrosiaster

(4th century), Questions on the Old and New Testaments, 1 Q.88]

## JOHN 13

### Washing the Disciples' Feet

John 13:1-20

<sup>1</sup> Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. <sup>2</sup> And supper being ended, <sup>a</sup>the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him; <sup>3</sup> Jesus knowing <sup>b</sup>that the Father had given all things into his hands, and that he was come from God, and went to God; <sup>4</sup> *He riseth from supper, and laid aside his garments; and took a towel, and girded himself.* <sup>5</sup> After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. <sup>6</sup> Then cometh he to Simon Peter: and Peter saith unto him, Lord, <sup>d</sup>dost thou wash my feet? <sup>7</sup> Jesus answered and said unto him, *What I do thou knowest not now; but thou shalt know hereafter.* <sup>8</sup> Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, *¶If I wash thee not, thou hast no part with me.* <sup>9</sup> Simon Peter saith unto him, Lord, not my feet only, but also *my hands and my head.* <sup>10</sup> Jesus saith to him, *¶He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.* <sup>11</sup> For he knew who should betray him; therefore said he, *Ye are not all clean.* <sup>12</sup> So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, *Know ye what I have done to you?* <sup>13</sup> *hYe call me Master and Lord: and ye say well; for so I am.* <sup>14</sup> *jIf I then, your Lord and Master, have washed your feet; iye also ought to wash one another's feet.* <sup>15</sup> For <sup>k</sup>I have given you an example, that ye should do as I have done to you. <sup>16</sup> <sup>l</sup>Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. <sup>17</sup> <sup>m</sup>If ye know these things, happy are ye if ye do them. <sup>18</sup> I speak not of you all: <sup>n</sup>I know whom I have chosen: but that the scripture may be fulfilled, *¶HE THAT EATETH BREAD WITH ME HATH LIFTED UP HIS HEEL AGAINST ME.* <sup>19</sup> Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*. <sup>20</sup> <sup>p</sup>Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

### Jesus Predicts His Betrayal

John 13:21-30 Matt 26:21-25 Mark 14:18-21

<sup>21</sup> <sup>q</sup>When Jesus had thus said, <sup>r</sup>he was troubled in spirit, and testified, and said, *Verily, verily, I say unto you, that one of you shall betray me.* <sup>22</sup> Then the disciples looked one on another, doubting of whom he spake. <sup>23</sup> Now <sup>s</sup>there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. <sup>24</sup> Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. <sup>25</sup> He then lying on Jesus' breast saith unto him, Lord, who is it? <sup>26</sup> Jesus answered, *He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.* <sup>27</sup> And <sup>t</sup>after the sop Satan entered into him. Then said Jesus unto him, *That thou doest, do quickly.* <sup>28</sup> Now no man at the table knew for what intent he spake this unto him. <sup>29</sup> For some <sup>u</sup>of them thought, because <sup>v</sup>Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor. <sup>30</sup> He then having received the sop went immediately out: and it was night.

### The New Commandment

John 13:31-35

<sup>31</sup> Therefore, when he was gone out, Jesus said, *Now is the Son of man glorified, and God is glorified in him.* <sup>32</sup> <sup>x</sup>If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. <sup>33</sup> Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. <sup>34</sup> <sup>y</sup>A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. <sup>35</sup> By this shall all *men* know that ye are my disciples, if ye have <sup>z</sup>love one to another.

### Peter's Denial Predicted

John 13:36-38 Matt 26:30-35 Mark 14:26-31 Luke 22:31-34

<sup>36</sup> Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, *Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.* <sup>37</sup> Peter said unto him, Lord, why cannot I follow thee now? I will <sup>aa</sup>lay down my life for thy sake. <sup>38</sup> Jesus answered him, *Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.*

2 a Luk 22:3  
3 b Joh 3:35  
Act 2:36

1 Cor 15:27  
Heb 2:8  
4 c Luk 22:27

6 d Mat 3:14  
8 e Tit 3:5  
Eph 5:26

1 Cor 6:11  
Act 2:28  
Joh 3:5

Mar 16:16  
Isa 52:15  
Psa 51:7

Psa 51:2  
10 f Joh 15:3  
g 1 The 5:23

Eph 4:22-24  
2 Cor 7:1  
13 h Luk 6:46



|                |                |                 |                |                |                |                |
|----------------|----------------|-----------------|----------------|----------------|----------------|----------------|
| 1 Cor 8:6      | 15 k Phi 2:5   | Rev 2:23        | Joh 12:27      | Luk 22:3       | 1 Pet 1:22     | 2 Pet 1:14     |
| Phi 2:11       | 1 Pet 2:21     | o Psa 41:9      | Mar 3:5        | Psa 109:6      | Jam 2:8        | 37 b Luk 22:33 |
| 14 i 1 Pet 5:5 | 16 l Luk 6:40  | 20 p Luk 10:16  | Mat 26:38      | 29 v Joh 12:6  | 1 The 4:9      |                |
| Phi 2:2-5      | Joh 15:20      | Gal 4:14        | s Luk 22:21    | 31 w Joh 14:13 | Eph 5:2        |                |
| Gal 6:1        | 17 m Jam 1:25  | 21 q 1 Joh 2:19 | 23 t Joh 19:26 | 1 Pet 4:11     | Lev 19:18      |                |
| Rom 12:10      | 18 n Joh 17:12 | Act 1:17        | Joh 20:2       | 32 x Joh 17:1  | 35 z Act 2:46  |                |
| j Luk 22:27    | 2 Tim 2:19     | r Act 17:16     | 27 u Joh 6:70  | 34 y 1 Joh 2:7 | 36 a Joh 21:18 |                |

**13:5 began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.**

The Savior strives to eradicate utterly from our thoughts the vice of pride, as the basest of all human failings, and worthy of universal and utter abomination... In no other way therefore as it seems could He rid them from the infirmity, except by teaching them clearly that each one should regard himself as inferior in honor to the rest, even so far as to feel bound to undertake the part of a servant, without shrinking from discharging even the lowest of menial offices; and this He taught them by both washing the feet of the brethren and girding on a towel in order to perform the act. For consider what utterly menial behavior it is, I mean according to the world's way of thinking and outward practice. Therefore Christ has become a Pattern of a modest and unassuming temper to all living men, for we must not suppose the teaching was meant for the disciples alone. Accordingly the inspired Paul also, taking Christ as a standard, exhorts to this end, saying: Let each one of you have this mind in himself, which was also in Christ Jesus. And again: In lowliness of mind each counting other better than himself. For in a lowly temper there is established a settled habit of love and of yielding to the will of others. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**13:10-11** "And if they are clean, why washes He their feet?" That we may learn to be modest. On which account He came not to any other part of the body, but to that which is considered more dishonorable than the rest. But what is, "He that is washed"? It is instead of, "he that is clean." Were they then clean, who had not yet been delivered from their sins, nor deemed worthy of the Spirit, since sin still had the mastery, the handwriting of the curse still remaining, the victim not having yet been offered? How then calls He them "clean"? That you may not deem them clean, as delivered from their sins, He adds, Behold, "you are clean through the word that I have spoken unto you." That is, "In this way you are so far clean; you have received the light, you have been freed from Jewish error. For the Prophet also says, 'Wash you, make you clean, put away the wickedness from your souls' Isaiah 1:16, Septuagint; so that such a one is washed and is clean." Since then these men had cast away all wickedness from their souls, and had companied with Him with a pure mind, therefore He says according to the word of the Prophet, "he that is washed is clean already." For in that place also It means not the "washing" of water, practiced by the Jews; but the cleansing of the conscience. Be we then also clean; learn we to do well. But what is "well"? "Judge for the fatherless, plead for the widow; and come, let us reason together, says the Lord." Isaiah 1:7 There is frequent mention in the Scriptures of widows and orphans, but we make no account of this. Yet consider how great is the reward. "Though," it says, "your sins be as scarlet, I will whiten them as snow; though they be red like

crimson, I will whiten them as wool." For a widow is an unprotected being, therefore He takes much care for her. For they, when it is even in their power to contract a second marriage, endure the hardships of widowhood through fear of God. Let us then all, both men and women, stretch forth our hands to them, that we may never undergo the sorrows of widowhood; or if we should have to undergo them, let us lay up a great store of kindness for ourselves. Not small is the power of the widow's tears, it is able to open heaven itself. Let us not then trample on them, nor make their calamity worse, but assist them by every means. If so we do, we shall put around ourselves much safety, both in the present life, and in that which is to come. For not here alone, but there also will they be our defenders, cutting away most of our sins by reason of our beneficence towards them, and causing us to stand boldly before the judgment-seat of Christ. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 70.2]

**13:14 ye also ought to wash one another's feet.**

For of this also the Lord gave us the example. For if He who neither has, nor had, nor will have any sin, prays for our sins, how much more ought we to pray for one another's in turn! And if He forgives us, whom we have nothing to forgive; how much more ought we, who are unable to live here without sin, to forgive one another! For what else does the Lord apparently intimate in the profound significance of this sacramental sign, when He says, For I have given you an example, that you should do as I have done to you; but what the apostle declares in the plainest terms, Forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye? (Col. 3:13) Let us therefore forgive one another his faults, and pray for one another's faults, and thus in a manner be washing one another's feet. It is our part, by His grace, to be supplying the service of love and humility: it is His to hear us, and to cleanse us from all the pollution of our sins through Christ, and in Christ; so that what we forgive even to others, that is, loose on earth, may be loosed in heaven. <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 58.5]

**13:34-35** The Lord Jesus declares that He is giving His disciples a new commandment, that they should love one another. A new commandment, He says, I give unto you, that you love one another. But was not this already commanded in the ancient law of God, where it is written, You shall love your neighbor as yourself? (Lev. 19:18) Why, then, is it called a new one by the Lord, when it is proved to be so old? Is it on this account a new commandment, because He has divested us of the old, and clothed us with the new man? For it is not indeed every kind of love that renews him that listens to it, or rather yields it obedience, but that love regarding which the Lord, in order to distinguish it from all carnal affection, added, as I have loved you. For husbands and wives love one another, and parents and children, and all other human relationships that bind men together: to say



nothing of the blame-worthy and damnable love which is mutually felt by adulterers and adulteresses, by fornicators and prostitutes, and all others who are knit together by no human relationship, but by the mischievous depravity of human life. Christ, therefore, has given us a new commandment, that we should love one another, as He also has loved us. This is the love that renews us, making us new men, heirs of the New Testament, singers of the new song. It was this love, brethren beloved, that renewed also those of olden time, who were then the righteous, the patriarchs and prophets, as it did afterwards the blessed apostles: it is it, too, that is now renewing the nations, and from among the universal race of man, which overspreads the whole world, is making and gathering together a new people, the body of the newly-married spouse of the only-begotten Son of God, of whom it is said in the Song of Songs, Who is she that ascends, made white? Made white indeed, because renewed; and how, but by the new commandment? Because of this, the members thereof have a mutual interest in one another; and if one member suffer, all the members suffer with it; and one member be honored, all the members rejoice with it. (1 Cor. 12:25-26) For this they hear and observe, A new commandment I give unto you, that you love one another: not as those love one another who are corrupters, nor as men love one another in a human way; but they love one another as those who are gods, and all of them sons of the Highest, and brethren, therefore, of His only Son, with that mutual love wherewith He loved them, when about to lead them on to the goal where all sufficiency should be theirs, and where their every desire should be satisfied with good things. For then there will be nothing wanting they can desire, when God will be all in all. (1 Cor. 15:28) An end like that has no end. No one dies there, where no one arrives save he that dies to this world, not that universal kind of death whereby the body is bereft of the soul; but the death of the elect, through which, even while still remaining in this mortal flesh, the heart is set on the things which are above. Of such a death it is that the apostle said, For you are dead, and your life is hid with Christ in God. (Col. 3:3) And perhaps to this, also, do the words refer, Love is strong as death. Song of (Songs 8:6) For by this love it is brought

about, that, while still held in the present corruptible body, we die to this world, and our life is hid with Christ in God; yea, that love itself is our death to the world, and our life with God. For if that is death when the soul quits the body, how can it be other than death when our love quits the world? Such love, therefore, is strong as death. And what is stronger than that which binds the world? Think not then, my brethren, that when the Lord says, A new commandment I give unto you, that you love one another, there is any overlooking of that greater commandment, which requires us to love the Lord our God with all our heart, and with all our soul, and with all our mind; for along with this seeming oversight, the words that you love one another appear also as if they had no reference to that second commandment, which says, You shall love your neighbor as yourself. For on these two commandments, He says, hang all the law and the prophets. (Matt. 22:37-40) But both commandments may be found in each of these by those who have good understanding. For, on the one hand, he that loves God cannot despise His commandment to love his neighbor; and on the other, he who in a holy and spiritual way loves his neighbor, what does he love in him but God? That is the love, distinguished from all mundane love, which the Lord specially characterized, when He added, as I have loved you. For what was it but God that He loved in us? Not because we had Him, but in order that we might have Him; and that He may lead us on, as I said a little ago, where God is all in all. It is in this way, also, that the physician is properly said to love the sick; and what is it he loves in them but their health, which at all events he desires to recall; not their sickness, which he comes to remove? Let us, then, also so love one another, that, as far as possible, we may by the solicitude of our love be winning one another to have God within us. And this love is bestowed on us by Him who said, As I have loved you, that you also love one another. For this very end, therefore, did He love us, that we also should love one another; bestowing this on us by His own love to us, that we should be bound to one another in mutual love, and, united together as members by so pleasant a bond, should be the body of so mighty a Head. <sup>18</sup>[Augustine of Hippo (354-430AD), Tractates on John, 65.1-2]

## JOHN 14

### "Let Not Your Hearts be Troubled"

#### John 14:1-14

<sup>1</sup> Let not your heart be troubled: ye believe in God, believe also in me. <sup>2</sup> <sup>a</sup>In my Father's house are many mansions: if *it were* not so, I would have told you. <sup>b</sup>I go to prepare a place for you. <sup>3</sup> And if I go and prepare a place for you, <sup>d</sup>I will come again, and receive you unto myself; that *where I am, there ye may be also.* <sup>4</sup> And whither I go ye know, and the way ye know. <sup>5</sup> Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? <sup>6</sup> Jesus saith unto him, I am <sup>h</sup>the way, <sup>e</sup>the truth, and <sup>f</sup>the life: *no man cometh unto the Father, but by me.* <sup>7</sup> <sup>i</sup>If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. <sup>8</sup> Philip saith unto him, Lord, shew us the Father, and it sufficeth us. <sup>9</sup> Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? <sup>j</sup>he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? <sup>10</sup> Believest thou not that <sup>k</sup>I am in the Father, and the Father in me? the words that I speak unto you <sup>l</sup>I speak not of myself: but the Father that dwelleth in me, he doeth the works. <sup>11</sup> Believe me that I *am* in the Father,



and the Father in me: or else believe me for the very works' sake. <sup>12</sup> Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. <sup>13</sup> <sup>m</sup>And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. <sup>14</sup> If ye shall ask any thing in my name, I will do *it*.

### The Promise of the Paraclete

John 14:15-26

<sup>15</sup> <sup>n</sup>If ye love me, keep my commandments. <sup>16</sup> And I will pray the Father, and <sup>o</sup>he shall give you another Comforter, that he may abide with you for ever; <sup>17</sup> *Even* the Spirit of truth; <sup>q</sup>whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, <sup>p</sup>and shall be in you. <sup>18</sup> I will not leave you comfortless: I will come to you. <sup>19</sup> Yet a little while, and the world seeth me no more; but <sup>t</sup>ye see me: <sup>u</sup>because I live, ye shall live also. <sup>20</sup> At that day ye shall know that <sup>v</sup>I *am* in my Father, and ye in me, and I in you. <sup>21</sup> <sup>w</sup>He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. <sup>22</sup> Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? <sup>23</sup> Jesus answered and said unto him, *If a man love me, he will keep my words: and my Father will love him, <sup>y</sup>and we will come unto him, and make our abode with him.* <sup>24</sup> He that loveth me not keepeth not my sayings: and <sup>z</sup>the word which ye hear is not mine, but the Father's which sent me. <sup>25</sup> These things have I spoken unto you, being *yet* present with you. <sup>26</sup> But <sup>a</sup>the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, <sup>b</sup>he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

### His Disciples Are Promised Peace of Soul

John 14:27-31

<sup>27</sup> <sup>z</sup>Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. <sup>28</sup> Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for <sup>a</sup>my Father is greater than I. <sup>29</sup> And now I have told you before it come to pass, that, when it is come to pass, ye might believe. <sup>30</sup> Hereafter I will not talk much with you: <sup>b</sup>for the prince of this world cometh, and <sup>c</sup>hath nothing in me. <sup>31</sup> But that the world may know that I love the Father; and <sup>d</sup>as the Father gave me commandment, even so I do. Arise, let us go hence.

|                |               |                |                 |                |                |              |
|----------------|---------------|----------------|-----------------|----------------|----------------|--------------|
| 2 a 2 Cor 5:1  | Mat 25:32-34  | 7 i Joh 8:19   | Luk 11:9        | Rom 8:7        | 26 x Luk 24:49 | c 2 Cor 5:21 |
| Rev 3:12       | 6 e Rev 5:8-9 | 9 j Heb 1:3    | Mar 11:24       | 19 r Joh 16:16 | y 1 Joh 2:27   | 1 Joh 3:5    |
| Rev 3:21       | 2 Joh 1:9     | Col 1:15       | Mat 7:7-8       | s 1 Cor 15:20  | 27 z Phi 4:7   | 31 d Phi 2:8 |
| b Joh 13:33    | Joh 10:9      | 10 k Joh 10:38 | 15 n Mat 10:37  | 20 t Joh 10:38 | Col 3:15       | Heb 5:8      |
| 3 c 1 The 4:17 | f Joh 1:4     | 1 Joh 5:7      | 1 Cor 16:22     | 21 u 1 Joh 2:5 | 28 a Phi 2:6-8 |              |
| Joh 17:24      | g Joh 1:17    | 1 Joh 5:19     | 1 Joh 5:3       | 23 v Rev 3:20  | Gal 4:4        |              |
| Joh 12:26      | h Rom 5:2     | 13 m Jam 1:5   | 16 o Rom 8:15   | 1 Joh 2:24     | 1 Cor 11:3     |              |
| d 2 Cor 5:6-8  | Heb 9:8       | Joh 15:16      | 17 p 1 Joh 2:27 | Psa 91:1       | Isa 9:6        |              |
| Act 1:11       | Mat 11:27     | Joh 15:7       | q 1 Cor 2:14    | 24 w Joh 7:16  | 30 b Joh 12:31 |              |

**14:9-10** One cannot establish equality or unity between that which has a beginning and that which is eternal. But Jesus Christ declaring that he is one with his Father is equal to God. "The Jews," says the Evangelist, "reproached him not only for violating the Sabbath, but for affirming that his Father was God, making himself equal, that is to say, like God." (Jn. 5:18) Is it not obvious that this equality can only come from a birth properly so called? For it is by affirming that he was the proper Son, that is, the true Son of God, that he made himself equal to God. This is why he said to his disciples, "He who sees me, see my Father." (Jn. 14: 9) By the same that they are consubstantial, he who sees one sees both. Just as the Father has life in him, he has given his Son to have life in him, (Jn. 5:26) that is to say, the Father begot a son who is equal to him, and all that is to the Father is to the Son, as all that is to the Son is to the Father (Jn. 17:10), and no one can take away anything from the Father's hand or from the Son's hand. (Jn. 10:29) And he adds, "I and my Father are one. I say to you, I tell you not of myself, but my Father who dwells in me, do the works that I do. Do you not believe that I am in my Father, and that my Father is in me? Believe it, at least because of the

works I do." (Jn. 14:10) <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.97] **14:12 greater works than these.** But what, then, are those greater works? Was it that their very shadow, as they themselves passed by, healed the sick? (Acts 5:15) For it is a mightier thing for a shadow, than for the hem of a garment, to possess the power of healing. (Matt. 14:36) The one work was done by Christ Himself, the other by them; and yet it was He that did both. Nevertheless, when He so spoke, He was commending the efficacious power of His own words: for it was in this sense He had said, The words that I speak unto you, I speak not of myself; but the Father that dwells in me, He does the works. What works was He then referring to, but the words He was speaking? They were hearing and believing, and their faith was the fruit of those very words: howbeit, when the disciples preached the gospel, it was not small numbers like themselves, but nations also that believed; and such, doubtless, are greater works. And yet He said not, Greater works than these shall you do, to lead us to suppose that it was only the apostles who would do so; for He added, He that believes in me, the works that I do shall he do also; and greater works than these shall he do. Is the case then so,



that he that believes in Christ does the same works as Christ, or even greater than He did? Points like these are not to be treated in a cursory way, nor ought they to be hurriedly disposed of; and, therefore, as our present discourse must be brought to a close, we are obliged to defer their further consideration. <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 71.3]

**14:15 If ye love me, keep my commandments.** We need everywhere works and actions, not a mere show of words. For to say and to promise is easy for any one, but to act is not equally easy. Why have I made these remarks? Because there are many at this time who say that they fear and love God, but in their works show the contrary; but God requires that love which is shown by works. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 75.1]

**14:16** Another Paraclete, however, is the name He gives to the Spirit that proceeds from the essence of God the Father and from that of Himself. For the kind of the essence is the same in the case of Both, not excluding the Spirit, but allowing the manner of His distinctness to be understood as lying solely in His being and subsisting in a separate personality. For the Spirit is not a Son, but we will accept in faith verily and properly to be and to subsist as That Which He is; for He is the Spirit of the Father and of the Son. But [the Son] knowing that He Himself also both is in truth a Paraclete and is so named in the Sacred Writings, He calls the Spirit another Paraclete; not on the ground that the Spirit can skill to effect in the Saints something else perchance more than what He also can, Whose Spirit He both is and is called. And that the Son also Himself both was named and is a Paraclete, John will bear record, in his own compositions, when he says: These things say I unto you, that ye may not sin. And if any man sin, we have a Paraclete with the Father, Jesus Christ the righteous: and He is the propitiation for our sins. So Jesus calls the Spirit another Paraclete, willing Him to be conceived of as possessing the attributes of a proper personality; albeit having so close a likeness to Himself, and able so to work in exact correspondence what things soever He Himself might haply work, as that He might seem to be the Son Himself and no whit different: for He is His Spirit. And indeed Jesus called Him the Spirit of Truth, saying also in the discourse before us that He is Himself the Truth. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**14:17 the Spirit of truth.** We have here, at all events, the Holy Spirit in the Trinity, whom the catholic faith acknowledges to be consubstantial and co-eternal with Father and Son: He it is of whom the apostle says, The love of God is shed abroad in our hearts by the Holy Spirit, who is given unto us. (Rom. 5:5) <sup>19</sup>[Augustine of Hippo (354-430AD), Tractates on John, 74.1]

**14:27** He who receives the peace of the Savior becomes the enemy of the world. If he is not at war

with the devil, he will not have peace with Jesus Christ. No one can serve two masters. (Matt. 6:24) He therefore who is at war with the world is one who faithfully observes the law of God, and who, strong in the peace of Jesus Christ, repels all the features of his enemies. Who would dare to undertake against him whom he knows to be the friend of the king? However, the world gives peace otherwise than the Savior promises to give it. The world gives peace out of fear or because it is asked of it. But the Savior, whose strength has no equal, fears no one, and gives no peace only because he is prayed to. It is the peace of the Savior that he gives us as a bulwark against our enemies. One name serves to express the peace of God and of the world; but what an immense distance separates them! One is fragile, the other is firm; one is carnal, the other is spiritual; this one is terrestrial, that one is celestial; the first is the effect of necessity, the second is all voluntary. Jesus Christ who needs no one offers peace to those who are weak, disarmed; he offers it as the Lord has his subjects, as a good master to bad servants, as God to men. He is therefore right in saying: "I do not give it to you as the world gives it"; By this he brings to light the whole extent of goodness and his mercy. Every man grants peace to be profitable to him; the Savior gives it not in his interest, but in the interest of those who receive it. The world therefore gives peace differently than the Savior gave. And this peace of the world does not teach the holy and pure life, it does not persuade patience, it does not excite the works of justice, it does not exhort to mercy, it does not promise eternal life. He, on the contrary, who has received the peace of Jesus Christ, is far from all the vices of the world which give violent battles to the soul. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.92]

**14:28 for my Father is greater than I.** And so, then, in that very respect wherein the Son is not equal to the Father, in that was He to go to the Father, just as from Him is He hereafter to come to judge the quick and the dead: while in so far as the Only-begotten is equal to Him that begot, He never withdraws from the Father; but with Him is everywhere perfectly equal in that Godhead which knows of no local limitations. For being as He was in the form of God, as the apostle says, He thought it not robbery to be equal with God. For how could that nature be robbery, which was His, not by usurpation, but by birth? But He emptied Himself, taking upon Him the form of a servant; (Philip. 2:6-7) and so, not losing the former, but assuming the latter, and emptying Himself in that very respect wherein He stood forth before us here in a humbler state than that wherein He still remained with the Father. For there was the accession of a servant-form, with no recession of the divine: in the assumption of the one there was no consumption of the other. In reference to the one He says, The Father is greater than I; but because of the other, I and my Father are one. <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 78.1]

## JOHN 15

### Jesus the True Vine John 15:1-8



<sup>1</sup> I am the true vine, and my Father is the husbandman. <sup>2 a</sup> Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. <sup>3 b</sup> Now ye are clean through the word which I have spoken unto you. <sup>4 c</sup> Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. <sup>5</sup> I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much <sup>d</sup> fruit: for without me ye can do nothing. <sup>6 e</sup> If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. <sup>7</sup> If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. <sup>8 f</sup> Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

### “Abide in My Love” John 15:9-17

<sup>9</sup> As the Father hath loved me, so have I loved you: continue ye in my love. <sup>10</sup> If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. <sup>11</sup> These things have I spoken unto you, that my joy might remain in you, and <sup>h</sup> *that* your joy might be full. <sup>12 h</sup> This is my commandment, That ye love one another, as I have loved you. <sup>13 i</sup> Greater love hath no man than this, that a man lay down his life for his friends. <sup>14</sup> Ye are my friends, if ye do whatsoever I command you. <sup>15</sup> Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; <sup>j</sup> for all things that I have heard of my Father I have made known unto you. <sup>16 l</sup> Ye have not chosen me, but I have chosen you, and <sup>k</sup> ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. <sup>17</sup> These things I command you, that ye love one another.

### The World's Hatred John 15:18-25

<sup>18 m</sup> If the world hate you, ye know that *it hated* me before it hated you. <sup>19 n</sup> If ye were of the world, the world would love his own: but <sup>o</sup> because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. <sup>20</sup> Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; <sup>p</sup> if they have kept my saying, they will keep yours also. <sup>21</sup> But all these things will they do unto you for my name's sake, because they know not him that sent me. <sup>22 r</sup> If I had not come and spoken unto them, they had not had sin: <sup>q</sup> but now they have no cloak for their sin. <sup>23 s</sup> He that hateth me hateth my Father also. <sup>24</sup> If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. <sup>25</sup> But *this cometh to pass*, that the word might be fulfilled that is written in their law, <sup>t</sup> THEY HATED ME WITHOUT A CAUSE.

### The Witness of the Paraclete John 15:26-27

<sup>26 v</sup> But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, <sup>u</sup> he shall testify of me: <sup>27</sup> And <sup>w</sup> ye also shall bear witness, because <sup>x</sup> ye have been with me from the beginning.

|               |              |                |                 |                |                 |              |
|---------------|--------------|----------------|-----------------|----------------|-----------------|--------------|
| 2 a Mat 15:13 | Eph 2:21-22  | Heb 6:4-6      | 13 i Eph 5:2    | 16 k Mar 16:15 | r Joh 9:41      | 27 w Act 1:8 |
| Heb 6:8       | 5 d Phi 4:13 | 8 f Phi 1:11   | Rom 5:7         | 1 l Joh 4:10   | 23 s l Joh 2:23 | 1 Pet 5:1    |
| 3 b Joh 13:10 | Gal 5:22     | Mat 5:16       | 15 j Gen 18:17- | 18 m l Joh 3:1 | 25 t Psa 35:19  | 2 Pet 1:16   |
| Eph 5:26      | Luk 13:6-9   | 11 g Joh 16:24 | 19              | 19 n l Joh 4:5 | Psa 69:4        | x Luk 1:2    |
| 1 Pet 1:22    | Hos 14:8     | 1 Joh 1:4      | Mat 13:11       | o Joh 17:14    | 26 u l Joh 5:6  |              |
| 4 c 1 Joh 2:6 | Pro 11:30    | 12 h 1 The 4:9 | Act 20:27       | 20 p Eze 3:7   | v Act 1:4       |              |
| Col 1:23      | 6 e Mat 3:10 | 1 Pet 4:8      | Rom 16:25-26    | 22 q Rom 1:20  | Joh 14:26       |              |

**15:2** Here He alludes to the manner of life, showing that without works it is not possible to be in Him.

<sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 76.1]

**15:3** Do you see how He introduces Himself as tending the branches? “I have cleansed you,” He says; yet above He declares that the Father does this. But there is no separation between the Father and the Son. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 76.1]

**15:4** For that they might not be separated from Him by timidity, He fastens and glues to Himself their souls slackened through fear, and holds out to them good hopes for the future. For the root remains, but to be taken away, or to be left, belongs to the branches. Then having urged them on in both ways, by things pleasant and things painful, He requires first what is to be done on our side. <sup>64</sup>[John

Chrysostom of Constantinople (347-407AD), Homilies on John, 76.1]

**15:10** Love brings about the keeping of His commandments; but does the keeping of His commandments bring about love? Who can doubt that it is love which precedes? For he has no true ground for keeping the commandments who is destitute of love. And so, in saying, If you keep my commandments, you shall abide in my love, He shows not the source from which love springs, but the means whereby it is manifested. As if He said, Think not that you abide in my love if you keep not my commandments; for it is only if you have kept them that you shall abide. In other words, it will thus be made apparent that you shall abide in my love if you keep my commandments. So that no one need deceive himself by saying that he loves Him, if he keeps not His commandments. For we love Him just



in the same measure as we keep His commandments; and the less we keep them, the less we love. And although, when He says, Continue ye in my love, it is not apparent what love He spoke of; whether the love we bear to Him, or that which He bears to us: yet it is seen at once in the previous clause. For He had there said, So have I loved you; and to these words He immediately adds, Continue ye in my love: accordingly, it is that love which He bears to us. What, then, do the words mean, Continue ye in my love, but just, continue ye in my grace? And what do these mean, If you keep my commandments, you shall abide in my love, but, hereby shall you know that you shall abide in the love which I bear to you, if you keep my commandments? It is not, then, for the purpose of awakening His love to us that we first keep His commandments; but this, that unless He loves us, we cannot keep His commandments. This is a grace which lies all disclosed to the humble, but is hid from the proud. <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 82.3]

**15:24** Christ none the less shows by these words that no excuse was left to the Jews why they should not encounter the doom of punishment and meet irretrievable damnation For clearly nothing that could profit them is left undone, as both a long discourse is vouchsafed them which might easily have put them on the way of salvation, and miracles were shown to them which no one in the world had ever seen before. For what saint ever vied with the Savior in working miracles? As then the desire of honoring Him was so far repugnant to the Jews that they even preferred to hate Him in the impiety of their minds, will not the burden of the charge weigh most grievously upon them? For it would be better for them that they should never have heard His wise words or witnessed His unspeakable wonder-working power; for perhaps then they might have devised some such specious plea as this for pardon: "We never heard any of the truths essential to salvation, nor did we see anything to induce faith in us," But since it was not from one of the holy prophets, but from Christ Himself Who |428 came from above and was sent to us, that they got their

information; and since they also saw strange miracles with their own eyes, for Christ opened the eyes of the blind although no other man had ever before been able to do this; what can excuse the madness of the Jews, or what plea can extricate them from punishment? For though they had heard and seen, they hated both the Son and the Father; they both dishonored the Word sent from the Father through the Son, and also, rejecting the honor due to the works of the Divine Nature, stood convicted of glaring impiety against the entire Nature of God, which was the agent. For the Father Himself certainly co-operated with the Son when He worked His wonders, not as doing marvelous works by an external instrument, but as being in the Son through the identity of Their Nature and the immutability of Their Substance. The wretched Jews then showed ingratitude, and lie under the grievous charge of gross contumacy, since they held as of no account the incomparable teaching of the Savior, and besides dishonored through the Son and in the Son the Nature of the Father, although that Nature was shown to be the worker of exceeding great miracles to them, which ought to have drawn and attracted the most stubborn and unteachable into ability to think what was right and what conduced to the glory of God. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**15:26-27 He shall be worthy of belief, for He is the Spirit of Truth.** On this account He called It not Holy Spirit, but Spirit of Truth. But the, proceeds from the Father, shows that He knows all things exactly, as Christ also says of Himself, that I know whence come and whither I go (Jn. 8:14), speaking in that place also concerning truth. Whom will send. Behold, it is no longer the Father alone, but the Son also who sends. And ye too, He says, have a right to be believed, who have been with Me, who have not heard from others. Indeed, the Apostles confidently rely on this circumstance, saying, We who ate and drank with Him. (Acts 10:41) And to show that this was not merely said to please, the Spirit bears witness to the words spoken. (Acts 10:44) <sup>64</sup>[John Chrysostom, Homilies on John, 77.3]

## JOHN 16

### On Persecutions John 16:1-4

<sup>1</sup> These things have I spoken unto you, that ye should not be offended. <sup>2</sup> They shall put you out of the synagogues: yea, the time cometh, <sup>3</sup>that whosoever killeth you will think that he doeth God service. <sup>4</sup> And <sup>b</sup>these things will they do unto you, because they have not known the Father, nor me. <sup>4</sup> But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

### The Work of the Paraclete John 16:5-15

<sup>5</sup> But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? <sup>6</sup> But because I have said these things unto you, sorrow hath filled your heart. <sup>7</sup> Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but <sup>c</sup>if I depart, I will send him unto you. <sup>8</sup> And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: <sup>9</sup> <sup>d</sup>Of sin, because they believe not on me; <sup>10</sup> <sup>e</sup>Of righteousness, because I go to my Father, and ye see me no more; <sup>11</sup> <sup>f</sup>Of judgment, because <sup>f</sup>the prince of this world is judged. <sup>12</sup> I have yet many things to say unto you, but ye cannot bear them now. <sup>13</sup> Howbeit when he, the Spirit of truth,



is come, <sup>h</sup>he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will <sup>i</sup>shew you things to come. <sup>14</sup> He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. <sup>15</sup> <sup>j</sup>All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

### Sorrow Turned to Joy

John 16:16-22

<sup>16</sup> A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. <sup>17</sup> Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? <sup>18</sup> They said therefore, What is this that he saith, A little while? we cannot tell what he saith. <sup>19</sup> Now Jesus knew that they were desirous to ask him, and said unto them, **Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?** <sup>20</sup> Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. <sup>21</sup> A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. <sup>22</sup> And ye now therefore have sorrow: but I will see you again, and <sup>k</sup>your heart shall rejoice, and your joy no man taketh from you.

### Prayer in the Name of Jesus

John 16:23-28

<sup>23</sup> And in that day ye shall ask me nothing. <sup>l</sup>Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. <sup>24</sup> Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. <sup>25</sup> These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. <sup>26</sup> At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: <sup>27</sup> <sup>m</sup>For the Father himself loveth you, because ye have loved me, and <sup>n</sup>have believed that I came out from God. <sup>28</sup> <sup>o</sup>I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

### Prediction of the Disciples' Flight

John 16:29-33

<sup>29</sup> His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. <sup>30</sup> Now are we sure that <sup>p</sup>thou knowest all things, and needest not that any man should ask thee: by this <sup>q</sup>we believe that thou camest forth from God. <sup>31</sup> Jesus answered them, **Do ye now believe?** <sup>32</sup> Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. <sup>33</sup> These things I have spoken unto you, that <sup>r</sup>in me ye might have peace. <sup>s</sup>In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

|              |              |           |                |                |               |             |
|--------------|--------------|-----------|----------------|----------------|---------------|-------------|
| 2 a Act 8:1  | Act 2:22     | Joh 12:31 | 13 h Joh 14:26 | Joh 14:27      | q Joh 17:8    | Rom 8:17    |
| 3 b Rom 10:2 | 10 e Gal 5:5 | Luk 10:18 | i 1 Tim 4:1    | Joh 14:1       | 33 r Eph 6:12 | Act 14:22   |
| 1 Cor 2:8    | 1 Cor 1:30   | g Rev 1:7 | 15 j Col 1:19  | 23 l Joh 14:13 | Gal 6:14      | Mat 10:38   |
| 1 Tim 1:13   | Act 2:32     | Heb 6:2   | Joh 17:10      | 27 m Heb 12:6  | 1 Cor 15:27   | s Col 1:20  |
| 7 c Act 2:33 | Dan 9:24     | 1 Cor 4:5 | Mat 11:27      | Jud 1:20-21    | Rom 8:37      | Eph 2:14    |
| Eph 4:8      | Isa 42:21    | Act 10:42 | 22 k 1 Pet 1:8 | n Joh 3:13     | Isa 49:24-25  | Joh 14:27   |
| 9 d Gal 3:22 | Isa 42:6     | Mat 12:36 | Act 2:46       | 28 o Joh 13:3  | Rev 3:19      | Isa 9:6     |
| Rom 3:9      | 11 f Eph 2:2 | Mat 12:18 | Joh 20:20      | 30 p Joh 21:17 | Heb 12:6      | t 1 Joh 4:4 |

**16:2** It must be plain that those who held fast to the love of Christ actually were cast out of the synagogues by the Jews, and endured this punishment at the outset of their work---when we are told by the Evangelist that nevertheless even of the rulers many believed on Him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue; and again: For the Scribes and Pharisees had agreed already, that if any man should confess Him to be the Christ, he should be put out of the synagogue. But if, He says, any are indisposed to endure the malice of the Jews, let them then know that their devices against you will not stop here. For be not at all alarmed, He says, even though you must endure this suffering. Their audacity will reach such a pitch of wickedness as to make them suppose your death to be as an actual service towards God. And this we shall find happening in the case of the holy Stephen, the 436 first of the martyrs, and in that of the inspired Paul. For involving Stephen in a charge of blasphemy, and

simulating herein the zeal that loves God, they slew him by stoning him. And some of the Jews were so enraged against the holy and wise Paul that they bound themselves under a curse neither to eat nor to drink till they had slain him. For we shall find this recorded in the Acts of the holy Apostles. Excellent then and profitable is His prediction, moderating by anticipation their fear of what was dreadful, and forging His disciples anew (as having as it were already suffered), into a courageous disposition. For the foreknowledge in the minds of the sufferers of the dreadful of their danger will give them strength beforehand, while it deprives the approach of evil of its power. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**16:8** The Savior says of the Holy Spirit, that when he comes he will convict the world concerning sin, and righteousness, and judgment; sin, because they have not believed in me; justice, because I go to my Father, and you will see me no more; and judgment, because the prince of this world is already judged.



our lord makes an accusation against the world here, but needs explanation. As the Jews did not believe in the Savior, nor the mighty of the world; For it was not only to men that he wanted to manifest himself, but to princes and heavenly powers, as the Apostle teaches in his Epistle to the Ephesians; (Eph 3:10) He predicts that after his passion, the Holy Spirit will show that he has spoken the truth. To convince the world is, therefore, to show him the truth of things he did not wish to believe. So he refused to believe that he was the Savior sent from God. Now the Savior, after having fulfilled all righteousness, did not hesitate to return to the one who had sent him, and by the very fact that he was returning to heaven, he proved that he had come. "For no one," he says, "goes back to God except the one who descended from God." When the powers saw him ascending into the heavens, they were confounded by seeing the truth of what they had despised as a lie. He therefore gives them the conviction of that righteousness by which he ascends into the heavens from which he descended. He then convinces them of sin, because not only did they not believe in him, but put him to death. He finally convinces them with regard to judgment, by revealing the iniquity of the prince of the world, and his condemnation by him whom they did not believe. Seeing the souls come out of limbo to go to heaven, they knew that the prince of this world was judged, and that, being found guilty of the death of the Savior, he lost all his rights over those whom he held captive. This is what we saw when the Savior ascended to heaven, but what appeared with more brilliance when the Holy Spirit descended on the Apostles. What a more genuine judgment than that pronounced against the world, when after the passion and resurrection of Our Lord, this deceitful world saw the public testimonies which the risen dead, the lame who walked, the healed lepers, delivered to the Savior, the paralyzed, the blind, who saw, the deaf who heard, the mute who spoke, the possessed delivered, the sick who thanked him for having healed them of their infirmities? This is how the Holy Spirit convinced the world by performing these miracles of healing in the name of the Savior who had been reproved by the world. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.89]

**16:12 I have yet many things to say unto you, but ye cannot bear them now.** He found their sorrow increased by their knowledge of the future, and that they were ill-disposed to bear the coming evils. For sorrow, He says, hath filled your heart. And He thought that it would not be meet to dispirit them by adding the rest, but He buries as it were in timely silence what He had to say next, as likely to cause them no small alarm, and reserves what remained for them to know, for the revelation through the Spirit, and for the light that was to be given them at the fitting season 1. And perhaps also, seeing the disciples slow to apprehend the mystery, because

they had not yet been illuminated by the Spirit, nor become partakers of the Divine Nature: For the Holy Spirit was not yet given, because Christ was not yet glorified, as the holy Evangelist says, He speaks thus, wishing to suggest to them that He would hereafter be able to reveal mysteries exceeding deep and passing man's understanding, while at present He refuses to do this, and with good reason, because He says that they are not yet prepared for it. For when, He says, My Holy Spirit shall transform you and change the elements of your mind into a willingness and an ability to despise the types of the Law, and rather to [449] prefer the beauty of spiritual service, and to honor the reality more than the shadow; then, He says, you will surely be able readily to understand the things concerning Me. For the complete expression of these things will find place in your hearts when you are well fitted to receive it. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**16:13** See how free from extravagance the expression is: note the soberness of the phrase. For having told them that the Comforter would come unto them, He called Him the Spirit of Truth, that is, His own Spirit. For He is the Truth. For that His disciples might know that He does not promise them the visitation of a foreign and strange power, but rather that He will vouchsafe unto them His Presence in another form, He calls the [451] Comforter the Spirit of Truth, that is, His own Spirit. For the Holy Spirit is not in truth alien from the Substance of the Only-begotten, but proceeds naturally from it, having no separate existence from Him so far as identity of nature is concerned, even though He may be in some sort conceived of as having a separate existence. The Spirit of Truth then, He says, will lead you to complete knowledge of the truth. For as having perfect knowledge of the truth, of which He is also the Spirit, He will make no partial revelation of it to those who worship Him, but will rather engraft in their hearts the mystery concerning it in its entirety. For even if now we know in part, as Paul says, still, though our knowledge be limited, the fair vision of the truth has gleamed upon us entire and undefiled. As then no man knoweth the things of a man, according to the Scripture, save the spirit of the man which is in him, in the same way, I think, to use the words of Paul, none knoweth the things of God save the Spirit of God which is in Him.

<sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**16:23** He shows the power of His Name, if at least being neither seen nor called upon, but only named, He even makes us approved by the Father. But where has this taken place? Where they say, Lord, behold their threatenings, and grant unto Your servants that with boldness they may speak Your word Acts 4:29-31, and work miracles in Your Name. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 79.1]

## JOHN 17

### The Intercessory Prayer John 17:1-26



<sup>1</sup> These words spake Jesus, and lifted up his eyes to heaven, and said, **Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:** <sup>2 ca</sup> **As thou hast given him power over all flesh, that he should give eternal life to as many <sup>pas</sup> as thou hast given him.** <sup>3</sup> **And <sup>d</sup>this is life eternal, that they might know thee <sup>e</sup>the only true God, and Jesus Christ, whom thou hast sent.** <sup>4</sup> **I have glorified thee on the earth: I have finished the work which thou gavest me to do.** <sup>5</sup> **And now, O Father, glorify thou me with thine own self with the glory <sup>f</sup>which I had with thee before the world was.** <sup>6 g</sup> **I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.** <sup>7</sup> **Now they have known that all things whatsoever thou hast given me are of thee.** <sup>8</sup> **For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.** <sup>9</sup> **I pray for them: <sup>h</sup>I pray not for the world, but for them which thou hast given me; for they are thine.** <sup>10 i</sup> **And all mine are thine, and thine are mine; and I am glorified in them.** <sup>11</sup> **And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, <sup>k</sup>keep through thine own name those whom thou hast given me, that they may be one, <sup>las</sup> as we are.** <sup>12</sup> **While I was with them in the world, <sup>o</sup>I kept them in thy name: those that thou gavest me I have kept, and <sup>n</sup>none of them is lost, <sup>m</sup>but the son of perdition; <sup>t</sup>that the scripture might be fulfilled.** <sup>13</sup> **And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.** <sup>14</sup> **I have given them thy word; <sup>p</sup>and the world hath hated them, because they are not of the world, even as I am not of the world.** <sup>15</sup> **I pray not that thou shouldest take them out of the world, but <sup>q</sup>that thou shouldest keep them from the evil.** <sup>16</sup> **They are not of the world, even as I am not of the world.** <sup>17</sup> **Sanctify them through thy truth: thy word is truth.** <sup>18</sup> **As thou hast sent me into the world, even so have I also sent them into the world.** <sup>19</sup> **And <sup>r</sup>for their sakes I sanctify myself, that they also might be sanctified through the truth.** <sup>20</sup> **Neither pray I for these alone, but for them also which shall believe on me through their word; <sup>s</sup>That they all may be one; as <sup>t</sup>thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.** <sup>22</sup> **And the glory which thou gavest me I have given them; <sup>u</sup>that they may be one, even as we are one: <sup>v</sup>I in them, and thou in me, <sup>w</sup>that they may be made <sup>x</sup>perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.** <sup>24 w</sup> **Father, I will that they also, whom thou hast given me, be with me where I am; that they may <sup>y</sup>behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.** <sup>25</sup> **O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.** <sup>26</sup> **And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and <sup>z</sup>I in them.**

|             |                |                |              |                 |                |                 |
|-------------|----------------|----------------|--------------|-----------------|----------------|-----------------|
| 2 a Psa 2:6 | 3 d Isa 53:11  | 6 g Psa 22:22  | m Joh 13:18  | 14 p 1 Joh 3:13 | Phi 2:6        | Rom 12:5        |
| b Joh 6:37  | e 1 Cor 8:4    | 9 h 1 Joh 5:19 | Psa 41:9     | 15 q 2 The 3:3  | Joh 10:38      | 24 w 1 The 4:17 |
| c Heb 2:8   | 1 The 1:9      | 10 i Rom 8:30  | n 1 Joh 2:19 | Gal 1:4         | 22 t 1 Joh 1:3 | x 2 Cor 3:18    |
| Phi 2:10    | 5 f Heb 1:3-10 | 11 j Joh 10:30 | Joh 18:9     | 19 r 1 Cor 1:30 | 23 u Heb 12:23 | 1 Joh 3:2       |
| 1 Cor 15:25 | Col 1:15       | k 1 Pet 1:5    | o Heb 2:13   | 1 The 4:7       | Joh 10:38      | 26 y Eph 3:17   |
| Mat 11:27   | Phi 2:6        | 12 l Act 1:20  | Joh 10:28    | Heb 10:10       | v Col 3:14     |                 |
| Dan 7:14    | Joh 1:1        | Psa 109:8      | Joh 6:39     | 21 s 1 Joh 5:7  | Gal 3:28       |                 |

**17:3** He defines faith as the mother of eternal life, and says that the power of the true knowledge of God will be such as to cause us to remain for ever in a state of incorruption, and blessedness, and sanctification. And we say that that is true knowledge of God, which cannot incur the reproach of turning aside to aught else, or running after things unseemly. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**17:9** The Savior says on one side: I pray for those whom you have given me, I do not pray for the world; the Evangelist, on the contrary, says: we have an Advocate near the Father who intercedes for our sins, and not only for our sins, but for the sins of the whole world. (1 Jn. 2) these two texts seem contradictory. Although there is not much difference between these two texts, yet what the Savior says is not what the Apostle St. John asserts. The Savior prays that his disciples be preserved from the attacks of evil. "I ask," he said to his Father, "not that you take them from the world, but that you preserve them from evil." (Jn. 17) The Apostle St. John offers us another kind of prayer: "We have," he says, "an advocate who prays for us sinners, and for the sins of the whole world." Two kinds of prayers are thus

formulated for Christians: one asks that their sins be forgiven, and that they be protected from the pursuits of the devil. As for those who have no faith, the only thing that can be asked for them is that instead of inflicting on them the just punishment of their sins, of their unbelief, the goodness and patience of God are waiting for them, their repentance and their conversion. We cannot pray to God, in fact, to forgive sins for those who do not believe; what one can ask for is to give them a long delay, so that their repentance can bring them to remission of their sins. The object of the Savior's prayer is therefore the one we have indicated. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q.36] **17:17 Sanctify them through thy truth: thy word is truth.** That is, there is no falsehood in it, and all that is said in it must needs come to pass; and again, it signifies nothing typical or bodily. As also Paul says concerning the Church, that He has sanctified it by the Word. For the Word of God is wont also to cleanse. (Eph. 5:26) Moreover, the, sanctify them, seems to me to signify something else, such as this, Set them apart for the Word and for preaching. And this is made plain from what follows. <sup>64</sup>[John



Chrysostom of Constantinople (347-407AD), Homilies on John, 82.1]

**17:19** What is, I sanctify Myself? I offer to You a sacrifice. Now all sacrifices are called holy, and those are specially called holy things, which are laid up for God. For whereas of old in type the sanctification was by the sheep, but now it is not in type, but by the truth itself, He therefore says, That they may be sanctified in Your truth. For I both dedicate them to You, and make them an offering; this He says, either because their Head was being made so, or because they also were sacrificed; for, Present, it says, your bodies a living sacrifice, holy (Rom. 12:1); and, We were counted as sheep for the slaughter. Psalm 43:22 And He makes them; without death, a sacrifice and offering; for that He alluded to His own sacrifice, when He said, I sanctify. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 82.1]

**17:20** For since He was dying for them, and said, that "For their sakes I sanctify Myself," lest any one should think that He did this for the Apostles only, He added, "Neither pray I for these only, but for them also who believe in Me through their word." By this again He revived their souls, showing that the disciples should be many. For because He made common what they possessed peculiarly, He comforts them by showing that they were being made the cause of the salvation of others. After having thus spoken concerning their salvation, and their being sanctified by faith and the Sacrifice, He afterwards speaks of concord, and finally closes his discourse with this, having begun with it and ended in it. For at the beginning He says, "A new commandment I give unto you." (Jn. 13:34) <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 82.2]

## JOHN 18

### Jesus in Gethsemane

**John 18:1 Matt 26:36-46 Mark 14:32-42 Luke 22:39-46**

<sup>1</sup> When Jesus had spoken these words, he <sup>a</sup>went forth with his disciples over the <sup>b</sup>brook Cedron, where was a garden, into the which he entered, and his disciples.

### Jesus Arrested

**John 18:2-12 Matt 26:47-56 Mark 14:43-52 Luke 22:47-53**

<sup>2</sup> And Judas also, which betrayed him, knew the place: <sup>c</sup>for Jesus oftentimes resorted thither with his disciples. <sup>3</sup> <sup>d</sup>Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. <sup>4</sup> Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, **Whom seek ye?** <sup>5</sup> They answered him, Jesus of Nazareth. Jesus saith unto them, **I am he.** And Judas also, which betrayed him, stood with them. <sup>6</sup> As soon then as he had said unto them, **I am he,** they went backward, and fell to the ground. <sup>7</sup> Then asked he them again, **Whom seek ye?** And they said, Jesus of Nazareth. <sup>8</sup> Jesus answered, **I have told you that I am he: if therefore ye seek me, let these go their way:** <sup>9</sup> That the saying might be fulfilled, which he spake, **"Of them which thou gavest me have I lost none."** <sup>10</sup> <sup>e</sup>Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. <sup>11</sup> Then said Jesus unto Peter, **Put up thy sword into the sheath: <sup>8</sup>the cup which my Father hath given me, shall I not drink it?** <sup>12</sup> Then the band and the captain and officers of the Jews took Jesus, and bound him,

### Jesus before the Sanhedrin (Peter's Denial)

**John 18:13-24 Matt 26:57-68 Mark 14:53-65 Luke 22:54-71**

<sup>13</sup> And <sup>i</sup>led him away to <sup>h</sup>Annas first; for he was father in law to Caiaphas, which was the high priest that same year. <sup>14</sup> <sup>j</sup>Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. <sup>15</sup> And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. <sup>16</sup> But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. <sup>17</sup> Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not. <sup>18</sup> And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. <sup>19</sup> The high priest then asked Jesus of his disciples, and of his doctrine. <sup>20</sup> Jesus answered him, **"I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing."** <sup>21</sup> **Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said."** <sup>22</sup> And when he had thus spoken, one of the officers which stood by <sup>k</sup>struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? <sup>23</sup> Jesus answered him, **"If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?"** <sup>24</sup> Now Annas had sent him bound unto Caiaphas the high priest.

### Peter's Denial

**John 18:25-27 Matt 26:69-75 Mark 14:66-72 Luke 22:56-62**

<sup>25</sup> And Simon Peter stood and warmed himself. <sup>n</sup>They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not. <sup>26</sup> One of the servants of the high priest, being *his* kinsman



whose ear Peter cut off, saith, Did not I see thee in the garden with him? <sup>27</sup> Peter then denied again: and <sup>28</sup>immediately the cock crew.

#### Jesus Delivered to Pilate

**John 18:28 Matt 27:1-2 Mark 15:1 Luke 23:1**

<sup>28</sup> Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; <sup>29</sup>and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat <sup>30</sup>the passover.

#### The Trial before Pilate

**John 18:29-38 Matt 27:11-14 Mark 15:2-5 Luke 23:2-5**

<sup>29</sup> Pilate then went out unto them, and said, What accusation bring ye against this man? <sup>30</sup> They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. <sup>31</sup> Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: <sup>32</sup> That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. <sup>33</sup> Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? <sup>34</sup> Jesus answered him, **Sayest thou this thing of thyself, or did others tell it thee of me?** <sup>35</sup> Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? <sup>36</sup> Jesus answered, **My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.** <sup>37</sup> Pilate therefore said unto him, Art thou a king then? Jesus answered, **Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.** <sup>38</sup> Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

#### Pilate Offers to Release Jesus

**John 18:39-40 Matt 27:15-23 Mark 15:6-14 Luke 23:17-23**

<sup>39</sup> But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? <sup>40</sup> Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

|               |                |                |                |                 |                 |                   |
|---------------|----------------|----------------|----------------|-----------------|-----------------|-------------------|
| 1 a Luk 22:39 | Joh 6:39       | Joh 11:50      | 23 m Heb 12:3  | Mat 26:69       | Dan 2:44        | 38 x Mat 27:18-24 |
| b 2 Sam 15:23 | 10 f Mat 26:51 | Act 4:6        | 25 n Mar 14:69 | r Act 13:38     | Isa 9:6         |                   |
| 2 c Luk 21:37 | Mar 14:57      | 20 k Mat 26:55 | Luk 22:58      | Mar 15:1        | u 1 Tim 6:13    | Mar 15:14         |
| 3 d Mat 26:47 | Luk 22:49      | Joh 3:21       | 27 o Joh 13:38 | Mat 27:2        | 37 v 1 Joh 3:19 | Luk 23:4          |
| Mar 14:43     | 11 g Mat 20:22 | 22 l Act 23:2  | Luk 22:60      | 32 s Mat 20:19  | 1 Pet 1:23      | Luk 23:14-16      |
| Luk 22:47     | 13 h Act 4:6   | Mic 5:1        | Mat 26:74      | Joh 12:32-33    | Joh 8:47        | Joh 19:4,6        |
| Act 1:16      | Luk 3:2        | Jer 20:2       | 28 p Deu 16:2  | 36 t 2 Cor 10:4 | w Rev 1:5       | 40 y Act 3:14     |
| 9 e Jud 1:1   | i Mat 26:57    | Isa 50:6       | q Act 11:3     | Joh 6:15        | Isa 55:4        | z Luk 23:19       |
| 1 Pet 1:5     | 14 j Luk 3:2   | Job 16:10      | Mar 14:66      | Luk 12:14       |                 |                   |

**18:11 shall I not drink it.** Showing, that what was done proceeded not from their power, but from His consent, and declaring that He was not one opposed to God but obedient to the Father even unto death.

<sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 83.2]

**18:15** Who is that other disciple? It is the writer himself. And wherefore does he not name himself? When he lay on the bosom of Jesus, he with reason concealed his name; but now why does he this? For the same reason, for here too he mentions a great good deed, that when all had started away, he followed. Therefore he conceals himself, and puts Peter before him. He was obliged to mention himself, that you might understand that he narrates more exactly than the rest what took place in the hall, as having been himself within. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on John, 83.2]

**18:36 My kingdom is not of this world.** He dispelled the fear Pilate felt as the appointed guardian of Caesar's kingdom, for he supposed that Christ was meditating insurrection against temporal rule, as the Jews had vainly talked. For they hinted at this when they said: If this Man were not an evildoer, we should not have delivered Him up unto thee; [600 meaning insurrection by the evil they said He was doing. For they affected to be so well-

disposed to the Romans, as not even to be able to utter the word revolt. For this cause, then, they said they had brought Him to Pilate, to suffer judgment. Christ, in His reply, denied not that He was a King, for He could not but speak truth; but He clearly proved that He was no enemy to Caesar's rule, signifying that His Kingdom was not an earthly kingdom, but that He reigned, as God, over heaven and earth, and yet greater things than these. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**18:38** Pilate said to Him, What is truth? Nor did he wait to hear the answer; but when he had said this, he went out again unto the Jews, and said to them, I find in him no fault. But you have a custom that I should release unto you one at the Passover: will you therefore that I release unto you the King of the Jews? I believe when Pilate said, What is truth? there immediately occurred to his mind the custom of the Jews, according to which he was wont to release unto them one at the Passover; and therefore he did not wait to hear Jesus' answer to his question, What is truth? To avoid delay on recollecting the custom whereby He might be released unto them during the Passover — a thing which it is clear he greatly desired. It could not, however, be torn from his heart that Jesus was the King of the Jews, but was fixed there, as in the superscription, by the truth itself, whereof he had just



inquired what it was. But on hearing this, they all cried again, saying, Not this man, but Barabbas. Now Barabbas was a robber. We blame you not, O Jews, for liberating the guilty during the Passover, but for slaying the innocent; and yet unless that were done, the true Passover would not take place. But a shadow of the truth was retained by the erring Jews, and by a marvelous dispensation of divine wisdom

the truth of that same shadow was fulfilled by deluded men; because in order that the true Passover might be kept, Christ was led as a sheep to the sacrificial slaughter. Hence there follows the account of the injurious treatment received by Christ at the hands of Pilate and his cohort; but this must be taken up in another discourse. <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 115.5]

## JOHN 19

### Jesus Mocked by the Soldiers

**John 19:1-3 Matt 27:27-31 Mark 15:16-20**

<sup>1</sup> Then <sup>a</sup>Pilate therefore took Jesus, and scourged *him*. <sup>2</sup> And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe, <sup>3</sup> And said, Hail, King of the Jews! and they smote him with their hands.

### The Crowd Demands That Jesus Be Crucified

**John 19:4-7**

<sup>4</sup> Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, <sup>b</sup>that ye may know that I find no fault in him. <sup>5</sup> Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man! <sup>6</sup> <sup>c</sup>When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him. <sup>7</sup> The Jews answered him, <sup>e</sup>We have a law, and by our law he ought to die, because <sup>d</sup>he made himself the Son of God.

### Pilate Questions Jesus Again

**John 19:8-11**

<sup>8</sup> When Pilate therefore heard that saying, he was the more afraid; <sup>9</sup> And went again into the judgment hall, and saith unto Jesus, Whence art thou? <sup>f</sup>But Jesus gave him no answer. <sup>10</sup> Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? <sup>11</sup> Jesus answered, <sup>g</sup>***Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.***

### Pilate Seeks A Way To Release Jesus

**John 19:12**

<sup>12</sup> And from thenceforth Pilate sought to release him: but the Jews cried out, saying, <sup>h</sup>If thou let this man go, thou art not Caesar's friend: <sup>i</sup>whosoever maketh himself a king speaketh against Caesar.

### Pilate Condemns Jesus To Death

**John 19:13-15**

<sup>13</sup> When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. <sup>14</sup> And <sup>j</sup>it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! <sup>15</sup> But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, <sup>k</sup>We have no king but Caesar.

### Pilate Delivers Jesus to be Crucified

**John 19:16 Matt 27:24-26 Mark 15:15 Luke 23:24-25**

<sup>16</sup> <sup>l</sup>Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

### The Road to Golgotha

**John 19:17 Matt 27:31-32 Mark 15:20-21 Luke 23:26-32**

<sup>17</sup> And he bearing his cross <sup>m</sup>went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

### The Crucifixion

**John 19:18-27 Matt 27:33-37 Mark 15:22-26 Luke 23:33-34**

<sup>18</sup> <sup>n</sup>Where they crucified him, and two other with him, on either side one, and Jesus in the midst. <sup>19</sup> And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. <sup>20</sup> This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin. <sup>21</sup> Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. <sup>22</sup> Pilate answered, What I have written I have written. <sup>23</sup> Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout. <sup>24</sup> They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, <sup>o</sup>THEY PARTED MY RAIMENT AMONG THEM, AND



FOR MY VESTURE THEY DID CAST LOTS. These things therefore the soldiers did. <sup>25</sup> Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene. <sup>26</sup> When Jesus therefore saw his mother, and <sup>26</sup>the disciple standing by, whom he loved, he saith unto his mother, **"Woman, behold thy son!"** <sup>27</sup> Then saith he to the disciple, **Behold thy mother!** And from that hour that disciple took her 'unto his own *home*.

### The Death of Jesus

**John 19:28-30 Matt 27:45-54 Mark 15:33-39 Luke 23:44-48**

<sup>28</sup> After this, Jesus knowing that all things were now accomplished, <sup>28</sup>that the scripture might be fulfilled, saith, **I thirst.** <sup>29</sup> Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth. <sup>30</sup> When Jesus therefore had received the vinegar, he said, **"It is finished:** and he bowed his head, and 'gave up the ghost.

### Jesus' Side Pierced

**John 19:31-37**

<sup>31</sup> The Jews therefore, <sup>31</sup>because it was the preparation, <sup>31</sup>that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was <sup>31</sup>an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away. <sup>32</sup> Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. <sup>33</sup> But when they came to Jesus, and saw that he was dead already, they brake not his legs: <sup>34</sup> But one of the soldiers with a spear pierced his side, and forthwith <sup>34</sup>came there out blood and water. <sup>35</sup> <sup>35</sup>And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe. <sup>36</sup> For these things were done, <sup>36</sup>that the scripture should be fulfilled, A BONE OF HIM SHALL NOT BE BROKEN. <sup>37</sup> And again another scripture saith, <sup>37</sup>THEY SHALL LOOK ON HIM WHOM THEY PIERCED.

### The Burial of Jesus

**John 19:38-42 Matt 27:57-61 Mark 15:42-47 Luke 23:50-56**

<sup>38</sup> <sup>38</sup>And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly <sup>38</sup>for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus. <sup>39</sup> And there came also <sup>39</sup>Nicodemus, which at the first came to Jesus by night, and brought <sup>39</sup>a mixture of myrrh and aloes, about an hundred pound *weight*. <sup>40</sup> Then took they the body of Jesus, and <sup>40</sup>wound it in linen clothes with the spices, as the manner of the Jews is to bury. <sup>41</sup> Now in the place where he was crucified there was a garden; and in the garden a <sup>41</sup>new sepulchre, wherein was never man yet laid. <sup>42</sup> <sup>42</sup>There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

|               |               |                |                 |                |                |                  |
|---------------|---------------|----------------|-----------------|----------------|----------------|------------------|
| 1 a Isa 50:6  | Mat 27:12,14  | 14 j Mat 27:62 | Dan 9:26        | Phi 2:8        | 1 Joh 1:1      | Mat 27:57        |
| Mat 20:19     | Act 8:32      | 15 k Gen 49:10 | Gal 3:13        | Act 7:60       | 36 a Psa 34:20 | 39 e Luk 23:56   |
| Mar 15:15     | 11 g Act 2:23 | 16 l Luk 23:24 | 24 o Mar 15:24  | Mat 20:28      | Num 9:12       | 2 Chr 16:14      |
| Luk 18:33     | Joh 7:30      | Mar 15:15      | Mat 27:35       | u Joh 17:4     | Exo 12:46      | f Joh 3:1-2      |
| 4 b Joh 18:38 | Luk 22:53     | Mat 27:31      | Psa 22:18       | 31 v Mar 15:42 | 37 b Psa 22:16 | 40 g Act 5:6     |
| 2 Cor 5:21    | Dan 4:25      | Mat 27:26      | 26 p Joh 13:23  | w Deu 21:23    | Zec 12:10      | 41 h 2 Kin 23:30 |
| 6 c Act 3:13  | Dan 4:17      | 17 m Heb 13:12 | q Joh 2:4       | x Exo 12:18    | Rev 1:7        | Isa 22:16        |
| 7 d Joh 5:18  | Psa 62:11     | Luk 23:33      | 27 r Gen 47:12  | 34 y Zec 13:1  | 38 c Joh 9:22  | Mat 27:60        |
| Mat 26:65     | Gen 45:7-8    | 1 Kin 21:13    | Joh 1:11        | 35 z Joh       | Pro 29:25      | Luk 23:53        |
| e Lev 24:16   | 12 h Luk 23:2 | Num 15:36      | 28 s Psa 69:21  | 17:21,23       | d Luk 23:50    | 42 i Isa 53:9    |
| 9 f Isa 53:7  | i Act 17:7    | 18 n Isa 53:12 | 30 t 1 The 5:10 | Joh 20:31      | Mar 15:42      |                  |

**19:14** If the Evangelists had the same thought, the same language, how is it that when three of them, St. Matthew, St. Luke and St. John, say that the Savior was crucified in the sixth hour, St. Mark, on the contrary, reports that he was at the third hour? It is not good to wrap the truth in obscure language. The three evangelists had only one thought, but Saint Mark wanted to mention a circumstance they had omitted and thought necessary. Indeed, it can not be supposed that this evangelist who, following the example of the other sacred writers, was educated with a deep sense of religion and a scrupulous care of what he wrote, and who was inspired by the Holy Spirit, could have made a mistake. It is therefore necessary to examine what his purpose was in expressing himself in this way. Let us first consider that it was not by Pilate but by the Jews that the Savior was crucified, for, according to the Roman laws, he declared that Jesus was innocent. Is not he the one who says to the Jews, "I find no crime in him?" (Jn. 19:4) They cry to him, "Crucify him," and he answers them, What crime

hath he done? Finally, as he insisted and wished to draw it from their hands, they had recourse to this slanderous accusation: "If you deliver this man you are not Caesar's friend, for whoever makes himself king, is decreed against Caesar. It is then that He gives them the Savior to be judged by them. Pilate did not pronounce the sentence, but the Jews. It was at the instigation of the leaders of the priests, says the evangelist, that they shouted to him: "Let him be crucified." St. Mark therefore wished to make us understand that the sentence was pronounced at the third hour, when they repeated with their repeated cries that Jesus was crucified within the interval of nearly three hours, during which Jesus was taken to Herod's house and brought back to Pilate. In fact, every man condemned to death is regarded as dead from the moment the death sentence has been sentenced to him. St. Mark thus clearly establishes that it is not by virtue of the judge's sentence that Jesus was crucified; for it is difficult to prove the innocence of one who is condemned by a judicial sentence. He spoke in a different way to tell us that



what was done in the sixth hour, not by law, but by the persevering malice of the Jews, began at the third hour. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.65]

**17:17 bearing his cross.** The Cross, then, that Christ bore, was not for His own deserts, but was the cross that awaited us, and was our due, through our condemnation by the Law. For as He was numbered among the dead, not for Himself, but for our sakes, that we might find in Him, the Author of everlasting life, subduing of Himself the power of death; so also, He took upon Himself the Cross that was our due, passing on Himself the condemnation of the Law, that the mouth of all lawlessness might henceforth be stopped, according to the saying of the Psalmist; the Sinless having suffered condemnation for the sin of all. And of great profit will the deed which Christ performed be to our souls----I mean, as a type of true manliness in God's service. For in no other way can we triumphantly attain to perfection in all virtue, and perfect union with God, save by setting our love toward Him above the earthly life, and zealously waging battle for the truth, if occasion calls us so to do. Moreover, our Lord Jesus Christ says: Every man that doth not take his cross and follow after Me, is not worthy of Me. And taking up the Cross means, I think, nothing else than bidding farewell to the world for God's sake, and preferring, if the opportunity arise, the hope of future glory to life in the body. But our Lord Jesus Christ is not ashamed to bear the Cross that is our due, and to suffer this indignity for love towards us; while we, poor wretches that we are, whose mother is the insensate earth beneath our feet, and who have been called into being out of nothing, sometimes do not even dare to touch the skirt of tribulation in God's service; but, if we have anything to bear in the service of Christ, at once account the shame intolerable, and shrinking from the ridicule of our adversaries, and those who sit in the seat of the scornful, as an accursed thing, and preferring to God's pleasure this paltry and ill-timed craving for reputation, fall sick of the disease of disdainful arrogance, which is the mother, so to say, of all evils, and so make ourselves subject to the charge. For thus is the servant above his lord, and the disciple above his master, and thinks and acts accordingly. Alas, for this grievous infirmity, which always in some strange shape lies athwart our path, and leads us astray from the pursuit of what is meet!

<sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**19:20 it was written in Hebrew, and Greek, and Latin.** For these three languages were conspicuous

in that place beyond all others: the Hebrew on account of the Jews, who gloried in the law of God; the Greek, because of the wise men among the Gentiles; and the Latin, on account of the Romans, who at that very time were exercising sovereign power over many and almost all countries. <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 117.4]

**19:25-27** The unbelieving reader may perhaps laugh at me for dwelling so long on the praises of mere women; yet if he will but remember how holy women followed our Lord and Savior and ministered to Him of their substance, and how the three Marys stood before the cross and especially how Mary Magdalen — called the tower from the earnestness and glow of her faith— was privileged to see the rising Christ first of all before the very apostles, he will convict himself of pride sooner than me of folly. For we judge of people's virtue not by their sex but by their character, and hold those to be worthy of the highest glory who have renounced both rank and wealth. It was for this reason that Jesus loved the evangelist John more than the other disciples. For John was of noble birth and known to the high priest, yet was so little appalled by the plottings of the Jews that he introduced Peter into his court, and was the only one of the apostles bold enough to take his stand before the cross. For it was he who took the Savior's parent to his own home; (Jn. 19:26-27) it was the virgin son who received the virgin mother as a legacy from the Lord. <sup>51</sup>[Jerome of Stridon (347-420AD), Letter 127.5]

**19:32-37** In pursuance of the request of the Jews, men afflicted with a madness akin to their cruelty----I mean the soldiers of Pilate----break the legs of the two robbers, as they were still numbered among the living, intensifying the bitter pang of their last agony, and finally dispatching them by the most grievous act of violence. But when they found Jesus with His Head bowed down, and saw that He had already given up the ghost, they thought it lost labor to break His Legs; but, as they still had a faint suspicion that He might not be actually dead, they with a spear pierced His Side, which sent forth Blood, mingled with Water; God presenting us thereby with a type, as it were, and foreshadowing of the mystery of the Eucharist, and Holy Baptism. For Holy Baptism is of Christ, and Christ's institution; and the power of the mystery of the Eucharist grew up for us out of His Holy Flesh. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

## JOHN 20

### The Women at the Tomb

**John 20:1-13 Matt 28:1-8 Mark 16:1-8 Luke 24:1-12**

<sup>1</sup> The <sup>a</sup>first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. <sup>2</sup> Then she runneth, and cometh to Simon Peter, and to the <sup>b</sup>other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. <sup>3</sup> <sup>c</sup>Peter therefore went forth, and that other disciple, and came to the sepulchre. <sup>4</sup> So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. <sup>5</sup> And he stooping down, *and looking in*, saw <sup>d</sup>the linen clothes lying; yet went he not in. <sup>6</sup> Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, <sup>7</sup> And <sup>e</sup>the



napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. <sup>8</sup> Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. <sup>9</sup> For as yet they knew not the <sup>s</sup>cripture, that he must rise again from the dead. <sup>10</sup> Then the disciples went away again unto their own home. <sup>11</sup> <sup>g</sup>But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and *looked* into the sepulchre, <sup>12</sup> And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. <sup>13</sup> And they say unto her, **Woman, why weepest thou?** She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

### Jesus Appears to the Women

**John 20:14-18 Matt 28:9-10 Mark 16:9-11 Luke 24:10-11**

<sup>14</sup> <sup>i</sup>And when she had thus said, she turned herself back, and saw Jesus standing, and <sup>h</sup>knew not that it was Jesus. <sup>15</sup> Jesus saith unto her, **Woman, why weepest thou? whom seekest thou?** She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. <sup>16</sup> Jesus saith unto her, **Mary.** She turned herself, and saith unto him, <sup>R</sup>abboni; which is to say, Master. <sup>17</sup> Jesus saith unto her, **Touch me not; for I am not yet ascended to my Father: but go to <sup>m</sup>my brethren, and say unto them, <sup>I</sup>I ascend unto my Father, and your Father; and <sup>to</sup>to my God, and your God.** <sup>18</sup> <sup>M</sup>ary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

### Jesus Appears to His Disciples

**John 20:19-23**

<sup>19</sup> <sup>o</sup>Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, **Peace be unto you.** <sup>20</sup> And when he had so said, he <sup>h</sup>shewed unto them *his* hands and his side. <sup>q</sup>Then were the disciples glad, when they saw the Lord. <sup>21</sup> Then said Jesus to them again, **Peace be unto you: <sup>as my</sup>as my Father hath sent me, even so send I you.** <sup>22</sup> And when he had said this, he breathed on *them*, and saith unto them, **Receive ye the Holy Ghost:** <sup>23</sup> <sup>s</sup>**Whose soever sins ye remit, they are remitted unto them; and whose soever *sins* ye retain, they are retained.**

### Jesus Appears to His Disciples (Thomas being Present)

**John 20:24-29**

<sup>24</sup> But Thomas, one of the twelve, <sup>l</sup>called Didymus, was not with them when Jesus came. <sup>25</sup> The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. <sup>26</sup> And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, **<sup>u</sup>Peace be unto you.** <sup>27</sup> Then saith he to Thomas, **Reach hither thy finger, and behold my hands; and <sup>v</sup>reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.** <sup>28</sup> And Thomas answered and said unto him, <sup>w</sup>My Lord and my God. <sup>29</sup> Jesus saith unto him, **Thomas, because thou hast seen me, thou hast believed: <sup>x</sup>blessed are they that have not seen, and *yet* have believed.**

|                |                  |               |                |                |                 |               |
|----------------|------------------|---------------|----------------|----------------|-----------------|---------------|
| 1 a Mat 28:1   | Mat 16:21        | Joh 1:38      | 18 n Luk 24:10 | Mat 28:18      | 27 v 1 Joh 1:1  | Rom 15:4      |
| Mar 16:1       | Isa 26:19        | Joh 1:49      | Mat 28:10      | Isa 61:1       | 28 w Psa 73:25- | a Joh 3:15-16 |
| Luk 24:1       | Psa 16:10        | 17 k Eph 1:17 | 19 o Mar 16:14 | 23 s Mat 16:19 | 26              | 1 Pet 1:9     |
| 2 b Joh 13:23  | 11 g Mar 16:5    | 1 l Pet 1:3   | Luk 24:36      | Mar 2:5-10     | Luk 1:46-47     |               |
| 3 c Luk 24:12  | 14 h Joh 21:4    | Joh 16:28     | 20 p 1 Joh 1:1 | Act 2:38       | 1 Tim 1:17      |               |
| 5 d Joh 19:40  | Luk 24:31        | m Heb 2:11    | q Joh 16:22    | 24 t Joh 11:16 | 29 x 1 Pet 1:8  |               |
| 7 e Joh 11:44  | Luk 24:16        | Rom 8:29      | 21 r 2 Tim 2:2 | 26 u Col 1:20  | 2 Cor 5:7       |               |
| 9 f 1 Cor 15:4 | i Mat 28:9       | Mat 28:10     | Heb 3:1        | Mic 5:5        | 30 y Joh 21:25  |               |
| Act 2:25-32    | 16 j Mat 23:8-10 | Psa 22:22     | Joh 17:18-19   | Isa 9:7        | 31 z Luk 1:4    |               |

**20:1-13** How can one prove the truth of these words of the Savior, that he would rise from the dead after three days and three nights, since after suffering the torments of his passion on the day of the Lord's Supper, he resurrected first light of Sunday when darkness still covered the earth? The number of days and nights does not seem to fit. The Savior, who foresaw all that was to happen to him, made this statement loudly, he knew with no doubt that the Jews would seize him to put him to death, and that he would oppose no resistance. to their sacrilegious effects, while it was so easy for them to thwart them. Was not he already their captive when he healed the ear of the high priest's servant whom Peter had cut off with a sword? He showed them that his humiliations were not the result of his weakness, but

that by a providential disposition he yielded for a time to their criminal will to destroy thus the kingdom of hell. Indeed, the demon, in his improvidence, slipped into the soul of the Jews to push them to put the Savior to death, as if he had to win by being the life to him who taught the way of truth; and he did not know that death must turn against himself. It was then that he triumphed at the sight of the servitude in which the man had fallen as a result of his sin, that he was convinced of the crime of having put to death the innocent Christ, held captive among the sinners he who did not know sin, and thus lost the very ones on whom his power was stretched in the underworld. It is in the divine prescience that the Savior had of all these things that he counts for his death the night he was taken by his enemies. In fact, every prisoner



who has no hope of escaping the hands of his judge sees himself as dead even before the blow that must hit him. Add to this night the day of his passion and the next night. Add the Sabbath by joining the night that ends with the dawn of Sunday and Sunday itself, and you have the full number of days predicted by the Lord. For it was the last night, when the darkness still covered the earth and the day was just beginning to dawn, that the Savior rose between light and darkness, so that the night was counted as the day and so the prediction that he had done was done in his integrity. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q.18]

**20:17** Why did the Savior say to Mary when she wanted to touch him in the excesses of his joy: "Do not touch me, for I have not yet ascended to my Father," while we read that the other holy women touched him and worshiped him? These words, "Do not touch me," are an expression of discontent, and although Mary Magdalene desired to see the Savior, yet while others believed in his resurrection, she continued to stand near the sepulcher shedding tears, whereas she should have rejoiced at the news that the Apostles John and Peter had taught her that the Lord had risen. And indeed we read in the Gospel: "She saw the linen and the shroud placed in one place, and she believed, for she did not yet know the oracles of Scripture which predicted that the Savior should rise again." But Mary did not believe, because she had not seen with her eyes the resurrection of her divine Master. The excess of her love was the cause of her doubt. Are those we love in trials, we can not believe that they can come out of them; for those, on the contrary, whom we hate, would they be two steps from death, we cannot add to it. Our Lord, therefore, presents himself to Mary, whom her love cast into desolation and sorrow, whereas she should have imitated the faith of the disciples, to console her, but it is not without a certain expression of discontent; that is why he says to her, "Do not touch me," that is to say, you seek a too sensible satisfaction, abstain and rise to the spiritual things that are not seen, because he adds, "I have not yet gone back to my Father." These words have a certain analogy with those of St. John the Baptist sending his disciples to Jesus and saying to them: "Go and say, John the Baptist has sent us to you to ask, Are you the one to come or do we to wait for another?" (Matt. 11; Luke 7) He pleads the cause of his disciples while appearing to speak only in his name. In fact, John could not have the slightest doubt about the person of the Savior, who had said of him: "Here is the Lamb of God, who is the one who

takes away the sins of the world." (Jn. 1:29) It is therefore in the interest of his disciples that he sends them to make this request in his name, so that the Savior may confirm with his own mouth what he has taught them of his divine person, and that after his death his disciples follow in the footsteps of Jesus Christ without any hesitation. This is how the Savior in his person reproaches Mary by saying to her: "I have not yet ascended to my Father," that is to say, your heart is still too much attached to the earth, and if you do not see point, you cannot bring yourself to believe. In her, if she had raised her heart to God, she would have believed with the disciples in the resurrection of the Savior. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q.37]

**20:19 the doors were shut.** For observe how, by unexpectedly entering when the doors were shut, Christ showed, once more, that He was by Nature God, and no other than He Who had erewhile dwelt among them; and also, by laying bare the wounded Side of His Body, and by showing the print of the nails, He gave us complete satisfaction that He had raised that Temple of His Body which had hung upon the Cross, and had restored to life that Body which He had worn, thereby subduing death, which is due to all flesh, inasmuch as He was by Nature Life and God. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**20:22-23 Receive ye the Holy Ghost.** But how says He, If I go not away, He will not come John 16:7, and yet gives them the Spirit? Some say that He gave not the Spirit, but rendered them fit to receive It, by breathing on them. For if Daniel when he saw an Angel was afraid, what would not they have suffered when they received that unspeakable Gift, unless He had first made them learners? Wherefore He said not, You have received the Holy Ghost, but, Receive the Holy Ghost. Yet one will not be wrong in asserting that they then also received some spiritual power and grace; not so as to raise the dead, or to work miracles, but so as to remit sins. For the gifts of the Spirit are of different kinds; wherefore He added, Whosoever sins ye remit, they are remitted unto them, showing what kind of power He was giving. But in the other case, after forty days, they received the power of working miracles. Wherefore He says, You shall receive power, after that the Holy Ghost has come upon you, and you shall be My witnesses both in Jerusalem, and in all Judæa. Acts 1:8 And witnesses they became by means of miracles, for unspeakable is the grace of the Spirit and multiform the gift. <sup>64</sup>[John Chrysostom, Homilies on John, 86.2]

## JOHN 21

### Jesus Appears to His Disciples by the Sea of Tiberias

#### John 21:1-25

<sup>1</sup> After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*. <sup>2</sup> There were together Simon Peter, and Thomas called Didymus, and <sup>a</sup>Nathanael of Cana in Galilee, and <sup>b</sup>the sons of Zebedee, and two other of his disciples. <sup>3</sup> Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. <sup>4</sup> But when the morning was now come, Jesus stood on the shore: but the disciples <sup>c</sup>knew not that it was Jesus. <sup>5</sup> Then <sup>d</sup>Jesus saith unto them, **Children, have ye any meat?** They answered him, No. <sup>6</sup> And he said unto them, **Cast the net on the right side of the ship, and**



ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. <sup>7</sup> Therefore <sup>8</sup>that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and <sup>9</sup>did cast himself into the sea. <sup>8</sup> And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. <sup>9</sup> As soon then as they were come to land, they <sup>10</sup>saw a fire of coals there, and fish laid thereon, and bread. <sup>10</sup> Jesus saith unto them, **Bring of the fish which ye have now caught.** <sup>11</sup> Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. <sup>12</sup> Jesus saith unto them, **<sup>i</sup>Come *and* dine.** And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. <sup>13</sup> Jesus then cometh, and taketh bread, and giveth them, and fish likewise. <sup>14</sup> This is now <sup>14</sup>the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. <sup>15</sup> So when they had dined, Jesus saith to Simon Peter, **Simon, son of Jonas, <sup>m</sup>lovest thou me more than these?** He saith unto him, Yea, Lord; <sup>16</sup>thou knowest that I love thee. He saith unto him, **<sup>k</sup>Feed my lambs.** <sup>16</sup> He saith to him again the second time, **Simon, son of Jonas, lovest thou me?** He saith unto him, Yea, Lord; thou knowest that I love thee. <sup>17</sup>He saith unto him, **Feed my sheep.** <sup>17</sup> He saith unto him <sup>p</sup>the third time, **Simon, son of Jonas, lovest thou me?** Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, <sup>18</sup>thou knowest all things; thou knowest that I love thee. Jesus saith unto him, **Feed my sheep.** <sup>18</sup> **<sup>r</sup>Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.** <sup>19</sup> This spake he, signifying <sup>s</sup>by what death he should glorify God. And when he had spoken this, he saith unto him, **Follow me.** <sup>20</sup> Then Peter, turning about, seeth the disciple <sup>w</sup>whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? <sup>21</sup> Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*? <sup>22</sup> Jesus saith unto him, **If I will that he tarry <sup>v</sup>till I come, what is *that* to thee? follow thou me.** <sup>23</sup> Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, **If I will that he tarry till I come, what is *that* to thee?** <sup>24</sup> This is the disciple which testifieth of these things, and wrote these things: and <sup>w</sup>we know that his testimony is true. <sup>25</sup> And there are also many other things which Jesus did, the which, if they should be written every one, <sup>x</sup>I suppose that even the world itself could not contain the books that should be written. Amen.

|               |                |                  |             |                 |                |               |
|---------------|----------------|------------------|-------------|-----------------|----------------|---------------|
| 2 a Joh 1:45  | 7 f SS 8:7     | 1 Tim 4:6        | Joh 6:64    | q 1 Sam 16:7    | Phi 1:20       | 24 w Joh 7:17 |
| b Mat 4:21    | g Joh 13:23    | Eph 4:11         | Act 1:24    | 1 Chr 28:9      | 20 t Joh 13:23 | 3 Joh 1:12    |
| 4 c Joh 20:14 | 9 h 1 Kin 19:6 | Act 20:28        | Rom 8:27    | 2 Chr 6:30      | Joh 13:25      | 25 x Amo 7:10 |
| 5 d Psal 37:3 | Mar 8:3-9      | 12 Kin 20:3      | 1 The 2:4   | Psa 7:9         | Joh 19:26      |               |
| Luk 24:41     | 12 i Act 10:41 | m Mat 26:33      | Rev 2:23    | Jer 11:20       | 22 u Deu 29:29 |               |
| Heb 13:5      | 14 j Joh 20:19 | 16 n Heb 13:20   | Mar 2:8     | 18 r Joh 13:36  | v Rev 2:25     |               |
| 6 e Luk 5:4   | Joh 20:26      | 1 Pet 2:25       | Mat 9:4     | Act 12:3-4      | 1 Cor 4:5      |               |
| Luk 5:6-7     | 15 k 1 Pet 5:2 | 17 o Joh 2:24-25 | p Joh 13:38 | 19 s 2 Pet 1:14 | Mat 16:27      |               |

**21:7** Again, in this passage, the writer of this book calls himself the beloved disciple----and he would seem to have been thus well beloved on account of his great discernment and purity of mind, and the keenness of his mental vision, and a disposition which enabled him readily to grasp the truth. And, in fact, he seized the meaning of the sign before the rest, and perceived Christ's Presence, and told the rest, entertaining not a shadow of doubt, but crying out to them with a very confident voice, It is the Lord. The inspired Peter leapt into the sea, thinking that to go by the ship would cause delay, for he was always fervent in zeal, and easily stirred up to confidence and love of Christ. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**21:17** And what is the meaning of the words, Feed My lambs, and the like? We reply, that the inspired Peter had indeed already been elected, together with the other disciples, to be an Apostle of God (for our Lord Jesus Christ Himself named them Apostles, according to the Scripture), but, when the events connected with the plot of the Jews against Him came to pass, his fall came betwixt; for the inspired Peter was seized with uncontrollable fear, and thrice denied the Lord. Christ succors His erring disciple, and elicits by divers questions his thrice-repeated

confession, counterbalancing, as it were, his error thereby, and making his recovery as signal as his fall. For a transgression which was verbal, and only in mere words supplied ground of accusation against him, could surely be wiped out in the same fashion as it was committed. He requires him to say whether he loved Him more than the rest. For in truth, as he had enjoyed a greater measure of forgiveness, and received from a more bountiful Hand the remission of his transgression, surely he would be likely to feel greater love than the rest, and requite his Benefactor with the extremity of affection. For although all the holy disciples alike betook themselves to flight, the inhumanity of the Jews inspiring them with a terror that they could not overcome, and the ferocity of the soldiers threatening them with cruel death when they came to take Jesus, still Peter's transgression by his thrice-repeated denial was special and peculiar to him. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

**21:18 thou shalt stretch forth thy hands.** Peter appears to have preached in Pontus, Galatia, Bithynia, Cappadocia, and Asia to the Jews of the dispersion. And at last, having come to Rome, he was crucified head-downwards; for he had requested that he might suffer in this way. ...These



facts are related by Origen in the third volume of his Commentary on Genesis. <sup>40</sup>[Eusebius of Caesarea (263-339AD), History of the Church, 3.1]

**21:25** Very great, then, says the Apostle, will the number of the miracles that God hath wrought, and altogether without number will the list of His deeds be seen to be, and out of many thousands have these that are recorded been taken, as not being inadequate to profit to the uttermost those who read them. And let no one who is of a teachable spirit and loveth instruction, S. John implies, blame him that wrote this book because he has not recorded the rest. For if the things that He did had been written every one, without any omission, then would the immeasurable number of the books have filled the world. We maintain that, even as it is, the power of the Word has been displayed more than abundantly.

For it is open to every one to observe, that a thousand miracles were performed by the power of our Savior. The preachers of the Gospels, however,, have recorded the more remarkable of them, in all probability, and such that their hearers could best be confirmed by them in incorruptible faith, and receive instruction in morality and doctrine; so that, conspicuous for the orthodoxy of their faith, and glorified by manifold works that make for righteousness, they might meet at the very gates of the city above, and being joined unto the Church of the firstborn in the faith, might at length attain unto the Kingdom of Heaven in Christ; through Whom and with Whom be glory to God the Father, with the Holy Spirit, for ever and ever. <sup>38</sup>[Cyril of Alexandria (378-444AD), Commentary on John]

## THE ACTS OF THE APOSTLES

### PREFACE

Now Πραξις is a Greek word, in Syriac it is a History. Luke wrote this, and also his Gospel, to Theophilus, chief of the believers in Alexandria. And because in that former book he had written fully about the administration of our Lord and about His mode of life on earth, from the beginning of His conception until His ascension; and how at the time of His ascension He commanded the disciples that they should deliver faith in Him to all mankind, instructing them and baptizing them in the name of the Father and the Son and the Holy Ghost, and should observe all things that He had commanded them; yet because it was needful that we should learn in what manner the Apostles were enabled to bring these things to fulfillment, the Blessed Luke necessarily wrote this treatise, that is to say, Chronicle; for it was a new thing too, and very much beyond belief, that fishermen, country born, acquainted only with the Syriac tongue, of which had no credibility; that a Man had been crucified and had risen from the dead, and had promised resurrection to all men, to fill all the inhabited world with His doctrine; but they accomplished all these things by means of the Holy Ghost, who descended upon them in the upper room, and filled them with His gift. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Acts]

### ACTS 1

#### Final appearances of Jesus

<sup>1</sup> The former treatise have I made, <sup>a</sup>O Theophilus, of all that Jesus began both to do and teach, <sup>2</sup> <sup>b</sup>Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the



apostles whom he had chosen: <sup>3</sup> *To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:* <sup>4</sup> *And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, <sup>d</sup>which, saith he, ye have heard of me.* <sup>5</sup> *For John truly baptized with water; <sup>f</sup>but ye shall be baptized with the Holy Ghost not many days hence.*

#### The Holy Spirit is promised

<sup>6</sup> When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time <sup>e</sup>restore again the kingdom to Israel? <sup>7</sup> And he said unto them, *<sup>h</sup>It is not for you to know the times or the seasons, which the Father hath put in his own power.* <sup>8</sup> *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

#### The Ascension of Christ

<sup>9</sup> *And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.* <sup>10</sup> *And while they looked stedfastly toward heaven as he went up, behold, two men stood by them <sup>j</sup>in white apparel;* <sup>11</sup> *Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, <sup>k</sup>shall so come in like manner as ye have seen him go into heaven.*

#### The Apostles return to Jerusalem

<sup>12</sup> Then returned they unto Jerusalem from the <sup>m</sup>mount called Olivet, which is from Jerusalem a <sup>l</sup>sabbath day's journey. <sup>13</sup> And when they were come in, they went up <sup>n</sup>into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and <sup>o</sup>Simon Zelotes, and <sup>p</sup>Judas *the brother* of James. <sup>14</sup> These all continued with one accord in prayer and supplication, with <sup>q</sup>the women, and Mary the mother of Jesus, and with <sup>r</sup>his brethren.

#### Judas takes his own life

<sup>15</sup> And in those days Peter stood up in the midst of the disciples, and said, (the number <sup>s</sup>of names together were about an hundred and twenty,) <sup>16</sup> *Men and brethren, this scripture must needs have been fulfilled, <sup>t</sup>which the Holy Ghost by the mouth of David spake before concerning Judas, <sup>u</sup>which was guide to them that took Jesus.* <sup>17</sup> *For <sup>v</sup>he was numbered with us, and had obtained part of <sup>w</sup>this ministry.* <sup>18</sup> *Now this man purchased a field with <sup>y</sup>the reward of iniquity; and <sup>z</sup>falling headlong, he burst asunder in the midst, and all his bowels gushed out.* <sup>19</sup> *And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aeldama, that is to say, The field of blood.* <sup>20</sup> *For it is written in the book of Psalms, <sup>a</sup>LET HIS HABITATION BE DESOLATE, and LET NO MAN DWELL THEREIN: and HIS BISHOPRICK LET ANOTHER TAKE.*

#### A replacement for Judas needed

<sup>21</sup> Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, <sup>22</sup> Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained <sup>b</sup>to be a witness with us of his resurrection.

#### Matthias is selected

<sup>23</sup> And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. <sup>24</sup> And they prayed, and said, Thou, Lord, <sup>c</sup>which knowest the hearts of all *men*, shew whether of these two thou hast chosen, <sup>25</sup> That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. <sup>26</sup> And they gave forth their <sup>d</sup>lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

|                |               |                |                |                |                |
|----------------|---------------|----------------|----------------|----------------|----------------|
| 1 a Luk 1:3    | f Joe 2:28    | 9 i Joh 6:62   | m Zec 14:4     | Mar 12:36      | 20 a Psa 69:25 |
| 2 b 1 Tim 3:16 | Mat 3:11      | 10 j Act 10:3  | 13 n Act 9:37  | Heb 3:7-8      | 22 b Heb 2:3   |
| Heb 1:3        | Act 2:4       | 11 k Rev 1:7   | o Luk 6:15     | u Joh 18:3     | 24 c Joh 2:24  |
| 3 c Mat 28:9   | 6 g Amo 9:11  | 2 The 1:10     | p Jud 1:1      | 17 v Act 12:25 | Heb 4:13       |
| Mat 28:16-17   | Dan 7:27      | 1 The 1:10     | 14 q Luk 23:49 | w Luk 6:16     | Rev 2:23       |
| 1 Cor 15:5     | Isa 1:26      | Joh 14:3       | r Mat 13:55    | 18 x Mat 27:5  | 26 d Lev 16:8  |
| 4 d Joh 14:16  | 7 h Deu 29:29 | Dan 7:13       | 15 s Rev 3:4   | y 2 Pet 2:15   |                |
| 5 e Act 11:16  | 1 The 5:1     | 12 l Joh 11:18 | 16 t Psa 41:9  | z Psa 55:23    |                |

**1:1** Having completed the treatise of the Gospel, which Luke says he did after the Lord's Resurrection, he declares, writing to Theophilus, that he has also collected the Acts of the Apostles, so that the undoubted perfection of the Christian faith may be made apparent by the most reliable witness accounts. <sup>32</sup>[Cassiodorus (485-585AD), Complexiones on Acts] **1:2** *had given commandments.* Well, what did He command? Go ye therefore, He says, make disciples of all the nations, baptizing them into the Name of the

Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. (Ib. 28:19-20.) A high encomium this for the Apostles; to have such a charge entrusted to them, I mean, the salvation of the world! Words full of the Spirit! And this the writer hints at in the expression, through the Holy Ghost (and, the words which I spoke unto you, says the Lord, are Spirit) John 6:63; thus leading the hearer on to a desire of learning what the commands were, and establishing the



authority of the Apostles, seeing it is the words of the Spirit they are about to speak, and the commandments of Christ. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**1:5** Because neither the apostles nor their followers, who still baptize today in the Church, had the power to baptize except as John did, that is, with water. However, when the name of Christ is invoked, the interior power of the Holy Spirit is present, simultaneously purifies the souls and the bodies of those being baptized. This did not happen in the baptism of John- for the Spirit had not been given.

<sup>89</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on Acts]

**1:7** This weak supposition of the Jews in which the Twelve also had before the Holy Spirit came, that after they were risen from the dead they should again eat and drink and marry: and all nations should be subdued under them, and they should be over them, chiefs of armies, and captains of thousands and hundreds, etc., by means of the Messiah who was from among them, who should strengthen and conquer all. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Acts]

**1:11** Moreover the Angels did not say, 'whom you have seen taken up,' but, going into heaven: ascension is the word, not assumption; the expression taken up, belongs to the flesh. For the same reason they say, He which is taken up from you shall thus come, not, shall be sent, but, shall come. He that ascended, the same is he also that descended (Eph. 4:10). So again the expression, a cloud received Him: for He Himself mounted upon the cloud. Of the expressions, some are adapted to the conceptions of the disciples, some agreeable with the Divine Majesty. Now, as they behold, their conceptions are elevated: He has given them no slight hint of the nature of His second coming. For this, Shall thus come, means, with the body; which thing they desired to hear; and, that he shall come again to judgment thus upon a cloud. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**1:14** They dared not appear in the town. They also did well to go up into an upper room, as it became less easy to arrest them at once. And they continued, it is said, with one accord in prayer. Do you see how watchful they were? Continuing in prayer, and with one accord, as it were with one soul, continuing therein: two things reported in their praise. Where they were abiding, etc., to, And Mary the Mother of Jesus and His brethren. Now Joseph perhaps was dead: for it is not to be supposed that when the brethren had become believers, Joseph believed not; he who in fact had believed before any. Certain it is that we nowhere find him looking upon Christ as man merely. As where His mother said, Your father and I did seek you sorrowing. (Luke 2:48) And upon

another occasion, it was said, Your mother and your brethren seek you. (Matt. 13:47) So that Joseph knew this before all others. And to them [the brethren] Christ said, The world cannot hate you, but Me it hates. (Jn. 7:7) <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**1:15** Peter stood up in the midst of the disciples. Both as being ardent, and as having been put in trust by Christ with the flock, and as having precedence in honor, he always begins the discourse. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**1:18-19** Some say that Judas in his greed believed that he himself could gain the silver by betraying Christ, without Christ actually being slain, as He would escape from the Jews as He had done on many occasions. But when Judas saw that Jesus had been condemned and already sentenced to die, he repented that the affair had not turned out as he had planned. Whereupon he hanged himself thinking to precede Jesus into hades and there to plead for his own salvation. Nevertheless, know that while he did put his neck into the noose and hanged himself from a tree, the tree bent and he survived, as God wanted to save his life, either so that he could repent, or to make an example of him and to shame him. They say that Judas later became so bloated from dropsy that he could not pass through an opening that a wagon could easily pass through; and then falling face forward he burst asunder, or ruptured, as Luke says in the Acts of the Apostles. <sup>84</sup>[Theophylact of Ohrid (1055-1107AD), Commentary on Matthew]

**1:26** lots. If he is drawn by lot, it is because human judgment cannot discern it...It is for this reason perhaps that the soldiers drew lots of the Lord's clothes (Lk. 23:34): for the Lord was ready to present for us in his temple his sacrifice, and for him also the recourse to the lot had to fulfill the precept of the Law (that is why he said, "I came not to destroy the Law, but to fulfill it"): one would see by this that it was He who was waiting for it Old Testament and that designated the choice of God. Moreover, on the apostle Mathias also the fate has fallen, so that the choice of an apostle would not seem to disagree with the precept of the old law. <sup>2</sup>[Ambrose of Milan (338-397AD), Commentary on Luke 1:8]

**1:26** But if anyone, compelled by necessity, thinks that he ought, after the apostles' example, to consult God by casting lots, let him take note that the apostles themselves did not do so, except after calling together the assembly of the brethren and pouring forth prayer to God. Before Pentecost the ordination of Matthias was decided by lot," because as yet the fullness of the Holy Ghost was not yet poured forth into the Church: "whereas the same deacons were ordained not by lot but by the choice of the disciples. <sup>89</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on Acts]

## ACTS 2

### Decent of the Holy Spirit

<sup>1</sup> And when <sup>a</sup>the day of Pentecost was fully come, <sup>b</sup>they were all with one accord in one place. <sup>2</sup> And suddenly there came a sound from heaven as of a rushing mighty wind, and <sup>c</sup>it filled all the house where they were sitting. <sup>3</sup> And there appeared unto them cloven tongues like as of fire, and it sat upon each of



them. <sup>4</sup> And <sup>e</sup>they were all filled with the Holy Ghost, and began <sup>d</sup>to speak with other tongues, as the Spirit gave them utterance.

### **The Apostles teach in many tongues**

<sup>5</sup> And there were <sup>f</sup>dwelling at Jerusalem Jews, devout men, out of every nation under heaven. <sup>6</sup> Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. <sup>7</sup> And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? <sup>8</sup> And how hear we every man in our own tongue, wherein we were born? <sup>9</sup> Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and <sup>e</sup>Cappadocia, in Pontus, and Asia, <sup>10</sup> Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and <sup>h</sup>proselytes, <sup>11</sup> Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. <sup>12</sup> And they were all amazed, and were in doubt, saying one to another, What meaneth this? <sup>13</sup> <sup>i</sup>Others mocking said, These men are full of new wine.

### **Peter's discourse**

<sup>14</sup> But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: <sup>15</sup> For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. <sup>16</sup> But this is that which was spoken by the prophet Joel; <sup>17</sup> <sup>1</sup>AND IT SHALL COME TO PASS IN THE LAST DAYS, SAITH GOD, <sup>k</sup>I WILL POUR OUT OF MY SPIRIT UPON ALL FLESH: AND YOUR SONS AND <sup>j</sup>YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS: <sup>18</sup> AND ON MY SERVANTS AND ON MY HANDMAIDENS I WILL POUR OUT IN THOSE DAYS OF MY SPIRIT; <sup>m</sup>AND THEY SHALL PROPHECY: <sup>19</sup> <sup>n</sup>AND I WILL SHEW WONDERS IN HEAVEN ABOVE, AND SIGNS IN THE EARTH BENEATH; BLOOD, AND FIRE, AND VAPOUR OF SMOKE: <sup>20</sup> <sup>o</sup>THE SUN SHALL BE TURNED INTO DARKNESS, AND THE MOON INTO BLOOD, BEFORE THAT GREAT AND NOTABLE DAY OF THE LORD COME: <sup>21</sup> AND IT SHALL COME TO PASS, *THAT* <sup>p</sup>WHOSOEVER SHALL CALL ON THE NAME OF THE LORD SHALL BE SAVED.

### **Death and resurrection of Christ**

<sup>22</sup> Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you <sup>q</sup>by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: <sup>23</sup> Him, <sup>r</sup>being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: <sup>24</sup> <sup>s</sup>Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. <sup>25</sup> For David speaketh concerning him, <sup>t</sup>I FORESAW THE LORD ALWAYS BEFORE MY FACE, FOR HE IS ON MY RIGHT HAND, THAT I SHOULD NOT BE MOVED: <sup>26</sup> THEREFORE DID MY HEART REJOICE, AND MY TONGUE WAS GLAD; MOREOVER ALSO MY FLESH SHALL REST IN HOPE: <sup>27</sup> BECAUSE THOU WILT NOT LEAVE MY SOUL IN HELL, NEITHER WILT THOU SUFFER THINE <sup>u</sup>HOLY ONE TO SEE CORRUPTION. <sup>28</sup> THOU HAST MADE KNOWN TO ME THE WAYS OF LIFE; THOU SHALT MAKE ME FULL OF JOY WITH THY COUNTENANCE.

### **David foretold the resurrection**

<sup>29</sup> Men *and* brethren, let me freely speak unto you <sup>v</sup>of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. <sup>30</sup> Therefore being a prophet, and knowing that God had sworn with an oath to him, that of <sup>w</sup>the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; <sup>31</sup> He seeing this before spake of the resurrection of Christ, <sup>x</sup>that his soul was not left in hell, neither his flesh did see corruption. <sup>32</sup> This Jesus hath God raised up, <sup>y</sup>whereof we all are witnesses. <sup>33</sup> Therefore <sup>b</sup>being by the right hand of God exalted, and <sup>a</sup>having received of the Father the promise of the Holy Ghost, he hath <sup>z</sup>shed forth this, which ye now see and hear. <sup>34</sup> For David is not ascended into the heavens: but he saith himself, <sup>c</sup>THE LORD SAID UNTO MY LORD, SIT THOU ON MY RIGHT HAND, <sup>35</sup> UNTIL I MAKE THY FOES THY FOOTSTOOL. <sup>36</sup> Therefore let all the house of Israel know assuredly, that God <sup>d</sup>hath made that same Jesus, whom ye have crucified, both Lord and Christ.

### **Many conversions follow Peter's discourse**

<sup>37</sup> Now when they heard *this*, <sup>e</sup>they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? <sup>38</sup> Then Peter said unto them, <sup>e</sup>Repent, and <sup>f</sup>be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. <sup>39</sup> For the <sup>h</sup>promise is unto you, and <sup>i</sup>to your children, and <sup>i</sup>to all that are afar off, *even* as many as the Lord our God shall call. <sup>40</sup> And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. <sup>41</sup> Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

### **Fervor of the early church**

<sup>42</sup> <sup>k</sup>And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. <sup>43</sup> And fear came upon every soul: and <sup>l</sup>many wonders and signs were done by the apostles. <sup>44</sup> And all that believed were together, and <sup>m</sup>had all things common; <sup>45</sup> And sold their possessions and goods, and <sup>n</sup>parted them to all *men*, as every man had need. <sup>46</sup> And they, continuing daily with one accord <sup>o</sup>in the temple, and <sup>p</sup>breaking bread from house to house, did eat their meat with gladness and singleness of heart,



<sup>47</sup> Praising God, and <sup>q</sup>having favour with all the people. And <sup>t</sup>the Lord added to the church daily such as should be saved.

|                 |                  |                 |                   |                   |                |
|-----------------|------------------|-----------------|-------------------|-------------------|----------------|
| 1 a Lev 23:15   | 17 j Act 21:9    | 22 q Heb 2:4    | 27 u Luk 1:35     | b Heb 10:12       | Act 3:19       |
| Deu 16:9        | k Act 10:45      | 23 r Luk 24:44  | Dan 9:24          | Phi 2:9           | Luk 24:47      |
| b Act 1:14      | l Joh 7:38       | Act 4:28        | 29 v Act 13:36    | Act 5:31          | Mat 3:8        |
| 2 c Act 4:31    | Zec 12:10        | 24 s 1 Pet 1:21 | 30 w 2 Sam 7:13   | 34 c Psa 110:1    | Mat 3:2        |
| 4 d 1 Cor 12:10 | Joe 2:28         | Heb 13:20       | Psa 132:11        | Mat 22:44         | 39 h Rom 9:8   |
| Mar 16:17       | Eze 11:19        | 1 The 1:10      | Luk 1:32          | Eph 1:20          | i Eph 2:13     |
| e Act 6:3       | Isa 44:3         | Col 2:12        | Rom 1:3           | Heb 1:13          | j Joe 2:28     |
| Act 1:5         | 18 m 1 Cor 12:10 | Eph 1:20        | 31 x Psa 16:10    | 36 d 2 The 1:7-10 | 42 k Heb 10:25 |
| Joh 14:26       | Act 21:4         | Gal 1:1         | 32 y Luk 24:46-48 | Act 5:31          | 43 l Mar 16:17 |
| Luk 4:1         | 19 n Joe 2:30    | 2 Cor 4:14      | Act 1:8           | Psa 2:6           | 44 m Act 4:32  |
| 5 f Exo 23:17   | 20 o Isa 13:10   | 1 Cor 6:14      | Act 3:15          | Psa 2:1           | 45 n Isa 58:7  |
| 9 g 1 Pet 1:1   | Eze 32:7         | Rom 4:24        | 33 z Eph 4:8      | 37 e Zec 12:10    | 46 o Luk 24:53 |
| 10 h Exo 12:48  | Mat 24:29        | Act 4:10        | Act 10:45         | Luk 3:10          | p Act 20:7     |
| Isa 56:6        | Rev 6:12         | Act 3:15        | a Act 1:4         | 38 f Mar 1:4      | 47 q Rom 14:18 |
| 13 i 1 Sam 1:14 | 21 p Rom 10:13   | 25 t Psa 16:8   | Joh 14:26         | g 2 Cor 7:10      | r Rom 8:30     |

**2:1** It is certain that all the institutions of our religion borrow their strength from the Old Testament, and bear as the seal of the testimony of the old law. Indeed, all the events that took place under the old law were so many figurative signs of our faith, so that we cannot doubt the truth of the teachings that we propose to our belief, when we see them announced so much centuries ago, not only by words, but by the much more powerful language of facts. Now, if we do not have to hear the things figured in the same way as the figurative signs, we now have to consider what is the origin of the feast of Pentecost and the reason for its institution. The divine Scriptures reveal their mysterious meanings to the attentive and religious souls, and keep them closed for careless souls. It was not proper, indeed, that a truth whose intelligence is reserved to those whom their merits render worthy, should be manifested indifferently to all. Here is the reason for the institution of Pentecost. Just as the day of the Lord is the first to begin again the week and the day when the mystery of the Passover was fulfilled for the redemption of the human race (because after a period of seven days we are necessarily returning to the first day of the week, which teaches us that the duration of the world will be consumed by the number seven, and that it will thus reach eternal rest); so Pentecost is the first day after seven weeks. Never does Pentecost fall another day until the day of the Lord, to teach us that all the mysteries which have for their object the salvation of men began and were fulfilled on the Lord's day. It is the day of the Lord that the world was created, just as after the fall, it was the day of Sunday that was repaired, and the figure of this repair was given to us in circumcision which was the sign of future faith. Indeed, after the past week, the eighth day is the first for a mysterious reason. This is the day the Lord has made. He only did this one day, and it was from him that all others should come into being. That is why he was resurrected the day he did, and according to the number we have given reason. It was on this day that he gave the law of Sinai through his servant Moses, so that the law was the figure of the evangelical preaching, as the paschal lamb had been the figure of the Savior's passion. Indeed, Pentecost, that is to say, the law was given to the Jews the same day that the Holy Spirit descended on the Apostles to assume them with a divine authority, and to give them the knowledge of evangelical preaching. This fact is thus confirmed by a double proof, because it has been

predicted and figured, and that the Holy Spirit by this visible manifestation proves the divinity and supernaturality of this event, of which our law receives the most glorious testimony. Uneducated men who issue in various languages before strangers the greatness of God, show that they are divinely inspired. The law was therefore given by Moses to the children of Israel on the third day of the third month, as we read in the book of Exodus (Exod. 19:16), and that day is the fiftieth day or the day of Pentecost since the fourteenth day of the first month Passover was celebrated in Egypt. The Holy Spirit therefore descended on the Apostles on the day of Pentecost (Acts 2:1), to inaugurate the preaching of the new law, in order to show that the old events were the figures of future events, and thus to give a new pledge of certainty to our faith; for one cannot look upon what was announced from the beginning as false. This is why the psalm fifty describes the time of the remission of sins and reparation, to teach us that the same providence had designated the fiftieth day and the first. That is why the manna again fell from heaven to feed the Jewish people on the first day, which is the day of the Lord, as the following six days prove, during which the Israelites gathered the manna to rest the seventh, that is to say, the Sabbath day. (Exod. 16:14) Now, the manna is the figure of this spiritual food, which after the resurrection of the Lord has become a truth in the mystery of the Eucharist. All these things have been accomplished to return to harmony with the fact of the first resurrection, so that Satan cannot gloat, but he is as stunned, he who by his deceptive hopes has made man fall from the heights where Jesus Christ had placed it. We now have to prove that things must be understood in the way we have exposed them. The fourteenth day of the first month that the Passover was celebrated in Egypt was the fourth day of the week. (Exodus 12:2) What gives us reason to hear it thus, is that the fifteenth day of the second month, which was the day of the departure of the children of Israel, seems to have been the day of the Sabbath, so it was not that day, but the evening only that this cloud of quail was sent to them from heaven. The manna fell from the sky in the morning, that is to say the day of the Lord who is the first of the week that begins again. They collected the manna six days in a row, and rested on the seventh day, which was the Sabbath day. Now count from this day until the third day of the third month when the law has been given, and you will find that



it is the fourth day of the week that the law was given. In fact, from the fifteenth day of the second month, Sabbath day, to the third day of the third month, there are ninety days. Take back the nineteen days, and return to the fifteenth day of the second month, which was the Sabbath day, before which fourteen days are from the first, and go to the first day of the second month, and you will have fourteen more days. Add them to the nineteen days of which we have spoken, and you will find that the first day of the second month was the Sabbath day. Add at the head of the first month seventeen days, because this first month must be cut off from the thirteen days preceding Passover; indeed, it is the fourteenth day of the first month that the Passover was celebrated. By removing thirteen days and adding another seventeen days, you will find that the fourteenth day of the first month was the fourth of the week. And to avoid the boredom of a longer enumeration or the trouble of examining each member of this question in detail, I give you an abridgment here, so that you know for sure how many days have elapsed from the Passover until the day when the law was given, and you can more easily conclude which day of the week the Passover was celebrated. The law was given on the third day after the second month. So here we have two months and three days. Take away from these two months the thirteen days that preceded the feast of Passover, and it will remain fifty days. It is easy to see now that the law was given on the fourth day of the week. The manna fell from the sky on the first day, since the Israelites collected it for six consecutive days, the first day of the week was the sixteenth of the second month. By going from this first day to the eighteenth of the month when the law was given, you will still find the fourth day of the week. Now, if you count on this fourth day, either ascending or descending until the fiftieth, you will fall on the fourth day, and the reason is that the Jews celebrated the Passover in Egypt on the fourth day of the week, that they also received the law on the fourth day, and that they departed from Egypt on the fifth day. The promulgation of the law is therefore the feast of Pentecost. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.95]

**2:3** Observe how it is always, like as; and rightly: that you may have no gross sensible notions of the Spirit. Also, as it were of a blast: therefore it was not a wind. Like as of fire. For when the Spirit was to be made known to John, then it came upon the head of Christ as in the form of a dove: but now, when a whole multitude was to be converted, it is like as of fire. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**2:4** The Galilean Peter or Andrew spoke Persian or Median. John and the rest of the Apostles spoke every tongue to those of Gentile extraction; for not in our time have multitudes of strangers first begun to assemble here from all quarters, but they have done so since that time. What teacher can be found so great as to teach men all at once things which they have not learned? So many years are they in learning by grammar and other arts to speak only Greek well; nor yet do all speak this equally well; the Rhetorician perhaps succeeds in speaking well, and the Grammarian sometimes not well, and the skilful Grammarian is ignorant of the subjects of philosophy. But the Holy Spirit taught them many

languages at once, languages which in all their life they never knew. This is in truth vast wisdom, this is power divine. What a contrast of their long ignorance in time past to their sudden, complete and varied and unaccustomed exercise of these languages! <sup>36</sup>[Cyril of Jerusalem (313-386AD), Catechetical Lecture 17.16]

**2:4** Since, therefore, the Holy Ghost is even now received by men, some one may say, Why is it that no man speaks in the tongues of all nations? Because the Church itself now speaks in the tongues of all nations. Before, the Church was in one nation, where it spoke in the tongues of all. By speaking then in the tongues of all, it signified what was to come to pass; that by growing among the nations, it would speak in the tongues of all. <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 32.7]

**2:6-13** For it was not only that they spoke (in their tongues), but the things they spoke were wonderful. Well then might they be in doubt: for never had the like occurred. Observe the ingenuousness of these men. They were amazed and were in doubt, saying, What means this? But others mocking said, 'These men are full of new wine' John 8:48, and therefore mocked. O the effrontery! And what wonder is it? Since even of the Lord Himself, when casting out devils, they said that He had a devil! For so it is; wherever impudent assurance exists, it has but one object in view, to speak at all hazards, it cares not what; not that the man should say something real and relevant to the matter of discourse, but that he should speak no matter what. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**2:8 And how hear we every man in our own tongue.** Peter's discourse below (2:37-41) shows that he does not seem to give a repetition in different languages successively, but rather an immediate understanding and acceptance by the whole crowd, and that they equally grasped the apostle's words in whatever language they may have been delivered. <sup>89</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on Acts]

**2:17 your sons and your daughters shall prophesy.** Implying in this the liberality of the grace and its equal application to all; the female sex would not be rejected by God if they performed with zeal what pleases him and opted for that attitude, nor would they be without a share in recompense and sanctification if they proved commendable in faith and the goodness of their actions. <sup>39</sup>[Cyril of Alexandria (378-444AD), Commentary on Joel 2:28]

**2:23** He shows that it was not because they had the power to do it, and that there was a wisdom and a Divine arrangement in the event, seeing it was from God. Though it was predetermined, still they were murderers. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**2:24** This was the great thing; and observe how he sets it in the middle of his discourse: for the former matters had been confessed; both the miracles and the signs and the slaying— Whom God, says he, raised up, having loosed the pains of death, because it was not possible that He should be kept in its power. It is something great and sublime that he has hinted at here. For the expression, It was not possible, even itself is that of one assigning something. It shows that death itself in holding Him



had pangs as in travail, and was sore bestead: whereas, by pains, or, travail-pangs, of death, the Old Testament means danger and disaster: and that He so rose as never more to die. For the assertion, Seeing that it was not possible that He should be holden of it, means this, that His rising was not common to the rest. Then, however, before their thoughts can enter at all into his meaning, he brings David upon them, an authority which sets aside all human reasoning. For David says (with reference) to Him. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**2:27** The word corruption has two meanings. For it signifies all the human sufferings, such as hunger, thirst, weariness, the piercing with nails, death, that is, the separation of soul and body, and so forth. In this sense we say that our Lord's body was subject to corruption. For He voluntarily accepted all these things. But corruption means also the complete resolution of the body into its constituent elements, and its utter disappearance, which is spoken of by many preferably as destruction. The body of our Lord did not experience this form of corruption, as the prophet David says, For You will not leave my soul in hell, neither will You allow Your holy one to see corruption... The soul when it was deified descended into Hades, in order that, just as the Sun of Righteousness (Mal. 4:2) rose for those upon the earth, so likewise He might bring light to those who sit under the earth in darkness and shadow of death (Isa. 9:2): in order that just as He brought the message of peace to those upon the earth, and of release to the prisoners, and of sight to the blind, and became to those who believed the Author of everlasting salvation and to those who did not believe a reproach of their unbelief (1 Pet. 3:19), so He might become the same to those in Hades: That every knee should bow to Him, of things in heaven, and things in earth and things under the earth. (Philip. 2:10) And thus after He had freed those who had been bound for ages, straightway He rose again from the dead, showing us the way of resurrection. <sup>57</sup>[John of Damascus (676-749AD), Orthodox Faith, 3.28-29]

**2:38 Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.** In Sacred Scripture there is a triple way of doing penance. Indeed, no one approaches as is due to the baptism of Christ, in which all sins are forgiven without having done penance of his previous life. No one chooses a new life without regretting the old one. I must prove with the authority of the divine books whether those who are going to be baptized are to do penance. When the Holy Spirit was promised before, the Lord faithfully fulfilled his promise, once the disciples received him, they began, as you know, to speak in all languages, so that each one of those present recognized his own. Terrified by this miracle, they asked the apostles for advice on what they should do. Then Peter told them

that they had to worship the one they crucified and drink with faith the blood they had shed furiously. After our Lord Jesus Christ had been announced to them, acknowledging their guilt, they were satisfied, so that what was predicted by the prophet could be fulfilled: I turned to my misfortune when the thorn was nailed to me (Ps. 31:4). They turned to their misfortune of pain, while the thorn of their sinful memory was nailed to them. They were convinced that they had done nothing wrong: they still had no spine. So that you may recognize that the thorn was nailed when Peter spoke, the Scripture said: Peter speaking, they were heartbroken. Therefore, after saying in the psalm: I turned to my misfortune when the thorn was nailed to me, he continues: I recognized my sin and did not hide my crime. I said: "I will proclaim my crime against the Lord against me, and you forgave the impiety of my heart" (Ps. 44:5). After feeling stung by the thorn of remembrance, they told the apostles: What do we have to do? Peter answered them: Do penance and may each one of you be baptized in the name of our Lord Jesus Christ, and your sins will be forgiven (Acts 2:37-38). If, by chance, some of those who are preparing to be baptized are present, I think they will attend to hear the word with much greater eagerness the closer they get to the moment of forgiveness, I speak to them now in the first place to open their minds to the hope. Love becoming what you are not, hate what you were. The new man to be born is conceived with desire; do not doubt that you can be forgiven for anything that reminds you of past life, how much your conscience torments, everything absolutely, large or small, worthy or not to say, lest human doubt hold against you what the mercy of God He wants to forgive. <sup>9</sup>[Augustine of Hippo (354-430AD), Sermon 352.2]

**2:42 and in breaking of bread.** That is, in breaking of the Eucharist, that is to say, in the reception of the sacraments. Eucharistian is explained as the Body of Christ. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Acts]

**2:44** Consider what an advance was here immediately! For the fellowship was not only in prayers, nor in doctrine alone, but also in (πολιτεία) social relations. And sold their possessions and goods, and parted them to all men, as every man had need. See what fear was wrought in them! And they parted them, he says, showing the (τὸ οἰκονομικὸν) wise management: As every man had need. Not recklessly, like some philosophers among the Greeks, of whom some gave up their land, others cast into the sea great quantities of money; but this was no contempt of riches, but only folly and madness. For universally the devil has made it his endeavor to disparage the creatures of God, as if it were impossible to make good use of riches. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

## ACTS 3

### Peter cures a lame man



<sup>1</sup> Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*. <sup>2</sup> And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, <sup>a</sup>to ask alms of them that entered into the temple; <sup>3</sup> Who seeing Peter and John about to go into the temple asked an alms. <sup>4</sup> And Peter, fastening his eyes upon him with John, said, Look on us. <sup>5</sup> And he gave heed unto them, expecting to receive something of them. <sup>6</sup> Then Peter said, <sup>b</sup>Silver and gold have I none; but such as I have give I thee: <sup>c</sup>In the name of Jesus Christ of Nazareth rise up and walk.

#### The crowd is astounded at the miracle

<sup>7</sup> And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength. <sup>8</sup> And he <sup>d</sup>leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. <sup>9</sup> <sup>e</sup>And all the people saw him walking and praising God: <sup>10</sup> And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. <sup>11</sup> And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch <sup>f</sup>that is called Solomon's, greatly wondering.

#### Peter speaks again to the people

<sup>12</sup> And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, <sup>g</sup>as though by our own power or holiness we had made this man to walk? <sup>13</sup> <sup>h</sup>The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, <sup>i</sup>hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. <sup>14</sup> But ye denied <sup>k</sup>the Holy One <sup>j</sup>and the Just, and desired a murderer to be granted unto you; <sup>15</sup> And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. <sup>16</sup> <sup>l</sup>And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

#### He calls for repentance and conversion

<sup>17</sup> And now, brethren, I wot that <sup>m</sup>through ignorance ye did *it*, as *did* also your rulers. <sup>18</sup> But those things, which God before had shewed <sup>n</sup>by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. <sup>19</sup> Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; <sup>20</sup> And he shall send Jesus Christ, which before was preached unto you: <sup>21</sup> <sup>p</sup>Whom the heaven must receive until the times of <sup>o</sup>restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. <sup>22</sup> For Moses truly said unto the fathers, <sup>q</sup>A PROPHET SHALL THE LORD YOUR GOD RAISE UP UNTO YOU OF YOUR BRETHREN, <sup>r</sup>LIKE UNTO ME; HIM SHALL YE HEAR IN ALL THINGS WHATSOEVER HE SHALL SAY UNTO YOU. <sup>23</sup> AND IT SHALL COME TO PASS, <sup>s</sup>THAT EVERY <sup>s</sup>SOUL, WHICH WILL NOT HEAR THAT PROPHET, SHALL BE DESTROYED FROM AMONG THE PEOPLE. <sup>24</sup> Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. <sup>25</sup> <sup>t</sup>Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, **AND IN THY SEED SHALL ALL THE KINDREDS OF THE EARTH BE BLESSED.** <sup>26</sup> Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

|                |                |                 |                |                |                |
|----------------|----------------|-----------------|----------------|----------------|----------------|
| 2 a Joh 9:8    | 12 g 2 Cor 3:5 | Luk 1:35        | Luk 23:34      | Act 1:11       | Joh 3:18       |
| 6 b 1 Pet 4:10 | 13 h Phi 2:9   | Mar 1:24        | 18 n Psa 22    | 22 q Heb 3:2-5 | Mar 16:16      |
| c Act 4:10     | Joh 7:39       | Psa 16:10       | Isa 50:6       | r Luk 24:19    | 25 t Rom 9:4,8 |
| 8 d Isa 35:6   | i Joh 5:30     | 16 l Mat 9:22   | Dan 9:26       | Luk 13:33      | Gal 3:26       |
| 9 e Act 4:21   | 14 j Act 22:14 | 1 Pet 1:21      | 1 Pet 1:10     | Deu 18:15      | u Gen 12:3     |
| 11 f Joh 10:23 | Act 7:52       | 17 m 1 Tim 1:13 | 21 o Mat 17:11 | 23 s Heb 2:2-3 | Gal 3:8        |
| Act 5:12       | k Act 2:27     | 1 Cor 2:8       | p Heb 8:10     | Act 13:38-41   |                |

**3:6 In the name of Jesus Christ of Nazareth.** Not in his own name, but in the Name of Christ. But "rise" is a command; on the other hand, it is an instance of confidence in one's right, not an arrogant claim to power, and the authority of the command stood in the effective influence of the Name, not in its own might. What answer, then, make the Arians? Peter commands in the Name of Christ, —this on the one hand: on the other, they will have it that the Son of God did not command, but requested. <sup>3</sup>[Ambrose of Milan (338-397AD), Exposition of the Christian Faith, 3.4.31]

**3:6** So he gave not money, but he gave health. How much better it is to have health without money, than money without health! The lame man rose; he had not hoped for that: he received no money; though he had hoped for that. But riches are hardly to be found among the saints of the Lord, so as to become

objects of contempt to them. <sup>3</sup>[Ambrose of Milan (338-397AD), On the Duties of the Clergy, 2.25.128]

**3:12** Peter, together with John, preached to them this plain message of glad tidings, that the promise which God made to the fathers had been fulfilled by Jesus; not certainly proclaiming another god, but the Son of God, who also was made man, and suffered; thus leading Israel into knowledge, and through Jesus preaching the resurrection of the dead, and showing, that whatever the prophets had proclaimed as to the suffering of Christ, these had God fulfilled. <sup>49</sup>[Irenaeus of Lyons (100-200AD), Against Heresies, 3.12.3]

**3:16** For the Apostles did not say, By the name, but, In the name, and it was in Him (εἰς αὐτόν) that the man believed. But they did not yet make bold to use the expression, The faith which is in Him. For, that the phrase By Him should not be too low, observe



that after saying, Upon the faith of His name, he adds, His name has made him strong, and then it is that he says, Yea, the faith which is by Him has given him this perfect soundness. Observe how he implies, that in the *καὶ ἐκεῖνο* former expression also Whom God raised up, he did but condescend to their low attainments. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**3:21** Still must receive? And why not simply, Whom the heaven has received? This, as if discoursing of old times: so, he says, it is divinely ordered, so it is settled: not a word yet of His eternal subsistence. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

## ACTS 4

### Peter and John arrested

<sup>1</sup> And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, <sup>2</sup> <sup>a</sup>Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. <sup>3</sup> And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide. <sup>4</sup> Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

### They are questioned by the Sanhedrin

<sup>5</sup> And it came to pass on the morrow, that their rulers, and elders, and scribes, <sup>6</sup> And <sup>b</sup>Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. <sup>7</sup> And when they had set them in the midst, they asked, 'By what power, or by what name, have ye done this?

### Peter answers the assembly

<sup>8</sup> <sup>d</sup>Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, <sup>9</sup> If we this day be examined of the good deed done to the impotent man, by what means he is made whole; <sup>10</sup> Be it known unto you all, and to all the people of Israel, <sup>e</sup>that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. <sup>11</sup> <sup>f</sup>THIS IS THE STONE WHICH WAS SET AT NOUGHT OF YOU BUILDERS, WHICH IS BECOME THE HEAD OF THE CORNER. <sup>12</sup> <sup>g</sup>Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

### The Apostles are forbidden to preach

<sup>13</sup> Now when they saw the boldness of Peter and John, <sup>h</sup>and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. <sup>14</sup> And beholding the man which was healed standing with them, they could say nothing against it. <sup>15</sup> But when they had commanded them to go aside out of the council, they conferred among themselves, <sup>16</sup> Saying, <sup>i</sup>What shall we do to these men? for that indeed a notable miracle hath been done by them *is* <sup>j</sup>manifest to all them that dwell in Jerusalem; and we cannot deny *it*. <sup>17</sup> But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. <sup>18</sup> And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

### They are released after refusing to comply

<sup>19</sup> But Peter and John answered and said unto them, <sup>k</sup>Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. <sup>20</sup> <sup>m</sup>For we cannot but speak the things which <sup>l</sup>we have seen and heard. <sup>21</sup> So when they had further threatened them, they let them go, finding nothing how they might punish them, <sup>n</sup>because of the people: for all *men* glorified God for <sup>o</sup>that which was done. <sup>22</sup> For the man was above forty years old, on whom this miracle of healing was shewed.

### The Apostles pray for courage

<sup>23</sup> And being let go, <sup>p</sup>they went to their own company, and reported all that the chief priests and elders had said unto them. <sup>24</sup> And when they heard that, they <sup>l</sup>lifted up their voice to God with one accord, and said, Lord, <sup>q</sup>thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is: <sup>25</sup> Who by the mouth of thy servant David hast said, <sup>r</sup>WHY DID THE HEATHEN RAGE, AND THE PEOPLE IMAGINE VAIN THINGS? <sup>26</sup> THE KINGS OF THE EARTH STOOD UP, AND THE RULERS WERE GATHERED TOGETHER AGAINST THE LORD, AND AGAINST HIS CHRIST. <sup>27</sup> For of a truth against <sup>u</sup>thy holy child Jesus, <sup>v</sup>whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, <sup>28</sup> <sup>v</sup>For to do whatsoever thy hand and thy counsel determined before to be done. <sup>29</sup> And now, Lord, behold their threatenings: and grant unto thy servants, <sup>w</sup>that with all boldness they may speak thy word, <sup>30</sup> By stretching forth thine hand to heal; <sup>x</sup>and that signs and wonders may be done <sup>y</sup>by the name of thy holy child Jesus.

### The Holy Spirit strengthens their faith

<sup>31</sup> And when they had prayed, <sup>z</sup>the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. <sup>32</sup> And the multitude of them that believed <sup>b</sup>were of one heart and of one soul: <sup>a</sup>neither said any *of them* that ought of the things which



he possessed was his own; but they had all things common. <sup>33</sup> And with ‘great power gave the apostles <sup>a</sup>witness of the resurrection of the Lord Jesus: and <sup>e</sup>great grace was upon them all. <sup>34</sup> <sup>g</sup>Neither was there any among them that lacked: for <sup>f</sup>as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, <sup>35</sup> And laid *them* down at the apostles' feet: <sup>h</sup>and distribution was made unto every man according as he had need. <sup>36</sup> And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus, <sup>37</sup> <sup>i</sup>Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

|               |                 |                |                |               |                |               |
|---------------|-----------------|----------------|----------------|---------------|----------------|---------------|
| 2 a Neh 2:10  | 10 e Act 3:6    | Act 12:19      | Act 5:26       | u Isa 61:1    | 31 z Act 2:2,4 | 34 f Act 2:45 |
| Mat 22:23     | 11 f Psa 118:22 | j Act 3:9      | o Act 3:7-8    | Joh 10:36     | 32 a Act 2:44  | g 1 Joh 3:17  |
| Act 23:8      | Isa 28:16       | 19 k Act 5:29  | 23 p Act 12:12 | 28 v Act 2:23 | b 1 Pet 3:8    | 35 h Act 6:1  |
| 6 b Luk 3:2   | Mat 21:42       | Gal 1:10       | 24 q Jer 32:17 | 29 w Eph 6:19 | Phi 1:27       | 37 i Pro 3:9  |
| Joh 11:49     | 12 g Mat 1:21   | 20 l 1 Joh 1:1 | Exo 20:11      | Act 19:8      | Rom 15:5       | Mat 19:29     |
| 7 c Exo 2:14  | Act 10:43       | Act 22:15      | r Jer 20:13    | Eze 2:6       | 33 c Mar 16:20 | Luk 12:33     |
| Mat 21:23     | Rom 3:24        | m Act 1:8      | Psa 103:1      | Isa 58:1      | 1 The 1:5      | 1 Tim 6:19    |
| Mar 11:28     | 13 h 1 Cor 1:27 | 21 n Mat 9:33  | Psa 55:16-17   | 30 x Act 5:12 | Heb 2:4        |               |
| Act 7:27      | Mat 11:25       | Mat 21:26      | 25 s Psa 2:1   | y Act 3:6     | d Act 1:22     |               |
| 8 d Luk 12:11 | 16 i Joh 11:47  | Luk 20:6       | 27 t Heb 7:26  | Act 3:16      | e Act 2:47     |               |

**4:19** When the terror was abated (for that command was tantamount to their being dismissed), then also the Apostles speak more mildly: so far were they from mere bravery. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**4:27-29** Observe their largeness of mind (φιλοσοφίαν). These are not words of imprecation. In saying, their threatenings, they do not mean this or that thing specifically threatened, but only in general, the fact of their threatening, perhaps, as being formidable. In fact, the writer is concise in his narrative. And observe, they do not say, Crush them, cast them down; but what? And grant unto Your servants, that with all boldness they may speak Your word. Let us also learn thus to pray. And yet how full of wrath one would be, when fallen among men

intent upon killing him, and making threats to that effect? How full of animosity? But not so these saints. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**4:34-37** When we see a servant of God taking thought lest he lack these needful things, we must not judge him to be solicitous for the morrow, since even Our Lord deigned for our example to have a purse, and we read in the Acts of the Apostles that they procured the necessary means of livelihood in view of the future on account of a threatened famine. Hence Our Lord does not condemn those who according to human custom, provide themselves with such things, but those who oppose themselves to God for the sake of these things. <sup>17</sup>[Augustine of Hippo (354-430AD), De Sermon. Dom. in Monte 2.17]

## ACTS 5

### The sin and punishment of Ananias

<sup>1</sup> But a certain man named Ananias, with Sapphira his wife, sold a possession, <sup>2</sup> <sup>a</sup>And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet. <sup>3</sup> <sup>b</sup>But Peter said, Ananias, why hath <sup>c</sup>Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? <sup>4</sup> Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. <sup>5</sup> And Ananias hearing these words <sup>d</sup>fell down, and gave up the ghost: and great fear came on all them that heard these things. <sup>6</sup> And the young men arose, <sup>e</sup>wound him up, and carried *him* out, and buried *him*.

### His wife, Sapphira, is also punished

<sup>7</sup> And it was about the space of three hours after, when his wife, not knowing what was done, came in. <sup>8</sup> And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. <sup>9</sup> Then Peter said unto her, How is it that ye have agreed together <sup>f</sup>to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. <sup>10</sup> Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. <sup>11</sup> And great fear came upon all the church, and upon as many as heard these things.

### The Apostles work many miracles

<sup>12</sup> And <sup>h</sup>by the hands of the apostles were many signs and wonders wrought among the people; <sup>i</sup>(and they were all with one accord in Solomon's porch. <sup>13</sup> And <sup>j</sup>of the rest durst no man join himself to them: <sup>k</sup>but the people magnified them. <sup>14</sup> And believers were the more added to the Lord, multitudes both of men and women.) <sup>15</sup> Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, <sup>l</sup>that at the least the shadow of Peter passing by might overshadow some of them. <sup>16</sup> There came also a multitude *out* of the cities round about unto Jerusalem, bringing <sup>m</sup>sick folks, and them which were vexed with unclean spirits: and they were healed every one.

### Their arrest and miraculous liberation



<sup>17</sup> <sup>m</sup>Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, <sup>18</sup> <sup>n</sup>And laid their hands on the apostles, and put them in the common prison. <sup>19</sup> But <sup>t</sup>the angel of the Lord by night opened the prison doors, and brought them forth, and said, <sup>20</sup> **Go, stand and speak in the temple to the people <sup>p</sup>all the words of this life.** <sup>21</sup> And when they heard *that*, they entered into the temple early in the morning, and taught. <sup>q</sup>But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

#### **The Apostles are again arrested**

<sup>22</sup> But when the officers came, and found them not in the prison, they returned, and told, <sup>23</sup> Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. <sup>24</sup> Now when the high priest and <sup>r</sup>the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. <sup>25</sup> Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. <sup>26</sup> Then went the captain with the officers, and brought them without violence: <sup>s</sup>for they feared the people, lest they should have been stoned.

#### **The Sahedrin accuses them**

<sup>27</sup> And when they had brought them, they set *them* before the council: and the high priest asked them, <sup>28</sup> Saying, 'Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, <sup>t</sup>and intend to bring this man's <sup>v</sup>blood upon us.

#### **The Apostles answer the accusers**

<sup>29</sup> Then Peter and the *other* apostles answered and said, <sup>w</sup>We ought to obey God rather than men. <sup>30</sup> The God of our fathers raised up Jesus, whom ye slew and <sup>x</sup>hanged on a tree. <sup>31</sup> <sup>b</sup>Him hath God exalted with his right hand *to be* <sup>a</sup>a Prince and <sup>z</sup>a Saviour, <sup>y</sup>for to give repentance to Israel, and forgiveness of sins. <sup>32</sup> And <sup>c</sup>we are his witnesses of these things; and *so* is also the Holy Ghost, whom God hath given to them that obey him. <sup>33</sup> When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

#### **Gamaliel counsels the Sanhedrin**

<sup>34</sup> Then stood there up one in the council, a Pharisee, named <sup>d</sup>Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; <sup>35</sup> And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. <sup>36</sup> For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. <sup>37</sup> After this man rose up Judas of Galilee in the <sup>e</sup>days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed. <sup>38</sup> And now I say unto you, Refrain from these men, and let them alone: <sup>f</sup>for if this counsel or this work be of men, it will come to nought:

#### **The Apostles are scourged and then released**

<sup>39</sup> <sup>h</sup>But if it be of God, ye cannot overthrow it; lest haply ye be found even <sup>g</sup>to fight against God. <sup>40</sup> And to him they agreed: and when they had called the apostles, <sup>i</sup>and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go. <sup>41</sup> And they departed from the presence of the council, <sup>j</sup>rejoicing that they were counted worthy to suffer shame for his name. <sup>42</sup> And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

|                  |               |                |                |                 |                |                |
|------------------|---------------|----------------|----------------|-----------------|----------------|----------------|
| 2 a Jos 7:1      | Mat 4:7       | 15 k Mat 14:36 | Psa 34:7       | v Mat 23:35     | b Heb 2:10     | Mat 16:18      |
| 1 Tim 6:10       | Luk 4:12      | Mat 9:21       | 20 p Jer 7:2   | 29 w Gal 1:10   | Phi 2:9        | Gen 24:50      |
| 3 b Num 30:2     | 1 Cor 10:9    | 16 l Mar 16:17 | Mat 21:23      | 30 x 1 Pet 2:24 | Act 2:33,36    | 40 i Mat 10:17 |
| Deu 23:21        | Heb 3:8-9     | 17 m Act 4:1-2 | Joh 6:68       | Gal 3:13        | 32 c Joh 15:26 | Mar 13:9       |
| Ecc 5:4          | 12 g Act 3:11 | Joh 12:19      | 21 q Act 4:5-6 | Act 10:39       | 34 d Act 22:3  | Luk 20:10      |
| c 1 Kin 22:21-22 | h Heb 2:4     | Joh 12:10-11   | 24 r Act 4:1   | 31 y Col 1:14   | 37 e Luk 2:1   | 41 j Heb 10:34 |
| Luk 22:3         | 1 Cor 4:5     | Joh 11:47-49   | Luk 22:4       | Eph 1:7         | 38 f Psa 127:1 | Phi 1:29       |
| Jam 4:7          | Rom 15:18-19  | 18 n Luk 21:12 | 26 s Mat 14:5  | z Mat 1:21      | Pro 21:30      | 2 Cor 12:10    |
| 5 d Num 14:37    | Act 14:3      | 19 o Heb 1:14  | Luk 20:6       | a Rev 1:5       | Mat 15:13      | Rom 5:3        |
| 6 e Joh 19:40    | Mar 16:15-20  | Act 16:26      | 28 t Act 4:18  | Act 3:15        | 39 g Act 9:5   | Mat 5:12       |
| 9 f Deu 6:16     | 13 i Joh 9:22 | Act 12:7       | u Act 2:23     | Dan 9:25        | h Rev 17:14    | 1 Pet 4:13     |
| Psa 95:9         | j Act 2:47    | Isa 61:1       | Act 3:15       | Isa 9:6         | 1 Cor 1:25     |                |

**5:1-2** But perhaps some one will say that he dealt very harshly with her. What do you mean? What harshness? If for gathering sticks a man is to be stoned, much rather ought he for sacrilege; for this money was become sacred. He that has chosen to sell his goods and distribute them, and then withdraws them, is guilty of sacrilege. But if he is sacrilegious, who resumes from his own, much more he who takes from what is not his own. And do not think that because the consequence is not now the same, the crime will go unpunished. Do you see that

this is the charge brought against Ananias, that having made the money sacred, he afterwards secreted it? Couldst thou not, said Peter, after selling your land, use the proceeds as your own? Were you forbidden? Wherefore after you had promised it? See how at the very beginning, the devil made his attack; in the very midst of such signs and wonders, how this man was hardened! Something of the same kind had happened upon a time in the Old Testament. The son of Charmi coveted the devoted thing; to observe there also what vengeance



ensues upon the sin. Sacrilege, beloved, is a most grievous crime, insulting, and full of contempt. We neither obliged you to sell, the Apostle says, nor to give your money when you had sold; of your own free choice you did it; why have you then stolen from the sacred treasury? <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**5:3** Well, if Satan did the thing, why is the man made guilty of it? For admitting the influence of the devil, and being filled with it. You will say, they ought to have corrected him. But he would not have received correction; for he that has seen such things as he had seen, and is none the better, would certainly be none the better for anything else that could be done; the matter was not one to be simply passed over: like a gangrene, it must be cut out, that it might not infect the rest of the body. As it is, both the man himself is benefitted in regard that he is not left to advance further in wickedness, and the rest, in that they are made more earnest; otherwise the contrary would have ensued. In the next place, Peter proves him guilty, and shows that the deed was not hidden from him, and then pronounces the sentence. But wherefore, upon what purpose have you done this? Did you wish to keep it? You ought to have kept it all along, and never to have professed to give it. The sacrilege, beloved, is a grievous one. For another, it may be, coveted what was not his own: but it was at your discretion to keep what was your own. Why then did you first make it sacred, and then take it? Out of excessive contempt have you done this. The deed does not admit of pardon, it is past pleading for.— Therefore let it be no stumbling-block to any, if at present also there are sacrilegious persons. If there were such persons then, much more now, when evils are many. But let us rebuke them before all, that others also may fear. <sup>1</sup> Timothy 5:20 Judas was sacrilegious, but it was no stumbling-block to the disciples. Do you see how many evils spring from love of money? <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**5:4 was it not in thine own power.** If it displeased God to withdraw of the money which they had vowed to God, how is he angry when chastity is vowed and

is not performed? for to such may be said that which Peter said of the money: Thy virginity remaining did it not remain to thee, and before thou didst vow, was it not in thine own power? for, whosoever have vowed such things and have not paid them, let them not think to be condemned to corporal death, but to everlasting fire. <sup>9</sup>[Augustine of Hippo (354-430AD), Sermon 10]

**5:5** Now Ananias and Sapphira were thus struck with sudden death in the presence of the whole Church, to teach the faithful what the apostles' authority was, what a crime it was to take back what had been offered to the Church, and inspire everyone, by this terrible example, a salutary fear. <sup>109</sup>[Pseudo-Augustine (655AD), On the Miracles of Scripture, 3.17]

**5:11** For those who often sin and are not punished, have greater reason to fear and dread than if they were punished. For the vengeance is increased for them by their present impunity and the long-suffering of God. Then let us not look to this, that we are not punished; but let us consider whether we have not sinned: if sinning we are not punished, we have the more reason to tremble. Say, if you have a slave, and you only threaten him, and do not beat him; when is he most in fear, when most inclined to run away? Is it not when you only threaten him? And hence we advise each other not to be continually using threats, thereby choosing rather to agitate the mind by the terror, and lacerating it worse than with blows. For in the one instance the punishment is momentary, but in the other it is perpetual. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**5:15 at the least the shadow of Peter passing by might overshadow some of them.** Yet, when the Lord was here, there was no one made whole by His shadow as He passed; but He Himself had said to the disciples, "Greater things than these shall ye do." (Jn. 14:12) Yes, the Lord had said, "Greater things than these shall ye do;" but let not flesh and blood exalt itself: let such hear Him also saying, "Without me ye can do nothing." <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 44.9.5]

## ACTS 6

### The deacons

<sup>1</sup> And in those days, <sup>a</sup>when the number of the disciples was multiplied, there arose a murmuring of the <sup>b</sup>Grecians against the Hebrews, because their widows were neglected <sup>c</sup>in the daily ministrations. <sup>2</sup> Then the twelve called the multitude of the disciples *unto them*, and said, <sup>d</sup>It is not reason that we should leave the word of God, and serve tables. <sup>3</sup> Wherefore, brethren, <sup>e</sup>look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. <sup>4</sup> But we <sup>f</sup>will give ourselves continually to prayer, and to the ministry of the word. <sup>5</sup> And the saying pleased the whole multitude: and they chose Stephen, <sup>g</sup>a man full of faith and of the Holy Ghost, and <sup>h</sup>Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: <sup>6</sup> Whom they set before the apostles: and <sup>j</sup>when they had prayed, <sup>i</sup>they laid *their* hands on them. <sup>7</sup> And <sup>k</sup>the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company <sup>l</sup>of the priests were obedient to the faith.

### Stephen's enemies plot against him

<sup>8</sup> And Stephen, full of faith and power, did great wonders and miracles among the people. <sup>9</sup> Then there arose certain of *the synagogue*, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. <sup>10</sup> And <sup>m</sup>they were not able to



resist the wisdom and the spirit by which he spake. <sup>11</sup> <sup>n</sup>Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

#### Stephen is arrested and accused

<sup>12</sup> And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council, <sup>13</sup> And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: <sup>14</sup> <sup>o</sup>For we have heard him say, that this Jesus of Nazareth shall <sup>p</sup>destroy this place, and shall change the customs which Moses delivered us. <sup>15</sup> And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of <sup>q</sup>an angel.

|               |              |             |             |                |               |
|---------------|--------------|-------------|-------------|----------------|---------------|
| 1 a Psa 72:16 | 3 e Deu 1:13 | 6 i Heb 6:2 | Act 1:24    | 1 Joh 12:42    | p Dan 9:26    |
| b Act 9:29    | 1 Tim 3:7    | 2 Tim 1:6   | Pro 16:3    | 10 m Luk 21:15 | Mat 24:2      |
| c Act 4:35    | 4 f Act 2:42 | 1 Tim 4:14  | Psa 37:5    | Isa 54:17      | 15 q Dan 10:6 |
| 2 d Exo 18:17 | 5 g Act 9:31 | Act 8:17    | 7 k Col 1:6 | 11 n Mat 26:15 | Mat 17:2      |
| 2 Tim 2:4     | h Act 8:5    | j Phi 4:6   | 2 Tim 3:1   | 14 o Act 25:8  | Rev 10:1      |

**6:1** Not absolutely in those immediate days; for it is the custom of Scripture to speak of things next about to happen, as taking place in immediate succession. But by Hellenists I suppose he means those who spoke Greek against the Hebrews: for they did not use the Greek language. Behold another trial! Observe how from within and from without there are warrings, from the very first! <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**6:3 we may appoint over this business.** It befits also to please by all means the deacons, which are for the ministry of Jesus Christ. For they are not servitors of meat and drink, but ministers of the Church of God. For what are deacons but imitators or followers of Christ, ministering to the bishop, as Christ to his Father, and working unto him a clean and immaculate work, even as Stephen to James, etc. <sup>48</sup>[Ignatius of Antioch (35-110AD), Ep. 2 to Tral.]

## ACTS 7

### Stephen's discourse; the patriarchs

<sup>1</sup> Then said the high priest, Are these things so? <sup>2</sup> And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, <sup>3</sup> And said unto him, *Get thee out of thy country, and from thy kindred, and come into the land <sup>a</sup>which I shall shew thee.* <sup>4</sup> Then <sup>b</sup>came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. <sup>5</sup> And he gave him none inheritance in it, no, not *so much as* to set his foot on: <sup>c</sup>yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child. <sup>6</sup> And God spake on this wise, <sup>e</sup>*THAT HIS SEED SHOULD SOJOURN IN A STRANGE LAND; AND THAT THEY SHOULD BRING THEM INTO BONDAGE, AND ENTREAT THEM EVIL <sup>d</sup>FOUR HUNDRED YEARS.* <sup>7</sup> And the nation to whom they shall be in bondage will I judge, said God: *and after that shall they come forth, and <sup>f</sup>serve me in this place.* <sup>8</sup> <sup>j</sup>And he gave him the covenant of circumcision: <sup>i</sup>and so *Abraham* begat Isaac, and circumcised him the eighth day; <sup>h</sup>and Isaac *begat* Jacob; and <sup>k</sup>Jacob *begat* the twelve patriarchs.

### The story of Joseph

<sup>9</sup> <sup>k</sup>And the patriarchs, moved with envy, sold Joseph into Egypt: <sup>l</sup>but God was with him, <sup>10</sup> And delivered him out of all his afflictions, <sup>m</sup>and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. <sup>11</sup> Now THERE CAME A DEARTH OVER ALL THE LAND OF EGYPT AND CHANAAN, and great affliction: and our fathers found no sustenance. <sup>12</sup> BUT WHEN JACOB HEARD THAT THERE WAS CORN IN EGYPT, he sent out our fathers first. <sup>13</sup> And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. <sup>14</sup> <sup>o</sup>Then sent Joseph, and called his father Jacob to *him*, and all his kindred, <sup>n</sup>threescore and fifteen souls. <sup>15</sup> SO JACOB WENT DOWN INTO EGYPT, <sup>p</sup>AND DIED, HE, AND OUR FATHERS, <sup>16</sup> And <sup>q</sup>were carried over into Sychem, and laid in <sup>r</sup>the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

### The story of Moses

<sup>17</sup> But when <sup>s</sup>the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, <sup>18</sup> Till another king arose, which knew not Joseph. <sup>19</sup> The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. <sup>20</sup> <sup>u</sup>In which time Moses was born, and <sup>t</sup>was exceeding fair, and nourished up in his father's house three months: <sup>21</sup> And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. <sup>22</sup> And Moses was learned in all the wisdom of the Egyptians, and was <sup>v</sup>mighty in words and in deeds. <sup>23</sup> <sup>w</sup>And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. <sup>24</sup> And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian: <sup>25</sup> For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. <sup>26</sup> And the next day he shewed himself unto them as they



stroke, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? <sup>27</sup> But he that did his neighbour wrong thrust him away, saying, <sup>x</sup>Who made thee a ruler and a judge over us? <sup>28</sup> Wilt thou kill me, as thou diddest the Egyptian yesterday? <sup>29</sup> <sup>y</sup>THEN FLED MOSES AT THIS SAYING, AND WAS A STRANGER IN THE LAND OF MADIAN, where he <sup>z</sup>begat two sons.

### The Lord commands Moses

<sup>30</sup> And when forty years were expired, THERE APPEARED TO HIM IN THE WILDERNESS OF MOUNT SINA <sup>a</sup>AN ANGEL OF THE LORD IN A FLAME OF FIRE IN A BUSH. <sup>31</sup> When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him, <sup>32</sup> *Saying, <sup>b</sup>I AM THE GOD OF THY FATHERS, THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB.* Then Moses trembled, and durst not behold. <sup>33</sup> <sup>c</sup>Then said the Lord to him, *PUT OFF THY SHOES FROM THY FEET: FOR THE PLACE WHERE THOU STANDEST IS HOLY GROUND.* <sup>34</sup> *I HAVE SEEN, I HAVE SEEN THE AFFLICTION OF MY PEOPLE WHICH IS IN EGYPT, AND I HAVE HEARD THEIR GROANING, AND AM COME DOWN TO DELIVER THEM. AND NOW COME, I WILL SEND THEE INTO EGYPT.*

### Moses' instructions ignored

<sup>35</sup> This Moses whom they refused, saying, WHO MADE THEE A RULER AND A JUDGE? the same did God send *to be a ruler and a deliverer* <sup>d</sup>by the hand of the angel which appeared to him in the bush. <sup>36</sup> <sup>f</sup>He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, <sup>e</sup>and in the wilderness forty years. <sup>37</sup> This is that Moses, which said unto the children of Israel, <sup>h</sup>A PROPHET SHALL THE LORD YOUR GOD RAISE UP UNTO YOU OF YOUR BRETHREN, LIKE UNTO ME; <sup>g</sup>HIM SHALL YE HEAR. <sup>38</sup> <sup>i</sup>This is he, that was in the church in the wilderness with <sup>k</sup>the angel which spake to him in the mount Sina, and *with* our fathers: <sup>j</sup>who received the lively <sup>i</sup>oracles to give unto us: <sup>39</sup> To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt, <sup>40</sup> <sup>m</sup>Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him. <sup>41</sup> And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. <sup>42</sup> Then <sup>p</sup>God turned, and gave them up to worship <sup>o</sup>the host of heaven; as it is written in the book of the prophets, *"O YE HOUSE OF ISRAEL, HAVE YE OFFERED TO ME SLAIN BEASTS AND SACRIFICES BY THE SPACE OF FORTY YEARS IN THE WILDERNESS?"* <sup>43</sup> *YEA, YE TOOK UP THE TABERNACLE OF MOLOCH, AND THE STAR OF YOUR GOD REMPHAN, FIGURES WHICH YE MADE TO WORSHIP THEM: AND I WILL CARRY YOU AWAY BEYOND BABYLON.*

### The Temple

<sup>44</sup> Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, <sup>q</sup>that he should make it according to the fashion that he had seen. <sup>45</sup> <sup>r</sup>Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; <sup>46</sup> <sup>s</sup>Who found favour before God, and <sup>t</sup>desired to find a tabernacle for the God of Jacob. <sup>47</sup> But Solomon built him an house. <sup>48</sup> Howbeit <sup>u</sup>the most High dwelleth not in temples made with hands; as saith the prophet, <sup>49</sup> *"HEAVEN IS MY THRONE, AND EARTH IS MY FOOTSTOOL: WHAT HOUSE WILL YE BUILD ME?"* SAITH THE LORD: *OR WHAT IS THE PLACE OF MY REST?"* <sup>50</sup> *HATH NOT MY HAND MADE ALL THESE THINGS?"*

### Conclusion of Stephen's discourse

<sup>51</sup> Ye <sup>w</sup>stiffnecked and <sup>x</sup>uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did, so do ye.* <sup>52</sup> <sup>z</sup>Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of <sup>y</sup>the Just One; of whom ye have been now the betrayers and murderers: <sup>53</sup> <sup>a</sup>Who have received the law by the disposition of angels, and have not kept *it.*

### Stephen's martyrdom

<sup>54</sup> When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth. <sup>55</sup> But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, <sup>56</sup> And said, Behold, <sup>b</sup>I see the heavens opened, and the <sup>c</sup>Son of man standing on the right hand of God. <sup>57</sup> Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, <sup>58</sup> And <sup>i</sup>cast *him* out of the city, <sup>e</sup>and stoned *him*: and <sup>d</sup>the witnesses laid down their clothes at a young man's feet, whose name was Saul. <sup>59</sup> And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, <sup>g</sup>receive my spirit. <sup>60</sup> And he kneeled down, and cried with a loud voice, <sup>h</sup>Lord, lay not this sin to their charge. And when he had said this, he <sup>i</sup>fell asleep.

|                  |               |                |                |                |                |               |
|------------------|---------------|----------------|----------------|----------------|----------------|---------------|
| 3 a Gen 12:1     | Exo 12:40     | Gen 17:9       | Gen 45:27      | 22 v Luk 24:19 | Mat 22:32      | Exo 12:41     |
| 4 b Gen 11:31    | e 1 Pet 2:11  | 9 k Gen 37:4   | o Gen 45:9     | 23 w Exo 2:11  | Exo 3:15       | 37 g Act 3:24 |
| Heb 11:8         | Gen 15:13     | Psa 105:17     | 15 p Gen 49:33 | 27 x Luk 12:14 | Exo 3:6        | Joh 18:37     |
| 5 c Psa 105:8-11 | 7 f Exo 3:12  | 1 Gen 39:2     | Exo 1:6        | 29 y Exo 2:15  | Gen 50:24      | Mar 9:7       |
| Neh 9:24         | 8 g Gen 29:31 | 10 m Pro 8:15  | 16 q Gen 50:25 | z Num 12:1     | 33 c Jos 5:15  | Mat 17:5      |
| Neh 9:8          | h Gen 25:26   | Psa 37:23      | Exo 13:19      | 30 a Isa 63:9  | 35 d Exo 14:19 | h Deu 18:15   |
| Deu 6:10         | i Mat 1:2     | 1 Sam 2:30     | r Gen 23:16    | Deu 33:16      | Num 20:16      | 38 i Rom 3:2  |
| Exo 6:7-8        | 1 Chr 1:34    | Gen 45:8-9     | 17 s Gen 15:13 | Exo 3:2        | 36 e Exo 16:1  | j Joh 1:17    |
| Gen 12:7         | Gen 21:2      | Gen 42:6       | 20 t Heb 11:23 | Gen 48:16      | f Psa 78:12-13 | Exo 21:1      |
| 6 d Gal 3:17     | j Gal 3:15-17 | 14 n Deu 10:22 | u Exo 2:2      | 32 b Heb 11:16 | Deu 6:21-22    | k Heb 2:2     |



|               |                |                 |               |               |               |              |
|---------------|----------------|-----------------|---------------|---------------|---------------|--------------|
| Gal 3:19      | Deu 17:3       | 46 s 1 Kin 8:17 | Isa 66:1-2    | Jer 26:23     | c Dan 7:13    | i 1 The 4:13 |
| Isa 63:9      | p 2 The 2:11   | t Psa 78:68-72  | Psa 11:4      | Jer 26:15     | 58 d Deu 13:9 | Rev 14:13    |
| 1 Exo 19:3    | Rom 1:24       | 1 Sam 15:28     | 51 w Isa 48:4 | 2 Chr 36:16   | e Lev 24:16   |              |
| 40 m Exo 32:1 | Eze 20:25      | 48 u 2 Chr 2:6  | x Eze 44:9    | 53 a Exo 20:1 | f Heb 13:12   |              |
| 42 n Amo 5:25 | 44 q Exo 25:40 | Act 17:24-25    | 52 y Act 3:14 | Gal 3:19      | 59 g Psa 31:5 |              |
| o Jer 19:13   | Heb 8:5        | 49 v Rev 3:21   | z 1 The 2:15  | Heb 2:2       | 60 h Mat 5:44 |              |
| 2 Kin 21:3    | 45 r Jos 3:14  | Mat 5:34        | Mat 23:34     | 56 b Mat 3:16 | Luk 6:28      |              |

**7:2-3** And this, of course, compels us not to think, as Genesis (Cf. Gen. 12:1) seems to indicate, that God commanded Abram to leave his family and his father's house after the death of Terah, but to understand that, being in Mesopotamia before living in Harran, God spoke to him during that journey, once he had obviously left the land of the Chaldeans. But what Stephen says: Then Abram, coming out of the land of the Chaldeans, dwelt in Harran, and then after his father was dead, he removed him into this land (Acts 7:4); he presents no small difficulties to this explanation, which is based in a kind of recapitulation. For it seems that he received the commandment of the Lord, who had spoken to him on the journey from Mesopotamia, after he had come out of the land of the Chaldeans and when he went to Harran, and that after his father's death he truly obeyed this command, when it is said: And he dwelt in Harran. And then, when his father died, he removed him into this land. Therefore, it continues the problem of how it may be true that he was seventy-five when he left Harran, as is clearly stated in the text of Genesis. Perhaps the words of Stephen: Then Abram came out of the land of the Chaldeans and dwelt in Harran, not to be understood thus: He went forth, after the Lord had spoken to him, for he was already in Mesopotamia, as was said before, when he heard that from the Lord. But Stephen, with that rule of recapitulation, wanted to unite both things and say at the same time where he had come from and where he dwelt, when he added: Then Abram left the land of the Chaldeans and dwelt in Harran. God spoke to him at the middle, that is, between the departure from the land of the Chaldeans and their settlement in Harran. Afterwards, however, Stephen adds: And from thence, after his father was dead, he removed him into this land; it is to be noted that he did not say: And after his father's death he left Harran, but: Then God set him in this land, so that he was put in the land of Canaan after dwelling in Harran. He did not leave after the death of his father, but was placed in the land of Canaan after the death of his father, so that the order of the words are: Dwell in Harran, and then put him in this land after the death of his father. So it must be understood that Abram was put or placed in the land of Canaan when he received that offspring, whose whole descendants would reign there, according to the promise that God made, to give to him the land as an inheritance. For there was born of Abram himself, Ishmael, the son of Hagar. There also were born the children of Keturah, to whom the inheritance of that land would not belong. Esau was also born of Isaac, (Cf. Gen. 25:25; 29:32-35; 30:5) who was also deprived of that inheritance. But all the sons who were born to Jacob, son of Isaac, that is, all his offspring belonged to that inheritance. Therefore, if one correctly understands the fact that Abram was put and placed in that land because he lived until Jacob's birth, the problem is solved through a recapitulation, although other solutions

cannot be rejected either. <sup>18</sup>[Augustine of Hippo (354-430AD), Questions on Genesis, Q.25]

**7:5** We may ask how Abraham planted a field not far from the well of the oath, if, as St. Stephen says (Cf. Acts 7:5), he had not received an inheritance in this country, not even a foot of land. But we must understand here by inheritance (Cf. Gen. 21:27-30), not the one he bought for money, but the one God had to give him for his goodness. The space around the well was no doubt included in the acquisition of seven young sheep by Abraham, when he and Abimelech swore to one another faithfully. <sup>18</sup>[Augustine of Hippo (354-430AD), Questions on Genesis, Q.56]

**7:15-16** Truly when speaking to the populace the blessed Stephen followed the popular opinion in his discourse. In conflating the two accounts he concentrated less on the arrangement of the historical details than on the point with which he was concerned. For this man, who was accused of teaching against the holy place and the law, proceeded to show how it might be demonstrated from the law that Jesus Christ was the promised one and that they [the Jews] had been unwilling to be subject to Moses then, and they were unwilling to be subject to the Lord now. I have given the best explanation that I can, not [intending to] pass judgment in advance on a better opinion, if there should be one. Furthermore, the phrase —from the sons of Hamor, the son of Shechem in the Greek exemplar is written —from the sons of Hamor, who was in Shechem. This seems to be more in accord with the history in Genesis, although it could have been the case that the same Hamor had both a father and a son named Shechem. <sup>89</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on Acts]

**7:16 were carried over into Sychem.** Many bodies, then, of Christians the earth has not covered: but none of them has any separated from heaven and earth, the whole of which He fills with presence of Himself, Who knows whence to resuscitate that which He created. It is said indeed in the Psalm, "The dead bodies of your servants have they given for meat unto the fowls of the heaven, the flesh of your saints unto the beasts of the earth: they have shed their blood like water round about Jerusalem, and there was no man to bury them:" but more to heighten the cruelty of them who did these things, not to the infelicity of them who suffered them. For, however, in sight of men these things may seem hard and dire, yet "precious in the sight of the Lord is the death of His saints." So, then, all these things, care of funeral, bestowal in sepulture, pomp of obsequies, are more for comfort of the living, than for help to the dead. <sup>21</sup>[Augustine of Hippo (354-430AD), On the Care of the Dead, 4]

**7:33 put off thy shoes from thy feet: for the place where thou standest is holy ground.** I also dare something more and say that even the place where Moses stood was not holy through Moses himself but because the Lord stood with him. The presence



of the Lord had sanctified the place; and on that account, it is said to him. <sup>73</sup>[Origen of Alexandria (185-254AD), Homilies on Joshua, 6.3]

**7:55 and Jesus standing on the right hand of God.** Why (you would ask) do we read every where else of the Son as sitting at the right hand of God, but in one place of His standing? He sits as Judge of quick and dead; He stands as His people's Advocate. He stood, then, as a Priest, whilst He was offering to His Father the sacrifice of a good martyr; He stood, as the Umpire, to bestow, as it were, upon a good wrestler the prize of so mighty a contest. <sup>3</sup>[Ambrose of Milan (338-397AD), Exposition of the Christian Faith, 3.17.137]

**7:56** Jesus was standing as his advocate, He was standing as though anxious, that He might help His

athlete Stephen in his conflict, He was standing as though ready to crown His martyr. <sup>3</sup>[Ambrose of Milan (338-397AD), Letter 68.5, To the Church at Vercellæ]

**7:58 whose name was Saul.** Paul too consented to his death, and he raised a great persecution against the church established in Jerusalem; for, after Stephen's body was buried with pious lamentation, this Paul made a havoc of the church with a hatred as great as the affection with which he would later defend it. <sup>32</sup>[Cassiodorus (485-585AD), Complexiones on Acts]

**7:60 fell asleep.** That is to say, his death was the sleep of one who dies in sure hope about the things to come. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Acts]

## ACTS 8

### Persecution

<sup>1</sup> And <sup>a</sup>Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and <sup>b</sup>they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. <sup>2</sup> And devout men carried Stephen *to his burial*, and <sup>c</sup>made great lamentation over him. <sup>3</sup> As for Saul, <sup>d</sup>he made havoc of the church, entering into every house, and haling men and women committed *them* to prison.

### Philip converts many in Samaria

<sup>4</sup> Therefore <sup>e</sup>they that were scattered abroad went every where preaching the word. <sup>5</sup> Then <sup>f</sup>Philip went down to the city of Samaria, and preached Christ unto them. <sup>6</sup> And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. <sup>7</sup> For <sup>g</sup>unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed. <sup>8</sup> And there was great joy in that city.

### Philip converts Simon, a sorcerer

<sup>9</sup> But there was a certain man, called Simon, which beforetime in the same city <sup>h</sup>used sorcery, and bewitched the people of Samaria, <sup>i</sup>giving out that himself was some great one: <sup>10</sup> To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. <sup>11</sup> And to him they had regard, because that of long time he had bewitched them with sorceries. <sup>12</sup> But when they believed Philip preaching the things <sup>j</sup>concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. <sup>13</sup> Then Simon himself <sup>k</sup>believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

### Simon tries to buy miraculous powers

<sup>14</sup> Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: <sup>15</sup> Who, when they were come down, prayed for them, <sup>l</sup>that they might receive the Holy Ghost: <sup>16</sup> (For <sup>m</sup>as yet he was fallen upon none of them: only <sup>n</sup>they were baptized in <sup>o</sup>the name of the Lord Jesus.) <sup>17</sup> Then <sup>p</sup>laid they *their* hands on them, and they received the Holy Ghost. <sup>18</sup> And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

### Peter rebukes Simon

<sup>19</sup> Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. <sup>20</sup> But Peter said unto him, Thy money perish with thee, because <sup>r</sup>thou hast thought that <sup>q</sup>the gift of God may be purchased with money. <sup>21</sup> Thou hast neither part nor lot in this matter: for thy <sup>s</sup>heart is not right in the sight of God. <sup>22</sup> Repent therefore of this thy wickedness, and pray God, <sup>t</sup>if perhaps the thought of thine heart may be forgiven thee. <sup>23</sup> For I perceive that thou art in <sup>u</sup>the gall of bitterness, and *in* the bond of iniquity. <sup>24</sup> Then answered Simon, and said, <sup>v</sup>Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. <sup>25</sup> And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

### Philip encounters an Ethiopian traveler

<sup>26</sup> <sup>w</sup>And the angel of the Lord spake unto Philip, saying, *Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.* <sup>27</sup> And he arose and went: and, behold, <sup>x</sup>a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and <sup>y</sup>had come to Jerusalem for to worship, <sup>28</sup> Was returning, and sitting in his chariot read Esaias the prophet. <sup>29</sup> Then the Spirit said unto Philip, *Go near, and join thyself to this chariot.* <sup>30</sup> And Philip



ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? <sup>31</sup> And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

#### He questions Philip about the Scriptures

<sup>32</sup> The place of the scripture which he read was this, <sup>32</sup>HE WAS LED AS A SHEEP TO THE SLAUGHTER; AND LIKE A LAMB DUMB BEFORE HIS SHEARER, SO OPENED HE NOT HIS MOUTH: <sup>33</sup> IN HIS HUMILIATION HIS JUDGMENT WAS TAKEN AWAY: AND WHO SHALL DECLARE HIS GENERATION? FOR HIS LIFE IS TAKEN FROM THE EARTH. <sup>34</sup> And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

#### Philip baptizes the eunuch

<sup>35</sup> Then Philip opened his mouth, <sup>a</sup>and began at the same scripture, and preached unto him Jesus. <sup>36</sup> And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; <sup>b</sup>what doth hinder me to be baptized? <sup>37</sup> And Philip said, <sup>c</sup>If thou believest with all thine heart, thou mayest. And he answered and said, <sup>d</sup>I believe that Jesus Christ is the Son of God. <sup>38</sup> And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. <sup>39</sup> And when they were come up out of the water, <sup>e</sup>the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. <sup>40</sup> But Philip was found <sup>f</sup>at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

|                |                |                  |                 |                 |                |                  |
|----------------|----------------|------------------|-----------------|-----------------|----------------|------------------|
| 1 a Act 7:58   | 7 g Mat 10:1   | Act 2:38         | Rom 8:7         | 26 w Heb 1:14   | 35 a Luk 24:27 | 39 e 1 Kin 18:12 |
| b Act 11:19    | Mar 16:17      | o Act 10:48      | 22 t 2 Tim 2:25 | Psa 91:11       | Act 18:28      | 2 Kin 2:16       |
| 2 c 2 Sam 3:31 | Luk 10:17      | 17 p Act 6:6     | Dan 4:27        | 27 x Psa 68:31  | 2 Cor 1:20     | Eze 3:12         |
| 3 d 1 Cor 15:9 | 9 h Act 13:6   | Heb 6:2          | Isa 55:7        | Isa 43:3        | 1 Pet 1:11     | 2 Cor 12:2-4     |
| Gal 1:13       | i Act 5:36     | 20 q Act 2:38    | 23 u Job 20:14  | Jer 13:23       | 36 b Act 10:47 | 40 f Zec 9:6     |
| Phi 3:6        | 12 j Act 1:3   | r Mat 10:8       | Heb 12:15       | Zep 3:10        | 37 c Rom 10:10 |                  |
| 1 Tim 1:13     | 13 k Luk 8:13  | 2 Kin 5:16       | 24 v Gen 20:7   | y Isa 56:3      | Joh 6:69       |                  |
| 4 e 1 The 2:2  | 15 l Mat 18:19 | 21 s Pro 6:16,18 | Exo 8:8         | Joh 12:20       | Mar 8:29       |                  |
| Act 11:19      | Joh 14:13-14   | Pro 11:20        | Num 21:7        | 32 z 1 Pet 1:19 | Mat 14:33      |                  |
| Mat 10:23      | 16 m Act 19:2  | Isa 44:20        | 1 Kin 13:6      | Phi 2:7-8       | d Mar 16:16    |                  |
| 5 f Act 6:5    | n Mat 28:19    | Jer 17:9         | Jam 5:16        | Isa 53:7        | Mat 28:19      |                  |

**8:2** If they were “devout,” why did they “make great lamentation over him?” They were not yet perfect. The man was gracious and amiable: this also shows that they were men— not their fear alone, but their grief and lamentation. Who would not have wept to see that mild, that lamb-like person stoned, and lying dead? Fit eulogy to be spoken over his grave has the Evangelist recorded, in this one speech, “Lay not this sin to their charge.” <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**8:16 they were baptized in the name of the Lord Jesus.** Some say that they were baptized in the Name of the Trinity; because immediately after the descent of the Spirit, this mystery was revealed; and others say that they were baptized only in the Name of Jesus the Christ, as this was done by the disciples before the Passion, who baptized in the Name of the Christ, those that were baptized not having received the Spirit. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Acts]

**8:17 laid they their hands on them, and they received the Holy Ghost.** But the subject in regard to which we had chiefly to write to you, and to confer with your gravity and wisdom, is one that more especially pertains both to the priestly authority and to the unity, as well as the dignity, of the Catholic Church, arising as these do from the ordination of the divine appointment; to wit, that those who have been dipped abroad outside the Church, and have been stained among heretics and schismatics with the taint of profane water, when they come to us and to the Church which is one, ought to be baptized, for the reason that it is a small matter to “lay hands on them that they may receive the Holy Ghost,” unless they receive also the baptism of the Church. For then finally can they be fully sanctified, and be the sons

of God, if they be born of each sacrament; since it is written, “Except a man be born again of water, and of the Spirit, he cannot enter into the kingdom of God.” (Jn. 3:5) For we find also, in the Acts of the Apostles, that this is maintained by the apostles, and kept in the truth of the saving faith, so that when, in the house of Cornelius the centurion, the Holy Ghost had descended upon the Gentiles who were there, fervent in the warmth of their faith, and believing in the Lord with their whole heart; and when, filled with the Spirit, they blessed God in divers tongues, still none the less the blessed Apostle Peter, mindful of the divine precept and the Gospel, commanded that those same men should be baptized who had already been filled with the Holy Spirit, that nothing might seem to be neglected to the observance by the apostolic instruction in all things of the law of the divine precept and Gospel. <sup>33</sup>[Cyprian of Carthage (200-258AD), Epistle 71.1]

**8:18** This Simon, then — who feigned faith, supposing that the apostles themselves performed their cures by the art of magic, and not by the power of God; and with respect to their filling with the Holy Ghost, through the imposition of hands, those that believed in God through Him who was preached by them, namely, Christ Jesus — suspecting that even this was done through a kind of greater knowledge of magic, and offering money to the apostles, thought he, too, might receive this power of bestowing the Holy Spirit on whomsoever he would... Now this Simon of Samaria, from whom all sorts of heresies derive their origin. <sup>49</sup>[Irenaeus of Lyons (100-200AD), Against Heresies, 1.23.1-2]

**8:22-24** Even this he did only formally, as words of course, when he ought to have wept and mourned as a penitent. “If perchance it may be forgiven you.”



Not as though it would not have been pardoned, had he wept, but this is the manner of the Prophet also, to denounce absolutely, (ἀ παγορεύειν) and not to say, "Howbeit, if you do this, your sin shall be forgiven," but that in any wise the punishment shall take effect. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**8:26** See angels assisting the preaching, and not themselves preaching, but calling these to the work. But the wonderful nature of the occurrence is shown also by this: that what of old was rare, and hardly done, here takes place with ease, and see with what frequency! <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**8:27** Jacob and others say that a woman never ruled over Ethiopia, but that it is only in name. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Acts]

**8:32-33** Philip, when he had discovered the eunuch of the Ethiopians' queen reading these words which had been written: "He was led as a sheep to the slaughter; and as a lamb is dumb before the shearer, so He opened not His mouth: in His humiliation His judgment was taken away;" (Is. 53:7) and all the rest which the prophet proceeded to relate in regard to His passion and His coming in the flesh, and how He was dishonored by those who did not believe Him; easily persuaded him to believe on Him, that He was Christ Jesus, who was crucified under Pontius

Pilate, and suffered whatsoever the prophet had predicted, and that He was the Son of God, who gives eternal life to men. <sup>49</sup>[Irenaeus of Lyons (100-200AD), 4.23.2]

**8:39-40** But why did the Spirit of the Lord bear him away? Hereby the occurrence was shown to be more wonderful. Even then, the eunuch did not know him. Consequently this was done, that Philip might afterwards be a subject of wonder to him. "For," it says, "he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea." This Philip, therefore was one of the seven; for there in fact he is afterwards found at Cæsarea. It was well and expedient therefore that the Spirit caught Philip away; else the eunuch would have desired to go with him, and Philip would have grieved him by declining to comply with his request, the time being not yet come. But at the same time here was an encouraging assurance for them that they shall also prevail over the heathen: for indeed the high character of the first believers was enough to move them. If however the eunuch had stayed there, what fault could have been found? But he knew him not: for this is why it says, "he went on his way rejoicing:" so that had he known him, he would not have been so delighted. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

## ACTS 9

### The vision of Saul

<sup>1</sup> And <sup>a</sup>Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, <sup>2</sup> And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. <sup>3</sup> And <sup>b</sup>as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: <sup>4</sup> And he fell to the earth, and heard a voice saying unto him, **Saul, Saul, <sup>c</sup>why persecutest thou me?** <sup>5</sup> And he said, <sup>d</sup>Who art thou, Lord? And the Lord said, **I am Jesus whom thou persecutest: <sup>e</sup>it is hard for thee to kick against the pricks.** <sup>6</sup> And he trembling and astonished said, Lord, <sup>f</sup>what wilt thou have me to do? And the Lord *said* unto him, **Arise, and go into the city, and it shall be told thee what thou must do.** <sup>7</sup> And <sup>g</sup>the men which journeyed with him stood speechless, hearing a voice, but seeing no man. <sup>8</sup> And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus. <sup>9</sup> And he was three days without sight, and neither did eat nor drink.

### God sends Ananias to Saul

<sup>10</sup> And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, **Ananias.** And he said, Behold, I *am here*, Lord. <sup>11</sup> And the Lord *said* unto him, **Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, <sup>b</sup>of Tarsus: for, behold, he prayeth,** <sup>12</sup> **And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.** <sup>13</sup> Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: <sup>14</sup> And here he hath authority from the chief priests to bind all <sup>i</sup>that call on thy name. <sup>15</sup> But the Lord said unto him, **Go thy way: for <sup>h</sup>he is a chosen vessel unto me, to bear my name before <sup>j</sup>the Gentiles, and <sup>k</sup>kings, and the children of Israel: <sup>16</sup> For <sup>m</sup>I will shew him how great things he must suffer for my name's sake.**

### Ananias baptizes Saul

<sup>17</sup> <sup>n</sup>And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and <sup>o</sup>be filled with the Holy Ghost. <sup>18</sup> And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

### The zeal of Saul

<sup>19</sup> And when he had received meat, he was strengthened. <sup>p</sup>Then was Saul certain days with the disciples which were at Damascus. <sup>20</sup> And straightway he preached Christ in the synagogues, <sup>q</sup>that he is the Son of God. <sup>21</sup> But all that heard *him* were amazed, and said; <sup>r</sup>Is not this he that destroyed them which called on



this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? <sup>22</sup> But Saul increased the more in strength, <sup>a</sup>and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

#### A plan to kill Saul fails

<sup>23</sup> And after that many days were fulfilled, <sup>t</sup>the Jews took counsel to kill him: <sup>24</sup> But their laying await was known of Saul. And they watched the gates day and night to kill him. <sup>25</sup> Then the disciples took him by night, and <sup>u</sup>let *him* down by the wall in a basket.

#### Saul visits the Apostles in Jerusalem

<sup>26</sup> And <sup>v</sup>when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. <sup>27</sup> <sup>w</sup>But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. <sup>28</sup> And he was with them coming in and going out at Jerusalem. <sup>29</sup> And he spake <sup>z</sup>boldly in the name of the Lord Jesus, and disputed against the <sup>y</sup>Grecians: <sup>x</sup>but they went about to slay him. <sup>30</sup> *Which* when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

#### Peter cures Aeneas, a paralytic

<sup>31</sup> <sup>a</sup>Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. <sup>32</sup> And it came to pass, as Peter passed <sup>b</sup>throughout all *quarters*, he came down also to the saints which dwelt at Lydda. <sup>33</sup> And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. <sup>34</sup> And Peter said unto him, Aeneas, <sup>c</sup>Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. <sup>35</sup> And all that dwelt at Lydda and <sup>d</sup>Saron saw him, and <sup>e</sup>turned to the Lord.

#### Peter restores Dorcas to life

<sup>36</sup> Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full <sup>f</sup>of good works and almsdeeds which she did. <sup>37</sup> And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in <sup>g</sup>an upper chamber. <sup>38</sup> And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them. <sup>39</sup> Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. <sup>40</sup> But Peter <sup>h</sup>put them all forth, and <sup>i</sup>kneeled down, and prayed; and turning *him* to the body <sup>h</sup>said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. <sup>41</sup> And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive. <sup>42</sup> And it was known throughout all Joppa; <sup>k</sup>and many believed in the Lord. <sup>43</sup> And it came to pass, that he tarried many days in <sup>i</sup>Joppa with one <sup>m</sup>Simon a tanner.

|                |                |                 |                 |                  |                 |                |
|----------------|----------------|-----------------|-----------------|------------------|-----------------|----------------|
| 1 a Act 8:3    | 7 g Act 22:9   | 12 Tim 1:11     | Joh 15:20       | 25 u 1 Sam 19:12 | Mat 8:3         | Mar 5:41       |
| Gal 1:13       | Dan 10:7       | 1 Tim 2:7       | Mat 10:21-25    | Jos 2:15         | 35 d 1 Chr 5:16 | i Act 7:60     |
| 1 Tim 1:13     | 11 h Act 21:39 | Eph 3:7         | 17 n Act 22:12  | 26 v Act 22:17   | e Act 11:21     | 2 Kin 4:32-36  |
| 3 b Act 22:6   | 14 i Act 7:59  | Gal 1:15        | o Act 2:4       | Gal 1:17         | 36 f Jam 1:27   | 1 Kin 17:19-23 |
| 1 Cor 15:8     | Act 22:16      | 1 Cor 15:10     | 19 p Act 26:20  | 27 w Act 4:36    | Heb 13:21       | j Mat 9:25     |
| 4 c Eph 5:30   | 1 Cor 1:2      | Rom 1:1         | 20 q Act 8:37   | 29 x 2 Cor 11:26 | Tit 3:8         | 42 k Joh 11:45 |
| 1 Cor 12:12    | 2 Tim 2:22     | Act 22:21       | 21 r Mat 13:54- | y Act 6:1        | 1 Tim 2:10      | 43 l Jos 19:46 |
| Mat 25:40      | 15 j Rom 1:5   | Act 13:2        | 57              | z Eph 6:19       | Joh 15:8        | 2 Chr 2:16     |
| 5 d 1 Tim 1:13 | Gal 2:7-8      | 16 m 2 Tim 1:12 | Act 3:10        | 31 a Psa 119:165 | Joh 15:5        | Ezr 3:7        |
| e Act 5:39     | Eph 3:7        | 2 Cor 11:23     | Gal 1:13        | 32 b Act 8:14    | Pro 31:31       | Jon 1:3        |
| 6 f Luk 3:10   | Col 1:25-27    | 2 Cor 4:9-13    | 22 s Act 18:28  | 34 c Act 3:6     | 37 g Act 1:13   | m Act 10:6     |
| Act 2:37       | k Act 25:22    | Act 20:23       | 23 t Act 23:12  | Joh 2:11         | 40 h Joh 11:43  |                |

**9:4 Saul, Saul, why persecutest thou me.** Hence it is that Saul, when the light from heaven shone upon him, did not hear immediately what he was to do aright, but what he had done wrong. Lo, the Lord, speaking from heaven, reproveth the deeds of His persecutor, and yet did not at once shew him what he had to do. Lo, the whole fabric of his elation had already been thrown down and then, humble after his downfall, he sought to be built up: and when pride was thrown down, the words of building up were still kept back; to wit, that the cruel persecutor might long lie overthrown, and rise afterwards the more firmly built in good as he had fallen utterly upset from his former error. Those, then, who have not as yet begun to do any good are first to be overthrown by the hand of correction from the stiffness of their iniquity, that they may afterwards be

lifted up to the state of well-doing. For this cause also we cut down the lofty timber of the forest, that we may raise it up in the roof of a building: but yet it is not placed in the fabric suddenly; in order, that is, that its vicious greenness may first be dried out: for the more the moisture thereof is exuded in the lowest, by so much the more solidly is it elevated to the topmost places. <sup>43</sup>[Gregory the Great (540-604AD), The Book of Pastoral Rule, 34]

**9:36-39** Then Dorcas, a woman devoted to alms deeds and holy works who lived in Joppe, was deprived of life. Peter was sent for so that he should come there and show the wonderful works of God. <sup>32</sup>[Cassiodorus (485-585AD), Complexiones on Acts]

**9:39 widows stood by him weeping.** And, indeed, so great kindness seems to me to merit no ordinary



gratitude. For not without a purpose are the widows in the Acts of the Apostles described as weeping when Tabitha was dead, or the crowd in the Gospel, moved by the widow's tears and accompanying the funeral of the young man who was to be raised again. (Luke 7:12) There is, then, no doubt that by your tears the protection of the apostles is obtained; no doubt, I say, that Christ is moved to mercy, seeing you weeping. <sup>3</sup>[Ambrose of Milan (338-397AD), On the Decease of His Brother Satyrus, 1.29]

**9:40 kneeled down, and prayed.** Such as be the devout servants of God, when necessity requires, use to work miracles both manner of ways: so that sometime they effect wonderful things by their prayers, and sometime only by their power and authority: for St. John said: So many as received him, he gave them power to be made the sons of God. (Jn. 1:12) They, then, that by power be the

sons of God, what marvel is it, if by power they be able to do wonderful things? And that both ways they work miracles, we learn of St. Peter: who by his prayers did raise up Tabitha; and by his sharp reprehension did sentence Ananias and Sapphira to death for their lying. For we read not, that in the death of them he prayed at all, but only rebuked them for that sin which they had committed. Certain therefore it is that sometimes they do these things by power, and sometimes by prayer: for Ananias and Sapphira by a severe rebuke, St. Peter deprived of life: and by prayer restored Tabitha to life. And for proof of this, I will now tell you of two miracles, which the faithful servant of God, Benedict, did, in which it shall appear most plainly that he wrought the one by that power which God gave him, and obtained the other by virtue of his prayers. <sup>44</sup>[Gregory the Great (540-604AD), Dialogues, 2.30]

## ACTS 10

### An angel appears to Cornelius in a vision

<sup>1</sup> There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian *band*, <sup>2</sup> <sup>a</sup>A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. <sup>3</sup> <sup>c</sup>He saw in a vision evidently about the ninth hour of the day an <sup>b</sup>angel of God coming in to him, and saying unto him, **Cornelius.** <sup>4</sup> And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, <sup>d</sup>**Thy prayers and thine alms are come up for a memorial before God.** <sup>5</sup> **And now send men to Joppa, and call for one Simon, whose surname is Peter:** <sup>6</sup> **He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.** <sup>7</sup> And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; <sup>8</sup> And when he had declared all *these* things unto them, he sent them to Joppa.

### Peter is commanded in a vision

<sup>9</sup> On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about <sup>e</sup>the sixth hour: <sup>10</sup> And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, <sup>11</sup> And <sup>h</sup>saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: <sup>12</sup> Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. <sup>13</sup> And there came a voice to him, **Rise, Peter; kill, and eat.** <sup>14</sup> But Peter said, Not so, Lord; <sup>i</sup>for I have never eaten any thing that is common or unclean. <sup>15</sup> And the voice *spake* unto him again the second time, <sup>j</sup>**What God hath cleansed, that call not thou common.** <sup>16</sup> This was done thrice: and the vessel was received up again into heaven.

### Cornelius sends servants to find Peter

<sup>17</sup> Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, <sup>18</sup> And called, and asked whether Simon, which was surnamed Peter, were lodged there. <sup>19</sup> While Peter thought on the vision, <sup>k</sup>the Spirit said unto him, **Behold, three men seek thee.** <sup>20</sup> <sup>l</sup>**Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.** <sup>21</sup> Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come? <sup>22</sup> And they said, Cornelius the centurion, a just man, and one that feareth God, and <sup>m</sup>of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. <sup>23</sup> Then called he them in, and lodged *them*. And on the morrow Peter went away with them, <sup>n</sup>and certain brethren from Joppa accompanied him.

### Peter meets Cornelius

<sup>24</sup> And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. <sup>25</sup> And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*. <sup>26</sup> But Peter took him up, saying, <sup>o</sup>Stand up; I myself also am a man. <sup>27</sup> And as he talked with him, he went in, and found many that were come together. <sup>28</sup> And he said unto them, Ye know how <sup>q</sup>that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but <sup>p</sup>God hath shewed me that I should not call any man common or unclean. <sup>29</sup> Therefore came I *unto you* without gainsaying, <sup>r</sup>as soon as I was sent for: I ask therefore for what intent ye have sent for me?



### Cornelius tells Peter about his vision

<sup>30</sup> And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, <sup>a</sup>a man stood before me <sup>i</sup>in bright clothing, <sup>31</sup> And said, **Cornelius, <sup>u</sup>thy prayer is heard, <sup>v</sup>and thine alms are had in remembrance in the sight of God.** <sup>32</sup> Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. <sup>33</sup> Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

### Peter explains the Apostles' vision

<sup>34</sup> Then Peter opened *his* mouth, and said, <sup>w</sup>Of a truth I perceive that God is no respecter of persons: <sup>35</sup> But <sup>x</sup>in every nation he that feareth him, and worketh righteousness, is accepted with him. <sup>36</sup> The word which *God* sent unto the children of Israel, <sup>z</sup>preaching peace by Jesus Christ: <sup>ay</sup>(he is Lord of all:) <sup>37</sup> That word, *I say*, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; <sup>38</sup> How <sup>b</sup>God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; <sup>c</sup>for God was with him. <sup>39</sup> And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: <sup>40</sup> Him God raised up the third day, and shewed him openly; <sup>41</sup> <sup>e</sup>Not to all the people, but unto witnesses chosen before of God, *even* to us, <sup>d</sup>who did eat and drink with him after he rose from the dead. <sup>42</sup> And <sup>i</sup>he commanded us to preach unto the people, and to testify <sup>hf</sup>that it is he which was ordained of God *to be* the Judge <sup>g</sup>of quick and dead. <sup>43</sup> <sup>j</sup>To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

### Peter baptizes Gentiles

<sup>44</sup> While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. <sup>45</sup> And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. <sup>46</sup> For they heard them speak with tongues, and magnify God. Then answered Peter, <sup>47</sup> Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? <sup>48</sup> And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

|               |                |                |                |                 |                |               |
|---------------|----------------|----------------|----------------|-----------------|----------------|---------------|
| 2 a Gen 18:19 | 2 Chr 7:15     | Eze 4:14       | Luk 4:8        | v Mat 6:4       | Eph 1:20       | 2 Tim 4:1     |
| Jos 24:15     | 6 e Act 9:43   | Rom 10:2       | Mat 4:10       | Heb 6:10        | Rom 10:12      | 2 Cor 5:10    |
| Act 8:2       | f Joh 7:17     | 15 j Tit 1:15  | Psa 81:9       | Pro 14:31       | Act 2:22       | Rom 14:19     |
| 3 b Heb 1:14  | Act 9:6        | 1 Tim 4:4      | Deu 11:16      | 34 w 1 Pet 1:17 | Mat 28:18      | h Rev 1:7     |
| Act 11:13     | 9 g 1 The 5:17 | 1 Cor 10:25    | Exo 34:14      | Eph 6:9         | z Isa 57:19    | Act 17:31     |
| Act 5:19      | Act 3:1        | Mat 15:1       | 28 p Eph 3:6   | Gal 2:6         | Eph 2:17       | i Act 4:19-20 |
| Psa 34:7      | Luk 18:1       | 19 k Act 8:29  | Act 15:8       | 2 Chr 19:7      | Col 1:20       | Act 1:8       |
| c Act 11:13   | Dan 6:10       | Rev 22:17      | q Gal 2:12     | Rom 2:11        | a Dan 7:14     | Mat 28:19     |
| 4 d Rev 5:8   | Psa 55:17      | 20 l Act 15:7  | Joh 4:9        | Deu 10:17       | 38 b Luk 4:18  | 43 j Mal 4:2  |
| 1 Pet 3:12    | 11 h Rev 19:11 | Mar 16:15      | 29 r Gal 1:16  | 35 x Act 15:9   | Heb 1:9        | Zec 13:1      |
| Jam 5:16      | Act 7:56       | Mat 28:19      | 30 s Act 1:10  | Eph 2:13        | c Joh 1        | Mic 7:18      |
| Phi 4:18      | Mat 3:16       | 22 m Act 22:12 | t Luk 24:4     | Gal 3:28        | Col 2:9        | Dan 9:24      |
| Pro 15:29     | Eze 1:1        | 23 n Act 11:12 | Mar 16:5-6     | 1 Cor 12:13     | 41 d Joh 21:13 | Jer 31:34     |
| Pro 15:8      | 14 i Lev 11:4  | 26 o Rev 14:7  | Mat 28:2-6     | Rom 2:13        | e Joh 14:17    | Isa 53:11     |
| Psa 102:17    | Deu 14:3       | Col 2:18       | Gen 18:2       | 36 y Rev 17:14  | 42 f Joh 5:22  |               |
| Psa 65:2      | Deu 14:7       | Act 14:14      | 31 u Dan 10:12 | 1 Pet 3:22      | g 1 Pet 4:5    |               |

**10:2** Nor indeed were the prayers of the Gentile Cornelius unheard, nor did his alms lack acceptance; nay, he was found worthy that an angel should be sent to him, and that he should behold the messenger, through whom he might assuredly have learned everything that was necessary, without requiring that any man should come to him. But since all the good that he had in his prayers and alms could not benefit him unless he were incorporated in the Church by the bond of Christian brotherhood and peace, he was ordered to send to Peter, and through him learned Christ; and, being also baptized by his orders, he was joined by the tie of communion to the fellowship of Christians, to which before he was bound only by the likeness of good works. <sup>7</sup>[Augustine of Hippo (354-430AD), On Baptism, Against the Donatists, 1.8.10]

**10:9 pray about the sixth hour.** Touching the time, however, the extrinsic observance of certain hours will not be unprofitable — those common hours, I

mean, which mark the intervals of the day — the third, the sixth, the ninth — which we may find in the Scriptures to have been more solemn than the rest. The first infusion of the Holy Spirit into the congregated disciples took place at “the third hour.” Peter, on the day on which he experienced the vision of Universal Community, exhibited in that small vessel, had ascended into the more lofty parts of the house, for prayer’s sake “at the sixth hour.” (Acts 10:9) The same (apostle) was going into the temple, with John, “at the ninth hour,” when he restored the paralytic to his health. Albeit these practices stand simply without any precept for their observance, still it may be granted a good thing to establish some definite presumption, which may both add stringency to the admonition to pray, and may, as it were by a law, tear us out from our businesses unto such a duty; so that — what we read to have been observed by Daniel also, in accordance (of course) with Israel’s discipline — we pray at least not less than



thrice in the day, debtors as we are to Three — Father, Son, and Holy Spirit: of course, in addition to our regular prayers which are due, without any admonition, on the entrance of light and of night. But, withal, it becomes believers not to take food, and not to go to the bath, without interposing a prayer; for the refreshments and nourishments of the spirit are to be held prior to those of the flesh, and things heavenly prior to things earthly. <sup>77</sup>[Tertullian of Carthage (155-240AD) On Prayer, 1.25]

**10:10 he became very hungry, and would have eaten.** And what is the intention of the Scripture which teaches us that Peter fasted, and that the revelation concerning the baptism of Gentiles was made to him when fasting and praying, (Acts 10:10) except to show that the Saints themselves advance when they fast. Finally, Moses received the Law when he was fasting; (Ex. 34:28) and so Peter when fasting was taught the grace of the New Testament. Daniel too by virtue of his fast stopped the mouths of the lions and saw the events of future times. (Dan. 6-7) And what safety can there be for us unless we wash away our sins by fasting, since Scripture says that fasting and alms do away sin? (Tobit 12:8-9) <sup>3</sup>[Ambrose of Milan (338-397AD), Letter 63.16]

**10:15** Nor is it without a purpose that when He had said before, “What God hath cleansed call not thou common,” the Holy Spirit came upon the Gentiles to purify them, when it is manifest that the operation of the Spirit is a divine operation. <sup>3</sup>[Ambrose of Milan (338-397AD), On the Holy Spirit, 2.10.106]

**10:25 fell down at his feet, and worshipped him.** This is, both to teach the others, and by way of giving thanks to God, and showing his own humility: thereby making it plain, that though he had been commanded, yet in himself he had great piety. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**10:34 God is no respecter of persons.** He does not honor persons, nor is He ashamed of any race; nor does He care only for the kinship of the house of Abraham, but He seeks good will. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Acts]

**10:35** For it is often said, “He deserved to believe, because he was a good man even before he believed.” Which may be said of Cornelius since his alms were accepted and his prayers heard before he had believed on Christ; and yet without some faith he neither gave alms nor prayed. For how did he call on him on whom he had not believed? But if he could have been saved without the faith of Christ the Apostle Peter would not have been sent as an architect to build him up; although, “Except the Lord build the house, they labour in vain who build it.” And we are told, Faith is of ourselves; other things which pertain to works of righteousness are of the Lord; as if faith did not belong to the building — as if, I say, the foundation did not belong to the building. But if this primarily and especially belongs to it, he labors in vain who seeks to build up the faith by preaching, unless the Lord in His mercy builds it up from within. Whatever, therefore, of good works Cornelius performed, as well before he believed in Christ as when he believed and after he had believed, are all to be ascribed to God, lest, perchance any man be lifted up. <sup>25</sup>[Augustine of Hippo (354-430AD), Predestination of the Saints, 1.12]

**10:40 Him God raised up the third day, and shewed him openly.** He appeared not to His enemies, but to His disciples. Crucified He appeared to all men, rising again to believers: so that afterwards also he that would might believe, and to him that should believe, resurrection might be promised. Many holy men wrought many miracles; no one of them when dead did rise again: because even they that by them were raised to life, were raised to life to die. <sup>19</sup>[Augustine of Hippo (354-430AD), Exposition on the Psalms, 66.5]

**10:46 tongues.** Just like those who received it at Pentecost. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Acts]

**10:47 Can any man forbid water, that these should not be baptized.** The Lord does it by his Holy Spirit, through his invisible grace, in whom all the fruit of his own visible rites resides. Because what are the visible rites taking advantage of without this sanctification of invisible grace? We can rightly ask if this invisible sanctification, without visible rites, for which man is visibly sanctified, does not serve equally for anything, which is naturally an absurdity. Because someone more acceptably would say that without them it would not exist, rather than saying that it would not take advantage if it existed, when in sanctification all the usefulness of the rites resides. But we must also see how it can be said correctly that without the rites, holiness could not exist. Because, in effect, the visible baptism of Simon Magus who lacked invisible sanctity was of no use to him (Cf. Acts 8:9). But those to whom he took advantage of this invisible sanctification, because they had it, had also received the visible rites, for they had been baptized just as he was. With regard to Moses, who visibly sanctified the priests, it is not said where he himself was sanctified by the same sacrifices or by the oil. But who would dare to deny that he was sanctified invisibly, he who stood out for such great grace? The same can also be said of John the Baptist, since he appeared earlier as a baptizer than as a baptized one (Cf. Matt. 3:11-14). Therefore we can not deny at all that he too was sanctified. But nowhere do we find that this has been done with him in a visible way before he himself came to the ministry of baptism. The same can be said of that thief whom the Lord told him when he was crucified with him: Today you will be with me in paradise (Luke 23:43). Because this man could not receive the gift of such great happiness without invisible sanctification. Therefore, we must conclude that some had and took advantage of invisible sanctification without visible rites, which were changing over time, so that before they were some and now they are others. But the visible sanctification that would be verified by the visible rites, could exist without this invisible sanctification, but it could not be profitable. However, this is not the reason why we should despise the visible rite. For he who despises him can not be sanctified invisibly. From this it is deduced that Cornelius and those who were with him, although they were already sanctified invisibly by the coming of the Holy Spirit, nevertheless, were baptized (Cf. Acts 10:44-48). And this visible sanctification was not deemed superfluous, even though it had already preceded invisible sanctification. <sup>18</sup>[Augustine of Hippo (354-430AD), Questions on Leviticus, Q.84]



**10:48** And concerning baptism, baptize this way: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, (Matt. 28:19) in living water. But if you have not living water, baptize into other water; and if you can not in cold, in warm. But if you have not either, pour out water thrice upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whatever others can; but you shall order the baptized to fast one or two days before... But let every one that comes in the name of the Lord be

received, and afterward you shall prove and know him; for you shall have understanding right and left. If he who comes is a wayfarer, assist him as far as you are able; but he shall not remain with you, except for two or three days, if need be. But if he wills to abide with you, being an artisan, let him work and eat; (2 Thess. 3:10) but if he has no trade, according to your understanding see to it that, as a Christian, he shall not live with you idle. But if he wills not to do, he is a Christ-monger. Watch that you keep aloof from such. <sup>90</sup>[The Didache, 7,12]

## ACTS 11

### Peter is criticized for baptizing Gentiles

<sup>1</sup> And the apostles and brethren that were in Judaea heard that the <sup>a</sup>Gentiles had also received the word of God. <sup>2</sup> And when Peter was come up to Jerusalem, <sup>b</sup>they that were of the circumcision contended with him, <sup>3</sup> Saying, <sup>c</sup>Thou wentest in to men uncircumcised, and didst eat with them.

### Peter explains his actions to his disciples

<sup>4</sup> But Peter rehearsed *the matter* from the beginning, and expounded *it* <sup>d</sup>by order unto them, saying, <sup>5</sup> <sup>e</sup>I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: <sup>6</sup> Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. <sup>7</sup> And I heard a voice saying unto me, *Arise, Peter; slay and eat.* <sup>8</sup> But I said, <sup>f</sup>Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. <sup>9</sup> But the voice answered me again from heaven, *What God hath cleansed, that call not thou common.* <sup>10</sup> And this was done three times: and all were drawn up again into heaven. <sup>11</sup> And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. <sup>12</sup> And <sup>h</sup>the Spirit bade me go with them, nothing doubting. Moreover <sup>i</sup>these six brethren accompanied me, and we entered into the man's house: <sup>13</sup> <sup>i</sup>And he shewed us how he had seen an angel in his house, which stood and said unto him, *Send men to Joppa, and call for Simon, whose surname is Peter;* <sup>14</sup> *Who shall tell thee words, whereby thou and all thy house shall be saved.* <sup>15</sup> And as I began to speak, the Holy Ghost fell on them, <sup>j</sup>as on us at the beginning. <sup>16</sup> Then remembered I the word of the Lord, how that he said, *John indeed baptized with water; but ye shall be baptized with the Holy Ghost.* <sup>17</sup> <sup>m</sup>Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; <sup>n</sup>what was I, that I could withstand God? <sup>18</sup> When they heard these things, they held their peace, and glorified God, saying, <sup>o</sup>Then hath God also to the Gentiles granted repentance unto life.

### Many converts made at Antioch

<sup>19</sup> <sup>p</sup>Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. <sup>20</sup> And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto <sup>q</sup>the Grecians, <sup>r</sup>preaching the Lord Jesus. <sup>21</sup> And <sup>t</sup>the hand of the Lord was with them: and a great number believed, and <sup>s</sup>turned unto the Lord. <sup>22</sup> Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth <sup>u</sup>Barnabas, that he should go as far as Antioch. <sup>23</sup> Who, when he came, and had seen the grace of God, was glad, and <sup>v</sup>exhorted them all, that with purpose of heart they would <sup>v</sup>cleave unto the Lord. <sup>24</sup> For he was a good man, and full of the Holy Ghost and of faith: <sup>x</sup>and much people was added unto the Lord. <sup>25</sup> Then departed Barnabas to <sup>y</sup>Tarsus, for to seek Saul: <sup>26</sup> And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

### Agabus foretells a great famine

<sup>27</sup> And in these days came <sup>z</sup>prophets from Jerusalem unto Antioch. <sup>28</sup> And there stood up one of them named <sup>a</sup>Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. <sup>29</sup> Then the disciples, every man according to his ability, determined to send <sup>b</sup>relief unto the brethren which dwelt in Judaea: <sup>30</sup> Which also they did, and sent it to the <sup>c</sup>elders by the hands of Barnabas and Saul.

1 a Gen 49:10  
Act 15:3  
Act 14:27  
Luk 2:32

Mar 16:15  
Mal 1:11  
Zec 2:11  
2 b Gal 2:12

3 c Act 10:28  
4 d Luk 1:3  
5 e Act 10:9  
8 f Eze 4:14

12 g Act 10:23  
h Act 15:7  
Joh 16:13  
13 i Act 10:30

15 j Act 2:4  
16 k Joe 2:28  
Isa 44:3  
1 Act 1:5

Joh 1:26  
Luk 3:16  
Mar 1:8  
Mat 3:11

17 m Mat 20:14-15  
Act 15:8-9  
n Job 9:12-14



|                |               |               |               |               |                |                |
|----------------|---------------|---------------|---------------|---------------|----------------|----------------|
| Dan 4:35       | r Act 8:5     | 22 u Act 9:27 | w Jud 1:3     | Act 2:47      | Eph 4:11       | Gal 2:10       |
| Act 10:47      | Act 8:35      | 23 v Col 2:6  | Act 13:43     | Act 2:41      | 28 a Act 21:10 | 30 c 1 Pet 5:1 |
| 18 o Rom 10:12 | Eph 3:8       | Gal 2:20      | 24 x Act 9:31 | 25 y Act 9:30 | 29 b Rom 15:26 |                |
| 19 p Act 8:1   | 21 s Act 9:35 | 1 Cor 15:58   | Act 5:14      | 27 z Act 2:17 | 1 Cor 16:1     |                |
| 20 q Act 6:1   | t Luk 1:66    | Deu 10:20     | Act 4:4       | 1 Cor 12:28   | 2 Cor 9:1      |                |

**11:18 glorified God.** In like manner ought we also to glorify God for the good things which befall our neighbors, only not in the way that the rest of the newly-baptized are insulted, when they see others receiving baptism, and immediately departing this life. It, is right to glorify God, even though all be saved: and as for you, if you be willing, you have received a greater gift than they: I do not mean in respect of the baptism, for the gift there is the same for him as for you, but in regard that you have received a set time for winning distinction. The other put on the robe, and was not suffered to exhibit himself therewith in the procession, whereas to you, God has given full opportunity to use your arms for the right purpose, thereby to make proof of them. The other goes his way, having only the reward of his faith: you stand in the course, both able to obtain an abundant recompense for your works, and to show yourself as much more glorious than he, as the sun is than the smallest star, as the general, nay rather as the Emperor himself, than the lowest soldier. Then blame yourself, or rather not blame, but correct: for it is not enough to blame yourself; it is in your power to contend afresh. Have you been thrown? Have you taken grievous hurt? Stand up, recover yourself: you are still in the course, the meeting is not yet broken up. Do you not see how many that have been thrown in the wrestling have

afterwards resumed the combat? Only do not willingly come by your fall. Do you count him a happy man for departing this life? Much rather count yourself happy. Was he released of his sins? But you, if you will, shall not only wash away your sins, but shall also have achievements of good works, which in his case is not possible. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**11:24** By “good man,” I take it, he means one that is kind, (χρηστόν) sincere, exceedingly desirous of the salvation of his neighbors—“for he was a good man, and full of the Holy Ghost and of faith. To cleave unto the Lord with purpose of heart” (this is said): with encomium and praise. “And much people was added unto the Lord:” for like rich land this city received the word, and brought forth much fruit. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**10:26 Christians.** That is to say, people of the Messiah, because a great many people of the Gentiles in Antioch believed in the Christ, not caring for the ordinances of the Law, there necessarily they first began to be called Christians, as those who henceforward did not need addition of the Law, but by means of the teaching and faith of the Christ were about to become perfect. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Acts]

## ACTS 12

### Peter in prison

<sup>1</sup> Now about that time Herod the king stretched forth *his* hands <sup>a</sup>to vex certain of the church. <sup>2</sup> And he killed James <sup>b</sup>the brother of John with the sword. <sup>3</sup> And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were <sup>c</sup>the days of unleavened bread.) <sup>4</sup> And <sup>d</sup>when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. <sup>5</sup> Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

### An angel removes his chains

<sup>6</sup> And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. <sup>7</sup> And, behold, <sup>e</sup>the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, *Arise up quickly*. And his chains fell off from *his* hands. <sup>8</sup> And the angel said unto him, *Gird thyself, and bind on thy sandals*. And so he did. And he saith unto him, *Cast thy garment about thee, and follow me*.

### The angel guides him to freedom

<sup>9</sup> And he went out, and followed him; and <sup>f</sup>wist not that it was true which was done by the angel; but thought <sup>g</sup>he saw a vision. <sup>10</sup> When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; <sup>h</sup>which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. <sup>11</sup> And when Peter was come to himself, he said, Now I know of a surety, that <sup>i</sup>the Lord hath sent his angel, and <sup>j</sup>hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

### Peter tell hos he was freed

<sup>12</sup> And when he had considered *the thing*, <sup>k</sup>he came to the house of Mary the mother of <sup>l</sup>John, whose surname was Mark; where many were gathered together praying. <sup>13</sup> And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. <sup>14</sup> And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. <sup>15</sup> And they said unto her, Thou art



mad. But she constantly affirmed that it was even so. Then said they, <sup>m</sup>It is his angel. <sup>16</sup> But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished. <sup>17</sup> But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. <sup>18</sup> Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

#### The jail guards are ordered slain

<sup>19</sup> And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judaea to Caesarea, and *there* abode.

#### An angel slays Herod in punishment

<sup>20</sup> And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because <sup>n</sup>their country was nourished by the king's *country*. <sup>21</sup> And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. <sup>22</sup> And the people gave a shout, *saying*, <sup>o</sup>*It is the voice of a god, and not of a man*. <sup>23</sup> And immediately the angel of the Lord <sup>q</sup>smote him, because <sup>p</sup>he gave not God the glory: and he was eaten of worms, and gave up the ghost.

#### The Lord's word taught in many lands

<sup>24</sup> But <sup>s</sup>the word of God grew and multiplied. <sup>25</sup> And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and <sup>t</sup>took with them John, whose surname was Mark.

|               |                |               |                 |                 |               |                |
|---------------|----------------|---------------|-----------------|-----------------|---------------|----------------|
| 1 a Mat 10:17 | Isa 37:36      | Job 5:19      | 15 m Luk 24:37- | 23 p Deu 28:58- | q Dan 4:30-37 | r Pro 18:12    |
| Joh 15:20-21  | Psa 34:7       | j Dan 6:22    | 38              | 59              | 2 Chr 32:21   | 24 s Isa 55:11 |
| 2 b Mat 4:21  | 9 f Act 10:3   | Psa 34:7      | Mat 18:10       | Psa 115:1       | Exo 12:12     | Act 6:7        |
| 3 c Exo 12:14 | g Psa 126:1    | 12 k Act 4:23 | Gen 48:16       | Isa 42:8        | Exo 12:23     | 25 t Act 15:37 |
| 4 d Joh 21:18 | 10 h Act 16:26 | 1 Act 13:5    | 20 n 1 Kin 5:9  | 1 Cor 1:29      | Exo 12:29     |                |
| 7 e Heb 1:14  | 11 i 2 Pet 2:9 | 2 Tim 4:11    | Eze 27:17       | Rev 15:4        | 1 Sam 25:38   |                |
| Act 5:19      | Psa 33:18      |               | 22 o Jud 1:16   | Lev 10:3        | 2 Sam 24:17   |                |

**12:4 delivered him to four quaternions of soldiers to keep him.** The stricter the custody, the more wondrous the display. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**12:5** But this was all the better for Peter, who was thereby made more approved, and evinced his own manly courage. And it says, "there was earnest prayer making." It was the prayer of (filial) affection: it was for a father they asked, a father mild. "There was," it says, "earnest prayer." Hear how they were affected to their teachers. No factions, no perturbation: but they betook them to prayer, to that alliance which is indeed invincible, to this they betook them for refuge. They did not say, "What? I, poor insignificant creature that I am, to pray for him!" for, as they acted of love, they did not give these things a thought. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**12:6** The Church prayed for him, but the Apostle slept in prison, a proof that he was not in fear. <sup>3</sup>[Ambrose of Milan (338-397AD), Letter 21.12]

**12:12 house of Mary the mother of John.** Some hand down that this was his house, and Mary his

wife; because after discipleship the Apostles were completely prevented from marriage, and from the care of thinking about worldly things, like the prophets of old, who after they were thought worthy of a divine revelation, were estranged from their wives and their affairs; so therefore it is handed down that Mary was Peter's wife and Mark his son, and Roda his daughter. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Acts]

**12:12 John.** Surnamed Mark, mentioned in the Acts of the Apostles, whom Barnabas and Paul took with them; of whom also it is said, 'And they had also John as their attendant.' <sup>40</sup>[Eusebius of Caesarea (263-339AD), Church History, 7.25.15]

**12:17 Go shew these things unto James, and to the brethren.** "Tell these things," he says, "to James, and to the brethren." How free from all vainglory! Nor did he say, Make known these things to people everywhere, but, "to the brethren." <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

## ACTS 13

### Paul in Antioch

<sup>1</sup> Now there were <sup>a</sup>in the church that was at Antioch certain prophets and teachers; as <sup>b</sup>Barnabas, and Simeon that was called Niger, and <sup>c</sup>Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. <sup>2</sup> As they ministered to the Lord, and fasted, the Holy Ghost said, <sup>e</sup>*Separate me Barnabas and Saul for the work <sup>d</sup>whereunto I have called them*. <sup>3</sup> And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

### Paul and Barnabas sail to Cyprus

<sup>4</sup> So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to <sup>f</sup>Cyprus. <sup>5</sup> And when they were at Salamis, they preached the word of God in the synagogues of the Jews:



and they had also <sup>g</sup>John to *their* minister. <sup>6</sup> And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: <sup>7</sup> Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. <sup>8</sup> But <sup>h</sup>Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. <sup>9</sup> Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him, <sup>10</sup> And said, O full of all subtilty and all mischief, <sup>i</sup>*thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? <sup>11</sup> And now, behold, <sup>j</sup>*the* hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. <sup>12</sup> Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

#### **They stop at Antioch in Pisidia**

<sup>13</sup> Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and <sup>k</sup>John departing from them returned to Jerusalem. <sup>14</sup> But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. <sup>15</sup> And <sup>m</sup>after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye men and brethren, if ye have <sup>l</sup>any word of exhortation for the people, say on.*

#### **Paul speaks to them of the Old Testament**

<sup>16</sup> Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience. <sup>17</sup> The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. <sup>18</sup> And about the time of forty years <sup>n</sup>suffered he their manners in the wilderness. <sup>19</sup> And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. <sup>20</sup> And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet. <sup>21</sup> And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. <sup>22</sup> And <sup>o</sup>when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, *I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.*

#### **He relates the life of Jesus**

<sup>23</sup> <sup>r</sup>Of this man's seed hath God according <sup>q</sup>to *his* promise raised unto Israel <sup>p</sup>a Saviour, Jesus: <sup>24</sup> When John had first preached before his coming the baptism of repentance to all the people of Israel. <sup>25</sup> And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose. <sup>26</sup> Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. <sup>27</sup> For they that dwell at Jerusalem, and their rulers, <sup>s</sup>because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*. <sup>28</sup> And though they found no cause of death *in him*, yet desired they Pilate that he should be slain. <sup>29</sup> And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre. <sup>30</sup> <sup>t</sup>But God raised him from the dead: <sup>31</sup> And <sup>u</sup>he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

#### **Christ fulfills the ancient prophecies**

<sup>32</sup> And we declare unto you glad tidings, how that <sup>v</sup>the promise which was made unto the fathers, <sup>33</sup> God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, <sup>w</sup>**THOU ART MY SON, THIS DAY HAVE I BEGOTTEN THEE.** <sup>34</sup> And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, **I WILL GIVE YOU THE SURE MERCIES OF DAVID.** <sup>35</sup> Wherefore he saith also in another *psalm*, <sup>x</sup>THOU SHALT NOT SUFFER THINE HOLY ONE TO SEE CORRUPTION. <sup>36</sup> For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: <sup>37</sup> But he, whom God raised again, saw no corruption. <sup>38</sup> Be it known unto you therefore, men *and* brethren, that <sup>y</sup>through this man is preached unto you the forgiveness of sins: <sup>39</sup> And <sup>z</sup>by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. <sup>40</sup> Beware therefore, lest that come upon you, which is spoken of in <sup>a</sup>the prophets; <sup>41</sup> **BEHOLD, YE DESPISERS, AND WONDER, AND PERISH: FOR I WORK A WORK IN YOUR DAYS, A WORK WHICH YE SHALL IN NO WISE BELIEVE, THOUGH A MAN DECLARE IT UNTO YOU.**

#### **The Jews reject the teachings of Paul**

<sup>42</sup> And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. <sup>43</sup> Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in <sup>b</sup>the grace of God. <sup>44</sup> And the next sabbath day came almost the whole city together to hear the word of God. <sup>45</sup> But when the Jews saw the multitudes, they were filled with envy, and <sup>c</sup>spake against those things which were spoken by Paul, contradicting and blaspheming. <sup>46</sup> Then Paul and Barnabas waxed bold, and said, <sup>e</sup>It was necessary that the word of God should first have been spoken to you: but <sup>d</sup>seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. <sup>47</sup> For so hath the Lord



commanded us, *saying*, <sup>f</sup>I HAVE SET THEE TO BE A LIGHT OF THE GENTILES, THAT THOU SHOULDEST BE FOR SALVATION UNTO THE ENDS OF THE EARTH.

#### The Apostles are driven away

<sup>48</sup> And when the Gentiles heard this, they were glad, and glorified the word of the Lord: <sup>g</sup>and as many as were ordained to eternal life believed. <sup>49</sup> And the word of the Lord was published throughout all the region. <sup>50</sup> But the Jews stirred up the devout and honourable women, and the chief men of the city, and <sup>h</sup>raised persecution against Paul and Barnabas, and expelled them out of their coasts. <sup>51</sup> <sup>i</sup>But they shook off the dust of their feet against them, and came unto Iconium. <sup>52</sup> And the disciples <sup>j</sup>were filled with joy, and with the Holy Ghost.

|               |                |                |                 |                |                |                 |
|---------------|----------------|----------------|-----------------|----------------|----------------|-----------------|
| 1 a Act 14:26 | 2 Tim 3:8      | Deu 1:31       | Mat 28:6        | Dan 9:24       | 46 d Rom 10:19 | 50 h 2 Tim 3:11 |
| b Act 9:27    | 10 i Mat 13:38 | Exo 19:4       | 31 u 1 Cor 15:5 | 39 z Heb 10:22 | Mat 21:43      | Act 7:52        |
| c Rom 16:21   | Joh 8:44       | 22 o Hos 13:11 | 32 v Gal 3:16   | Eph 5:26       | Isa 52:15      | Mat 5:12        |
| 2 d Heb 5:4   | 1 Joh 3:8      | 23 p Rom 11:26 | Rom 4:13        | Gal 3:24       | Deu 32:21      | 51 i Luk 9:5    |
| 1 Tim 2:7     | 11 j Psa 32:4  | q 2 Sam 7:12   | Gen 12:3        | 1 Cor 6:11     | Exo 32:10      | 52 j Mat 5:12   |
| Eph 3:7-8     | 2 Kin 6:18     | r Rom 1:3      | Gen 3:15        | Isa 53:11      | e Rom 1:16     | Act 2:46        |
| Rom 10:15     | Exo 9:3        | Luk 1:32       | 33 w Psa 2:7    | 40 a Hab 1:5   | Act 3:26       | 1 Pet 1:8       |
| Mat 9:38      | 13 k Act 15:38 | Isa 11:1       | Heb 5:5         | 43 b Act 11:23 | Mat 10:6       |                 |
| e Gal 1:15    | 15 l Heb 13:22 | Psa 132:11     | 35 x Psa 16:10  | Tit 2:11       | 47 f Luk 2:32  |                 |
| Num 8:14      | m Luk 4:16     | 27 s 1 Cor 2:8 | 38 y Col 1:14   | 1 Pet 5:12     | Isa 42:6       |                 |
| 4 f Act 4:36  | 18 n Isa 63:9  | 30 t Heb 13:20 | Joh 1:29        | 45 c Jud 1:10  | 48 g Act 2:47  |                 |
| 5 g Act 12:25 | Isa 46:3-4     | Act 2:32       | Luk 24:47       | 1 Pet 4:4      | Rom 8:30       |                 |
| 8 h Exo 7:11  | Deu 32:11-12   | Act 2:24       | Zec 13:1        | Act 18:6       | 2 Tim 2:19     |                 |

**13:2** He commanded them either by a secret revelation, or by means of those who were worthy of this. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Acts]

**13:3** Laying hands was necessarily told because the new ordination and separation took place at this time by which they were made superior to those in the Church, according to the command of the Spirit by which they were ordained Apostles of the Gentiles. Now Barnabas, as is handed down, was one of the Seventy, and having received the degree of Apostleship along with Paul, was an elder in his rank, and Paul also was an elder, when he received this ordination to the apostleship. Nevertheless this is not plain from Scriptures, but when he received baptism from Hanania an elder, only Christianity and faith in the Christ were given to him by that ordination, as we have said, not the rank of priesthood; also his name was changed, and instead of Saul he was called Paul, that is to say, the Obedient, like one who after all that audacity which he showed against the Christ and His doctrine, had now become obedient to faith in Him, and ready to suffer for the sake of preaching Him. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Acts]

**12:4 being sent forth by the Holy Ghost.** Now it is manifest, that the Spirit which speaks and sends, is a living Spirit, subsisting, and operating. <sup>36</sup>[Cyril of Jerusalem (313-386AD), Catechetical Lectures, 17.28]

**12:46** But it may be understood thus, that many nations, when they persecuted the Christians, reproached them with the passion of Christ, which Scripture calls His change, because by dying He is made immortal. The change of Christ, according to this passage, may also be understood to be reproached by the Israelites, because, when they hoped He would be theirs, He was made the Savior of the nations; and many nations who have believed in Him by the New Testament now reproach them who remain in the old with this: so that it is said, Remember, Lord, the reproach of Your servants; because through the Lord's not forgetting, but rather pitying them, even they after this reproach are to

believe. But what I have put first seems to me the most suitable meaning. For to the enemies of Christ who are reproached with this, that Christ has left them, turning to the Gentiles, (Acts 13:46) this speech is incongruously assigned, Remember, Lord, the reproach of Your servants, for such Jews are not to be styled the servants of God; but these words fit those who, if they suffered great humiliations through persecution for the name of Christ, could call to mind that an exalted kingdom had been promised to the seed of David, and in desire of it, could say not despairingly, but as asking, seeking, knocking, (Matt. 7:7-8) Where are Your ancient compassions, Lord, which You swore unto David in Your truth? Remember, Lord, the reproach of Your servants, that I have borne in my bosom of many nations; that is, have patiently endured in my inward parts. That Your enemies have reproached, O Lord, wherewith they have reproached the change of Your Christ, not thinking it a change, but a consumption. But what does Remember, Lord, mean, but that You would have compassion, and would for my patiently borne humiliation reward me with the excellency which You swore unto David in Your truth? But if we assign these words to the Jews, those servants of God who, on the conquest of the earthly Jerusalem, before Jesus Christ was born after the manner of men, were led into captivity, could say such things, understanding the change of Christ, because indeed through Him was to be surely expected, not an earthly and carnal felicity, such as appeared during the few years of king Solomon, but a heavenly and spiritual felicity; and when the nations, then ignorant of this through unbelief, exulted over and insulted the people of God for being captives, what else was this than ignorantly to reproach with the change of Christ those who understand the change of Christ? And therefore what follows when this psalm is concluded, Let the blessing of the Lord be for evermore, amen, amen, is suitable enough for the whole people of God belonging to the heavenly Jerusalem, whether for those things that lay hid in the Old Testament before the New was revealed, or for those that, being now revealed in the New Testament, are manifestly



discerned to belong to Christ. <sup>8</sup>[Augustine of Hippo (354-430AD), The City of God, 17.12]

## ACTS 14

### Many converts made in Iconium

<sup>1</sup> And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a <sup>a</sup>great multitude both of the Jews and also of the Greeks believed. <sup>2</sup> But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. <sup>3</sup> Long time therefore abode they speaking boldly in the Lord, <sup>b</sup>which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. <sup>4</sup> But the multitude of the city was divided: and part held with the Jews, and part with the apostles. <sup>5</sup> And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, <sup>c</sup>to use *them* despitefully, and to stone them, <sup>6</sup> They were ware of *it*, and <sup>d</sup>fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

### A lame man is cured at Lystra

<sup>7</sup> And there they preached the gospel. <sup>8</sup> <sup>e</sup>And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: <sup>9</sup> The same heard Paul speak: who stedfastly beholding him, and <sup>f</sup>perceiving that he had faith to be healed,

### Pagan crowds seek to worship the Apostles

<sup>10</sup> Said with a loud voice, <sup>g</sup>Stand upright on thy feet. And he leaped and walked. <sup>11</sup> And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, <sup>h</sup>The gods are come down to us in the likeness of men. <sup>12</sup> And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. <sup>13</sup> Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, <sup>i</sup>and would have done sacrifice with the people. <sup>14</sup> *Which* when the apostles, Barnabas and Paul, heard *of*, <sup>j</sup>they rent their clothes, and ran in among the people, crying out, <sup>15</sup> And saying, Sirs, why do ye these things? <sup>k</sup>We also are men of like passions with you, and preach unto you that ye should turn from <sup>m</sup>these vanities <sup>l</sup>unto the living God, <sup>k</sup>which made heaven, and earth, and the sea, and all things that are therein: <sup>16</sup> <sup>o</sup>Who in times past suffered all nations to walk in their own ways. <sup>17</sup> <sup>n</sup>Nevertheless he left not himself without witness, in that he did good, and <sup>q</sup>gave us rain from heaven, and fruitful seasons, <sup>p</sup>filling our hearts with food and gladness.

### Paul is stoned and left for dead

<sup>18</sup> And with these sayings scarce restrained they the people, that they had not done sacrifice unto them. <sup>19</sup> <sup>r</sup>And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, <sup>s</sup>and, having stoned Paul, drew *him* out of the city, supposing he <sup>t</sup>had been dead.

### The Apostles preach throughout the land

<sup>20</sup> Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. <sup>21</sup> And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and <sup>u</sup>to Iconium, and Antioch, <sup>22</sup> Confirming the souls of the disciples, <sup>v</sup>and exhorting them to continue in the faith, and that <sup>w</sup>we must through much tribulation enter into the kingdom of God. <sup>23</sup> And when they had <sup>x</sup>ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. <sup>24</sup> And after they had passed throughout Pisidia, they came to Pamphylia. <sup>25</sup> And when they had preached the word in Perga, they went down into Attalia: <sup>26</sup> And thence sailed to Antioch, <sup>y</sup>from whence they had been recommended to the grace of God for the work which they fulfilled. <sup>27</sup> And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had <sup>z</sup>opened the door of faith unto the Gentiles. <sup>28</sup> And there they abode long time with the disciples.

|                |               |                |                |                |                 |         |
|----------------|---------------|----------------|----------------|----------------|-----------------|---------|
| 1 a Isa 11:11  | 6 d Mat 10:23 | 10 g Isa 35:6  | Jer 14:22      | Job 5:10       | 22 v 2 Tim 2:11 | Col 4:3 |
| Act 17:4       | Act 16:1-2    | 11 h Act 28:6  | n Rev 19:10    | Deu 11:14      | Rom 8:17        | Rev 3:8 |
| 3 b Mar 16:20  | 2 Tim 3:11    | 13 i Dan 2:46  | Jam 5:17       | Lev 26:4       | Joh 15:18       |         |
| Rom 15:19      | 8 e Act 3:2   | 14 j Mat 26:65 | 16 o Psa 81:12 | r Rom 1:20     | Mat 10:38       |         |
| 1 Cor 2:4      | Joh 5:5       | 15 k Rev 14:7  | 1 Pet 4:3      | Act 17:27      | 23 w Tit 1:5    |         |
| Heb 2:4        | 9 f Mat 8:10  | 11 l The 1:9   | 17 p Deu 10:18 | 19 s Act 13:45 | 26 x Act 13:1,3 |         |
| 5 c 2 Tim 3:11 | Mat 9:28      | m 1 Cor 8:4    | q Mat 5:45     | t 2 Cor 1:8    | 27 y 1 Cor 16:9 |         |
| 1 The 2:14-16  | Mar 1:40-41   | Amo 2:4        | Psa 65:10      | u 2 Cor 11:25  | 2 Cor 2:12      |         |

**14:13 done sacrifice with the people.** In our doctrine and worship we have no resemblance to the Pagans. We shall see presently whether you have. The Pagan doctrine is, that all things good and evil, mean and glorious, fading and unfading, changeable

and unchangeable, material and divine, have only one principle. In opposition to this, my belief is that God is the principle of all good things, and Hyle [matters] of the opposite. Hyle is the name given by our master in divinity to the principle or nature of evil.



The Pagans accordingly think it right to worship God with altars, and shrines, and images, and sacrifices, and incense. Here also my practice differs entirely from theirs: for I look upon myself as a reasonable temple of God, if I am worthy to be so; and I consider Christ his Son as the living image of his living majesty; and I hold a mind well cultivated to be the true altar, and pure and simple prayers to be the true way of paying divine honors and of offering sacrifices. <sup>20</sup>[Augustine of Hippo (354-430AD), *Contra Faustum*, 20.3]

**14:23 ordained them elders in every church.** The apostles have preached the gospel to us from the Lord Jesus Christ; Jesus Christ has done so from God. Christ therefore was sent forth by God, and the apostles by Christ. Both these appointments, then, were made in an orderly way, according to the will of God. Having therefore received their orders, and being fully assured by the resurrection of our Lord Jesus Christ, and established in the word of God, with full assurance of the Holy Ghost, they went forth proclaiming that the kingdom of God was at hand. And thus preaching through countries and cities, they appointed the first fruits of their labors, having first proved them by the Spirit, to be bishops and deacons of those who should afterwards believe. Nor was this any new thing, since indeed many ages before it was written concerning bishops and deacons. For thus says the Scripture in a certain

place, I will appoint their bishops in righteousness, and their deacons in faith...Our apostles also knew, through our Lord Jesus Christ, that there would be strife on account of the office of the episcopate. For this reason, therefore, inasmuch as they had obtained a perfect fore-knowledge of this, they appointed those [ministers] already mentioned, and afterwards gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry. We are of opinion, therefore, that those appointed by them, or afterwards by other eminent men, with the consent of the whole church, and who have blamelessly served the flock of Christ, in a humble, peaceable, and disinterested spirit, and have for a long time possessed the good opinion of all, cannot be justly dismissed from the ministry. For our sin will not be small, if we eject from the episcopate those who have blamelessly and holily fulfilled its duties. Blessed are those presbyters who, having finished their course before now, have obtained a fruitful and perfect departure [from this world]; for they have no fear lest any one deprive them of the place now appointed them. But we see that you have removed some men of excellent behaviour from the ministry, which they fulfilled blamelessly and with honor. <sup>35</sup>[Clement of Rome (1-96AD), *Letter to the Corinthians*, 42,44]

## ACTS 15

### They travel from Antioch to Jerusalem

<sup>1</sup> And <sup>a</sup>certain men which came down from Judaea taught the brethren, *and said*, <sup>b</sup>Except ye be circumcised <sup>c</sup>after the manner of Moses, ye cannot be saved. <sup>2</sup> When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that <sup>d</sup>Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. <sup>3</sup> And <sup>f</sup>being brought on their way by the church, they passed through Phenice and Samaria, <sup>e</sup>declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. <sup>4</sup> And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them. <sup>5</sup> But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

### Peter's decision

<sup>6</sup> And the apostles and elders came together for to consider of this matter. <sup>7</sup> And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. <sup>8</sup> And God, <sup>h</sup>which knoweth the hearts, bare them witness, <sup>g</sup>giving them the Holy Ghost, even as *he did* unto us; <sup>9</sup> <sup>i</sup>And put no difference between us and them, <sup>i</sup>purifying their hearts by faith. <sup>10</sup> Now therefore why tempt ye God, <sup>k</sup>to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? <sup>11</sup> But <sup>l</sup>we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. <sup>12</sup> Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

### Advice from James

<sup>13</sup> And after they had held their peace, <sup>m</sup>James answered, saying, Men *and* brethren, hearken unto me: <sup>14</sup> Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. <sup>15</sup> And to this agree the <sup>n</sup>words of the prophets; as it is written, <sup>16</sup> <sup>o</sup>**AFTER THIS I WILL RETURN, AND WILL BUILD AGAIN THE TABERNACLE OF DAVID, WHICH IS FALLEN DOWN; AND I WILL BUILD AGAIN THE RUINS THEREOF, AND I WILL SET IT UP: <sup>17</sup> THAT THE RESIDUE OF MEN MIGHT SEEK AFTER THE LORD, AND ALL THE GENTILES, UPON WHOM MY NAME IS CALLED, SAITH THE LORD, WHO DOETH ALL THESE THINGS. <sup>18</sup> KNOWN UNTO GOD ARE ALL HIS WORKS FROM THE BEGINNING OF THE WORLD. <sup>19</sup> Wherefore my sentence is, that we**



trouble not them, which from among the Gentiles <sup>a</sup>are turned to God: <sup>20</sup> But that we write unto them, that they abstain <sup>s</sup>from pollutions of idols, and <sup>t</sup>from fornication, and *from* things strangled, <sup>u</sup>and *from* blood. <sup>21</sup> For Moses of old time hath in every city them that preach him, <sup>v</sup>being read in the synagogues every sabbath day.

### The Apostles send a letter to Antioch

<sup>22</sup> Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed <sup>u</sup>Barsabas, and Silas, chief men among the brethren: <sup>23</sup> And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: <sup>24</sup> Forasmuch as we have heard, that <sup>v</sup>certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment: <sup>25</sup> It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, <sup>26</sup> <sup>w</sup>Men that have hazarded their lives for the name of our Lord Jesus Christ. <sup>27</sup> We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth. <sup>28</sup> For it seemed good to <sup>x</sup>the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; <sup>29</sup> <sup>y</sup>That ye abstain from meats offered to idols, and <sup>z</sup>from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

### The letter encourages the disciples

<sup>30</sup> So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: <sup>31</sup> *Which* when they had read, they rejoiced for the consolation. <sup>32</sup> And Judas and Silas, being <sup>b</sup>prophets also themselves, <sup>a</sup>exhorted the brethren with many words, and confirmed *them*. <sup>33</sup> And after they had tarried *there* a space, they were let <sup>c</sup>go in peace from the brethren unto the apostles. <sup>34</sup> Notwithstanding it pleased Silas to abide there still. <sup>35</sup> <sup>d</sup>Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

### Paul and Barnabas separate

<sup>36</sup> And some days after Paul said unto Barnabas, Let us go again and visit our brethren <sup>e</sup>in every city where we have preached the word of the Lord, *and see* how they do. <sup>37</sup> And Barnabas determined to take with them <sup>f</sup>John, whose surname was Mark. <sup>38</sup> But Paul thought not good to take him with them, <sup>g</sup>who departed from them from Pamphylia, and went not with them to the work. <sup>39</sup> And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; <sup>40</sup> And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. <sup>41</sup> And he went through Syria and Cilicia, confirming the churches.

|               |                |                |                  |                |                  |                  |
|---------------|----------------|----------------|------------------|----------------|------------------|------------------|
| 1 a Gal 2:12  | Luk 4:18       | Act 10:43      | Amo 9:11         | s Rev 9:20     | 26 w Phi 2:29-30 | b 1 Cor 12:28    |
| b Joh 7:22    | h Rev 2:23     | j Rom 10:11    | Hos 3:5          | 1 Cor 8:1      | 2 Cor 11:26      | Act 13:1         |
| Gal 5:2       | Heb 4:12       | 10 k Mat 23:4  | Isa 54:1-5       | Eze 20:30      | 2 Cor 11:23      | 33 c 1 Cor 16:11 |
| Phi 3:2       | Act 1:24       | Gal 5:1        | 19 p 1 The 1:9   | Exo 20:3       | 1 Cor 15:30      | Heb 11:31        |
| c Gen 17:10   | Jer 11:20      | 11 l Eph 1:7   | 20 q 1 Sam 14:32 | Gen 35:2       | Act 13:50        | 35 d Act 13:1    |
| 2 d Gal 2:1   | 1 Chr 29:17    | Rom 3:24       | Lev 3:17         | 21 t Act 13:15 | Jdg 5:18         | 36 e Act 14:1    |
| 3 e Act 14:27 | 1 Chr 28:9     | Mat 20:28      | Gen 9:4          | 22 u Act 1:23  | 28 x Joh 16:13   | 37 f Phm 1:24    |
| f 1 Cor 16:6  | 9 i 1 Pet 1:22 | Isa 53:11      | r 1 Pet 4:3      | 24 v Jer 23:16 | 29 y Act 21:25   | 2 Tim 4:11       |
| Rom 15:24     | Col 1:14       | 13 m Act 12:17 | 1 The 4:3        | Gal 2:4        | Rev 2:14         | Col 4:10         |
| 8 g Heb 1:9   | 1 Cor 1:2      | 15 n Isa 11:10 | Col 3:5          | Tit 1:10       | z Lev 17:14      | Act 12:12        |
| Act 10:44     | Rom 8:1        | 16 o Mic 5:2   | 1 Cor 6:9        | 1 Joh 2:19     | 32 a Act 14:22   | 38 g Act 13:13   |

**15:1-5** Paul and Barnabas showed that faith in Christ and the observance of His commandments are sufficient for the salvation of men. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Acts]

**15:4 they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.** In like manner, let all reverence the deacons as an appointment of Jesus Christ, and the bishop as Jesus Christ, who is the Son of the Father, and the presbyters as the Sanhedrim of God, and assembly of the apostles. Apart from these, there is no Church. Concerning all this, I am persuaded that you are of the same opinion. <sup>48</sup>[Ignatius of Antioch (35-110AD), The Epistle to the Trallians, 3]

**15:7-8** If the apostles understood these figurative meanings of the Law better, of course they were more careful with regard to them than even apostolic men. But I will descend even to this point of contest now, making a separation between the doctrine of

apostles and their power. Discipline governs a man, power sets a seal upon him; apart from the fact that power is the Spirit, but the Spirit is God. What, moreover, used the Spirit to teach? That there must be no communicating with the works of darkness...If, because the Lord has said to Peter, Upon this rock will I build My Church, to you have I given the keys of the heavenly kingdom; or, Whatsoever you shall have bound or loosed in earth, shall be bound or loosed in the heavens, you therefore presume that the power of binding and loosing has derived to you, that is, to every Church akin to Peter, what sort of man are you, subverting and wholly changing the manifest intention of the Lord, conferring (as that intention did) this (gift) personally upon Peter? On you, He says, will I build My Church; and, I will give to you the keys, not to the Church; and, Whatsoever you shall have loosed or bound, not what they shall have loosed or bound. For so withal the result teaches. In (Peter) himself the Church was reared;



that is, through (Peter) himself; (Peter) himself essayed the key; you see what (key): Men of Israel, let what I say sink into your ears: Jesus the Nazarene, a man destined by God for you, and so forth. (Peter) himself, therefore, was the first to unbar, in Christ's baptism, the entrance to the heavenly kingdom, in which (kingdom) are loosed the sins that were beforetime bound; and those which have not been loosed are bound, in accordance with true salvation; and Ananias he bound with the bond of death, and the weak in his feet he absolved from his defect of health. Moreover, in that dispute about the observance or non-observance of the Law, Peter was the first of all to be endued with the Spirit, and, after making preface touching the calling of the nations, to say, And now why are you tempting the Lord, concerning the imposition upon the brethren of a yoke which neither we nor our fathers were able to support? But however, through the grace of Jesus we believe that we shall be saved in the same way as they. This sentence both loosed those parts of the law which were abandoned, and bound those which were reserved. <sup>78</sup>[Tertullian of Carthage (155-240AD) On Modesty, 21]

**15:13 James.** Hegesippus, who lived near the apostolic age, in the fifth book of his Commentaries, writing of James, says, "After the apostles, James the brother of the Lord surnamed the Just was made head of the Church at Jerusalem. Many indeed are called James. This one was holy from his mother's womb. He drank neither wine nor strong drink, ate no flesh, never shaved or anointed himself with ointment or bathed. He alone had the privilege of entering the Holy of Holies, since indeed he did not use woollen vestments but linen and went alone into the temple and prayed in behalf of the people, insomuch that his knees were reputed to have acquired the hardness of camels' knees." <sup>51</sup>[Jerome of Stridon (347-420AD), On Illustrious Men, 2]

**15:20** Guard your soul safely, lest at any time you eat of things offered to idols: for concerning meats of this kind, not only I at this time, but ere now Apostles also, and James the bishop of this Church, have had earnest care: and the Apostles and Elders write a Catholic epistle to all the Gentiles, that they should abstain first from things offered to idols, and then from blood also and from things strangled. For many men being of savage nature, and living like dogs, both lap up blood, in imitation of the manner of the fiercest beasts, and greedily devour things strangled. But do thou, the servant of Christ, in eating observe to eat with reverence. <sup>36</sup>[Cyril of Jerusalem (313-386AD), Divine Institutes, 4:28]

**15:20 fornication.** Not about the thing itself does he speak here, but of what they did according to the custom for the appeasing of demons, that is, was not allowable for women to belong to men, unless they had first been prostituted to the priests in the idol temple. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Acts]

**15:28** The apostles also said: "It seemed good to the Holy Spirit and to us." And when they say, "It seemed good," they point out not only the Worker of the grace, but also the Author of the carrying out of that which was commanded. For as we read of God: "It pleased God;" so, too, when it is said that, "It seemed good to the Holy Spirit," one who is master of his own

power is portrayed. <sup>3</sup>[Ambrose of Milan (338-397AD), On the Holy Spirit, 2.13.44]

**15:36** For because there were offenses without number, their presence was needed. "How they do," he says. And this he did not know: naturally. See him ever alert, solicitous, not bearing to sit idle, though he underwent dangers without end. Do you mark, it was not of cowardice that he came to Antioch? He acts just as a physician does in the case of the sick. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**15:36-41 THE ACTS OF BARNABAS; APOCRYPHA WRITING PERHAPS WRITTEN BY MARK HIMSELF.** And I (John Mark), having remained in Iconium many days; for there was there a holy man and a pious, who also entertained us, whose house also Paul had sanctified. Thence, therefore, we came to Seleucia, and after staying three days sailed away to Cyprus; and I was ministering to them until we had gone round all Cyprus. And setting sail from Cyprus, we landed in Perga of Pamphylia. And there I then stayed about two months, wishing to sail to the regions of the West; and the Holy Spirit did not allow me. Turning, therefore, I again sought the apostles; and having learned that they were in Antioch, I went to them. And I found Paul in bed in Antioch from the toil of the journey, who also seeing me, was exceedingly grieved on account of my delaying in Pamphylia. And Barnabas coming, encouraged him, and tasted bread, and he took a little of it. And they preached the word of the Lord, and enlightened many of the Jews and Greeks. And I only attended to them, and was afraid of Paul to come near him, both because he held me as having spent much time in Pamphylia, and because he was quite enraged against me. And I gave repentance on my knees upon the earth to Paul, and he would not endure it. And when I remained for three Sabbaths in entreaty and prayer on my knees, I was unable to prevail upon him about myself; for his great grievance against me was on account of my keeping several parchments in Pamphylia. And when it came to pass that they finished teaching in Antioch, on the first of the week they took counsel together to set out for the places of the East, and after that to go into Cyprus, and oversee all the churches in which they had spoken the word of God. And Barnabas entreated Paul to go first to Cyprus, and oversee his own in his village; and Lucius entreated him to take the oversight of his city Cyrene. And a vision was seen by Paul in sleep, that he should hasten to Jerusalem, because the brethren expected him there. But Barnabas urged that they should go to Cyprus, and pass the winter, and then that they should go to Jerusalem at the feast. Great contention, therefore, arose between them. (Acts 15:39) And Barnabas urged me also to accompany them, on account of my being their servant from the beginning, and on account of my having served them in all Cyprus until they came to Perga of Pamphylia; and I there had remained many days. But Paul cried out against Barnabas, saying: It is impossible for him to go with us. And those who were with us there urged me also to accompany them, because there was a vow upon me to follow them to the end. So that Paul said to Barnabas: If you will take John who also is surnamed Mark with you, go another road; for he shall not come with us.



And Barnabas coming to himself, said: The grace of God does not desert him who has once served the Gospel and journeyed with us. If, therefore, this be agreeable to you, Father Paul, I take him and go.

And he said: You go in the grace of Christ, and we in the power of the Spirit. <sup>91</sup>[The Acts of Barnabas (70AD)]

## ACTS 16

### Timothy joins Paul

<sup>1</sup> Then came he to <sup>ca</sup>Derbe and Lystra: and, behold, a certain disciple was there, <sup>b</sup>named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek: <sup>2</sup> Which <sup>d</sup>was well reported of by the brethren that were at Lystra and Iconium. <sup>3</sup> Him would Paul have to go forth with him; and <sup>e</sup>took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. <sup>4</sup> And as they went through the cities, they delivered them the decrees for to keep, <sup>f</sup>that were ordained of the apostles and elders which were at Jerusalem. <sup>5</sup> And <sup>g</sup>so were the churches established in the faith, and increased in number daily.

### They set out for Macedonia

<sup>6</sup> Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, <sup>7</sup> After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. <sup>8</sup> And they passing by Mysia came down to <sup>h</sup>Troas. <sup>9</sup> And a <sup>i</sup>vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. <sup>10</sup> And after he had seen the vision, immediately we endeavoured to go <sup>j</sup>into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

### Preaching at Philippi

<sup>11</sup> Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; <sup>12</sup> And from thence to <sup>k</sup>Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days. <sup>13</sup> And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*. <sup>14</sup> And a certain woman named Lydia, a seller of purple, of the city of <sup>m</sup>Thyatira, which worshipped God, heard *us*: whose <sup>l</sup>heart the Lord opened, that she attended unto the things which were spoken of Paul. <sup>15</sup> And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be <sup>n</sup>faithful to the Lord, come into my house, and abide *there*. And <sup>o</sup>she constrained us.

### Paul cures a possessed girl

<sup>16</sup> And it came to pass, as we went to prayer, a certain damsel <sup>p</sup>possessed with a spirit of divination met us, which brought her masters <sup>q</sup>much gain by soothsaying: <sup>17</sup> The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. <sup>18</sup> And this did she many days. But Paul, <sup>r</sup>being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. <sup>s</sup>And he came out the same hour.

### Paul and Silas are arrested

<sup>19</sup> And <sup>v</sup>when her masters saw that the hope of their gains was gone, <sup>u</sup>they caught Paul and Silas, and <sup>t</sup>drew *them* into the marketplace unto the rulers. <sup>20</sup> And brought them to the magistrates, saying, These men, being Jews, <sup>w</sup>do exceedingly trouble our city, <sup>21</sup> And teach customs, which are not lawful for us to receive, neither to observe, being Romans. <sup>22</sup> And the multitude rose up together against them: and the magistrates rent off their clothes, <sup>x</sup>and commanded to beat *them*. <sup>23</sup> <sup>y</sup>And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely: <sup>24</sup> Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the <sup>z</sup>stocks.

### The jailer and his family are baptized

<sup>25</sup> And at midnight Paul and Silas prayed, and <sup>a</sup>sang praises unto God: and the prisoners heard them. <sup>26</sup> <sup>c</sup>And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately <sup>b</sup>all the doors were opened, and every one's bands were loosed. <sup>27</sup> And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. <sup>28</sup> But Paul cried with a loud voice, saying, <sup>d</sup>Do thyself no harm: for we are all here. <sup>29</sup> Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, <sup>30</sup> And brought them out, and said, <sup>e</sup>Sirs, what must I do to be saved? <sup>31</sup> And they said, <sup>f</sup>Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. <sup>32</sup> And they spake unto him the word of the Lord, and to all that were in his house. <sup>33</sup> And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. <sup>34</sup> And when he had brought them into his house, <sup>h</sup>he set meat before them, and <sup>g</sup>rejoiced, believing in God with all his house.

### Paul and Silas are freed

<sup>35</sup> And when it was day, the magistrates sent the serjeants, saying, Let those men go. <sup>36</sup> And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in



peace. <sup>37</sup> But Paul said unto them, They have beaten us openly uncondemned, <sup>i</sup>being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. <sup>38</sup> And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. <sup>39</sup> And they came and besought them, and brought *them* out, and <sup>i</sup>desired *them* to depart out of the city. <sup>40</sup> And they went out of the prison, and entered into *the house of Lydia*: and when they had seen the brethren, they <sup>k</sup>comforted them, and departed.

|                |                  |                 |                  |                 |                  |                   |
|----------------|------------------|-----------------|------------------|-----------------|------------------|-------------------|
| 1 a Mat 10:23  | 3 e 1 Cor 9:20   | 10 j 2 Cor 2:13 | q Act 19:24      | Eph 3:1         | Joh 6:47         | h Luk 5:29        |
| b 2 Tim 1:2    | Gal 2:3          | 12 k Phi 1:1    | 18 r Mar 1:25    | Eph 3:13        | Isa 45:22        | 37 i Act 22:25    |
| 1 Tim 1:2      | 4 f Act 15:28    | 14 l Eph 1:17   | Mar 1:34         | 24 z Jer 20:2   | Act 2:37         | 39 j Luk 5:8      |
| 1 The 3:2      | 5 g Jud 1:20-21  | Luk 24:45       | s Mar 16:17      | Psa 105:18      | 34 g 1 Pet 1:6,8 | Mat 8:34          |
| Phi 2:19       | Col 1:23         | Isa 50:5        | 19 t Mat 10:18   | 25 a Act 5:41   | Heb 3:6          | 40 k Psa 51:12-13 |
| 1 Cor 4:17     | Act 15:41        | Psa 110:3       | u 2 Cor 6:5      | Col 1:24        | Rom 5:2          | Luk 22:32         |
| Rom 16:21      | 8 h 2 Cor 2:12   | m Rev 2:18      | v Phi 3:19       | 26 b Act 5:19   | Psa 20:5         | 2 Cor 1:4         |
| Act 19:22      | 2 Tim 4:13       | 15 n Luk 24:29  | Act 19:25        | c Act 4:31      | Psa 13:5         | 1 The 3:2-3       |
| c 2 Tim 3:11   | 9 i 2 Cor 12:1-4 | Jdg 19:21       | 20 w 1 Kin 18:17 | Mat 28:2        | Psa 9:14         |                   |
| Act 14:6       | Act 10:30        | Gen 19:3        | Act 17:6         | 28 d Exo 20:13  | Psa 5:11         |                   |
| 2 d 2 Tim 3:15 | Act 9:10-12      | o Gal 6:10      | 22 x 2 Cor 6:5   | 30 e Luk 3:10   | 1 Chr 16:10      |                   |
| Act 6:3        | Num 12:6         | 16 p 1 Sam 28:7 | 23 y Luk 21:12   | 31 f 1 Joh 5:10 | 1 Sam 2:1        |                   |

### 16:3 circumcised him because of the Jews.

Those of the Gentiles who had embraced the faith at Antioch, and who had not been limited, were forced to submit to the burdensome prescriptions of the law, because they did not understand the purpose of the conduct of Peter who wished to bring the Jews to holiness, and that they believed that in this way the Gospel was ordained. (Gal.2) When, therefore, the Apostle St. Paul saw that the grace of Jesus Christ was in danger, he had recourse, defending, to a new way of fighting, which consisted in straightening Peter's conduct by a new kind of contradiction, and to resist him face-to-face, not by condemning the purpose he proposed, but by condemning him in public, in order to save by this resistance made in public those who had believed among the Gentiles. If anyone claims that Paul actually resisted Peter, and that in order to defend the truth of the Gospel, he did not fear to do this insult to the one who was an apostle before him, how then can Paul explain himself that he became Jewish to the Jews, to win the Jews. He will be guilty of the same concealment when he shaved his head in Cenchrea, and his head completely bald, he took his oath in the temple of Jerusalem, circumcised Timothy, walked barefoot, so many ceremonial prescriptions of the Jews. If, therefore, he who was sent to preach the gospel to the Gentiles thought it necessary to say: "Do not give occasion to scandal neither to the Jews nor to the Church of God; (1 Cor. 13) as I myself strive to do all in all things, not seeking what is advantageous to me, but what is useful to a greater number for their salvation," if this same apostle has allowed himself a few actions contrary to the liberty of the Gospel cannot scandalize the Jews; from what authority does he dare to repeat in Peter, who was the apostle of circumcision, what he, apostle of the Gentiles, is convinced of having done himself? But, as we said above, he resisted Peter in public from the outside, so that this fake observance of the law which was detrimental to those of the Gentiles who believed in Jesus Christ, would be corrected by a reprimand also simulated, and that the two peoples were thus saved; those who were followers of circumcision following Peter, those who would not submit to it by publicly approving Paul's freedom to act. <sup>55</sup>[Jerome of Stridon (347-420AD), Commentary on Galatians 2:11]

### 16:4 they delivered them the decrees for to keep.

Of the beliefs and practices whether generally accepted or publicly enjoined which are preserved in the Church some we possess derived from written teaching; others we have received delivered to us "in a mystery" (1 Cor. 2:7) by the tradition of the apostles; and both of these in relation to true religion have the same force. And these no one will gainsay;—no one, at all events, who is even moderately versed in the institutions of the Church. For were we to attempt to reject such customs as have no written authority, on the ground that the importance they possess is small, we should unintentionally injure the Gospel in its very vitals; or, rather, should make our public definition a mere phrase and nothing more. <sup>31</sup>[Basil of Caesarea (329-379AD), De Spiritu Sancto, 27.66]

**16:6** As they tried to go to various cities, the Holy Ghost barred them from some places and told them to go elsewhere. <sup>32</sup>[Cassiodorus (485-585AD), Complexiones on Acts]

**16:17** If then you know that it is "His way of salvation" that "they show," why do you not come out freely? But just what Simon wished, when he said, "Give me, that on whomsoever I lay my hands, he may receive the Holy Ghost" Acts 8:19, the same did this demon: since he saw them becoming famous, here also he plays the hypocrite: by this means he thought to be allowed to remain in the body, if he should preach the same things. But if Christ "receive not testimony from man," John 5:34, meaning John, much less from a demon. "Praise is not comely in the mouth of a sinner" Sirach 15:9, much less from a demon. For that they preach is not of men, but of the Holy Ghost. Because they did not act in a spirit of boasting. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**16:31 Believe on the Lord Jesus Christ.** Faith, moreover, is concerned with the past, the present, and the future, all three. We believe, for example, that Christ died — an event in the past; we believe that He is sitting at the right hand of God — a state of things which is present; we believe that He will come to judge the quick and the dead — an event of the future. <sup>21</sup>[Augustine of Hippo (354-430AD), Enchiridion, 8]



## ACTS 17

### Converts are made in Thessalonica

<sup>1</sup> Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: <sup>2</sup> And Paul, as his manner was, went <sup>a</sup>in unto them, and three sabbath days reasoned with them out of the scriptures, <sup>3</sup> Opening and alleging, <sup>b</sup>that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. <sup>4</sup> <sup>d</sup>And some of them believed, and consorted with Paul and <sup>c</sup>Silas; and of the devout Greeks a great multitude, and of the chief women not a few. <sup>5</sup> But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of <sup>e</sup>Jason, and sought to bring them out to the people. <sup>6</sup> And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, <sup>f</sup>These that have turned the world upside down are come hither also; <sup>7</sup> Whom Jason hath received: and these all <sup>g</sup>do contrary to the decrees of Caesar, <sup>h</sup>saying that there is another king, *one* Jesus. <sup>8</sup> And they troubled the people and the rulers of the city, when they heard these things. <sup>9</sup> And when they had taken security of Jason, and of the other, they let them go.

### Unusual success in Berea

<sup>10</sup> And <sup>i</sup>the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews. <sup>11</sup> These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and <sup>j</sup>searched the scriptures daily, whether those things were so. <sup>12</sup> Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. <sup>13</sup> But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, <sup>k</sup>they came *thither* also, and stirred up the people. <sup>14</sup> <sup>l</sup>And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. <sup>15</sup> And they that conducted Paul brought him unto Athens: and <sup>m</sup>receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

### Paul debates with the Athenian philosophers

<sup>16</sup> Now while Paul waited for them at Athens, <sup>n</sup>his spirit was stirred in him, when he saw the city wholly given to idolatry. <sup>17</sup> Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. <sup>18</sup> Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. <sup>19</sup> And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is*? <sup>20</sup> For thou bringest certain strange things to our ears: we would know therefore what these things mean. <sup>21</sup> (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

### Paul addresses the Athenians

<sup>22</sup> Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are <sup>o</sup>too superstitious. <sup>23</sup> For as I passed by, and beheld your devotions, I found an altar with this inscription, <sup>p</sup>TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. <sup>24</sup> <sup>q</sup>God that made the world and all things therein, seeing that he is <sup>r</sup>Lord of heaven and earth, <sup>d</sup>dwelleth not in temples made with hands; <sup>25</sup> Neither is worshipped with men's hands, <sup>u</sup>as though he needed any thing, seeing <sup>t</sup>he giveth to all life, and breath, and all things; <sup>26</sup> And <sup>v</sup>hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and <sup>w</sup>the bounds of their habitation; <sup>27</sup> <sup>x</sup>That they should seek the Lord, if haply they might feel after him, and find him, <sup>y</sup>though he be not far from every one of us: <sup>28</sup> For <sup>a</sup>in him we live, and move, and have our being; <sup>z</sup>as certain also of your own poets have said, For we are also his offspring. <sup>29</sup> Forasmuch then as we are the offspring of God, <sup>b</sup>we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. <sup>30</sup> And <sup>c</sup>the times of this ignorance God winked at; but now commandeth all men every where to repent: <sup>31</sup> Because he hath appointed a day, in the which <sup>d</sup>he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

### Some of his listeners are converted

<sup>32</sup> And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*. <sup>33</sup> So Paul departed from among them. <sup>34</sup> <sup>e</sup>Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

2 a Luk 4:16  
Act 8:37  
Act 9:20  
Act 14:1

Act 16:13  
3 b Heb 2:8-10  
Gal 3:1  
Act 18:28

Zec 13:7  
Isa 53  
Psa 22  
4 c Act 15:40

Act 15:32  
Act 15:27  
Act 15:22  
d Act 28:24

5 e Rom 16:21  
6 f 1 Kin 18:17  
7 g Ezr 4:12  
h Luk 23:2

1 Pet 2:13  
10 i Act 9:25  
11 j Luk 16:29  
Isa 34:16

13 k Luk 11:52  
1 The 2:15  
14 l Mat 10:23  
15 m Act 18:5



|                |                 |               |                |               |                |               |
|----------------|-----------------|---------------|----------------|---------------|----------------|---------------|
| 16 n 2 Pet 2:8 | 23 p Psa 147:20 | Act 14:15     | Isa 42:5       | 27 x Rom 1:20 | Col 1:17       | 31 d Rom 2:16 |
| Mar 3:5        | Eph 2:12        | Isa 40:28     | Num 16:22      | y 1 Kin 8:27  | 1 Sam 25:29    | 34 e Rom 11:5 |
| Psa 119:158    | 24 q Act 7:48   | Isa 40:12     | u Psa 50:8     | Jer 23:24     | 29 b Isa 40:18 |               |
| Exo 32:19-20   | r Mat 11:25     | Psa 146:5-6   | 26 v Deu 30:20 | 28 z Tit 1:12 | 30 c Rom 3:25  |               |
| 22 o Jer 50:38 | s Heb 1:1-2     | 25 t Dan 4:35 | w Deu 32:8     | a Heb 1:3     | Luk 24:47      |               |

**17:5** So that the Gentiles were more in number. The Jews thought not themselves enough to raise the disturbance: for because they had no reasonable pretext, they ever effect such purposes by means of uproar, and by taking to themselves base men. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**17:11 searched the scriptures daily.** The Lord has condescended to teach and instruct us by the Holy Scriptures, that, being led away from the darkness of error, and enlightened by His pure and shining light, we may keep the way of life through the saving sacraments... And these things may be of advantage to you meanwhile, as you read, for forming the first lineaments of your faith. More strength will be given you, and the intelligence of the heart will be effected more and more, as you examine more fully the Scriptures, old and new, and read through the complete volumes of the spiritual books. <sup>33</sup>[Cyprian of Carthage (200-258AD), Treatise, 12]

**17:22 superstitious.** All the arrangements made by men for the making and worshipping of idols are superstitious, pertaining as they do either to the worship of what is created or of some part of it as God, or to consultations and arrangements about signs and leagues with devils, such, for example, as are employed in the magical arts, and which the poets are accustomed not so much to teach as to celebrate. <sup>8</sup>[Augustine of Hippo (354-430AD), On Christian Doctrine, 2.20]

**17:23 UNKNOWN GOD.** The Athenians, namely, as on many occasions they had received gods from foreign parts also— for instance, the temple of Minerva, Pan, and others from different countries— being afraid that there might be some other god not yet known to them, but worshipped elsewhere, for more assurance, forsooth, erected an altar to that god also: and as the god was not known, it was inscribed, "To an Unknown God." This God then, he tells them, is Christ; or rather, the God of all. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**17:28 certain also of your own poets have said.** The divinely inspired Scriptures undoubtedly inculcate doctrines that are both admirable in themselves, and heavenly in their character: they also eminently tend to produce piety and integrity of life in those who are guided by their precepts, pointing out a walk of faith which is highly approved of God. But they do not instruct us in the art of reasoning, by means of which we may be enabled successfully to resist those who oppose the truth. Besides adversaries are most easily foiled, when we can use their own weapons against them. But this power was not supplied to Christians by the writings

of the Apollinares. Julian had this in mind when he by law prohibited Christians from being educated in Greek literature, for he knew very well that the fables it contains would expose the whole pagan system, of which he had become the champion to ridicule and contempt. Even Socrates, the most celebrated of their philosophers, despised these absurdities, and was condemned on account of it, as if he had attempted to violate the sanctity of their deities. Moreover, both Christ and his Apostle enjoin us 'to become discriminating money-changers,' so that we might 'prove all things, and hold fast that which is good': (1 Thess. 5:21) directing us also to 'beware lest any one should spoil us through philosophy and vain deceit.' (Col. 2:8) But this we cannot do, unless we possess ourselves of the weapons of our adversaries: taking care that in making this acquisition we do not adopt their sentiments, but testing them, reject the evil, but retain all that is good and true: for good wherever it is found, is a property of truth. Should any one imagine that in making these assertions we wrest the Scriptures from their legitimate construction, let it be remembered that the Apostle not only does not forbid our being instructed in Greek learning, but that he himself seems by no means to have neglected it, inasmuch as he knows many of the sayings of the Greeks. Whence did he get the saying, 'The Cretans are always liars, evil beasts, slow-bellies,' (Titus 1:12) but from a perusal of The Oracles of Epimenides, the Cretan Initiator? Or how would he have known this, 'For we are also his offspring,' (Acts 17:28) had he not been acquainted with The Phenomena of Aratus the astronomer? Again this sentence, 'Evil communications corrupt good manners,' (1 Cor. 15:33) is a sufficient proof that he was conversant with the tragedies of Euripides. But what need is there of enlarging on this point? It is well known that in ancient times the doctors of the church by unhindered usage were accustomed to exercise themselves in the learning of the Greeks, until they had reached an advanced age: this they did with a view to improve themselves in eloquence and to strengthen and polish their mind, and at the same time to enable them to refute the errors of the heathen. Let these remarks be sufficient in the subject suggested by the two Apollinares. <sup>76</sup>[Socrates Scholasticus (380-450AD), Church History, 3.16]

**17:34 Dionysius the Areopagite.** He records, moreover, that Dionysius the Areopagite, who was converted to the faith by the apostle Paul, according to the statement in the Acts of the Apostles, first obtained the episcopate of the church at Athens. <sup>40</sup>[Eusebius of Caesarea (263-339AD), Church History, 4.23.3]

## ACTS 18

### Paul teaches in Corinth



<sup>1</sup> After these things Paul departed from Athens, and came to Corinth; <sup>2</sup> And found a certain Jew named <sup>a</sup>Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. <sup>3</sup> And because he was of the same craft, he abode with them, <sup>b</sup>and wrought: for by their occupation they were tentmakers. <sup>4</sup> And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. <sup>5</sup> And <sup>d</sup>when Silas and Timotheus were come from Macedonia, Paul was <sup>c</sup>pressed in the spirit, and testified to the Jews *that Jesus was Christ*. <sup>6</sup> And <sup>i</sup>when they opposed themselves, and blasphemed, <sup>h</sup>he shook *his* raiment, and said unto them, <sup>e</sup>Your blood *be* upon your own heads; <sup>f</sup>I *am* clean: <sup>c</sup>from henceforth I will go unto the Gentiles. <sup>7</sup> And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue. <sup>8</sup> <sup>j</sup>And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. <sup>9</sup> Then <sup>k</sup>spake the Lord to Paul in the night by a vision, **Be not afraid, but speak, and hold not thy peace:** <sup>10</sup> **<sup>l</sup>For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.** <sup>11</sup> And he continued *there* a year and six months, teaching the word of God among them.

#### Gallio refuses to arrest Paul

<sup>12</sup> And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, <sup>13</sup> Saying, *This fellow persuadeth men to worship God contrary to the law.* <sup>14</sup> And when Paul was now about to open *his* mouth, Gallio said unto the Jews, <sup>m</sup>If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: <sup>15</sup> But if it be a question of words and names, and *of* your law, look ye *to it*; for I will be no judge of such *matters*. <sup>16</sup> And he drave them from the judgment seat. <sup>17</sup> Then all the Greeks took <sup>n</sup>Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

#### Paul returns to Antioch

<sup>18</sup> And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having <sup>p</sup>shorn *his* head in <sup>c</sup>Cenchrea: for he had a vow. <sup>19</sup> And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. <sup>20</sup> When they desired *him* to tarry longer time with them, he consented not; <sup>21</sup> But bade them farewell, saying, <sup>q</sup>I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, <sup>r</sup>if God will. And he sailed from Ephesus. <sup>22</sup> And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

#### Paul travels through Galatia and Phrygia

<sup>23</sup> And after he had spent some time *there*, he departed, and went over *all* the country of <sup>t</sup>Galatia and Phrygia in order, <sup>s</sup>strengthening all the disciples.

#### The zeal of Apollos of Alexandria

<sup>24</sup> <sup>u</sup>And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus. <sup>25</sup> This man was instructed in the way of the Lord; and being <sup>w</sup>fervent in the spirit, he spake and taught diligently the things of the Lord, <sup>v</sup>knowing only the baptism of John. <sup>26</sup> And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. <sup>27</sup> And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, <sup>x</sup>helped them much which had believed through grace: <sup>28</sup> For he mightily convinced the Jews, *and that* publicly, <sup>y</sup>shewing by the scriptures that Jesus <sup>ay</sup>was Christ.

|                 |               |                |                |                 |               |              |
|-----------------|---------------|----------------|----------------|-----------------|---------------|--------------|
| 2 a 1 Cor 16:19 | Mat 3:2       | 8 j 1 Cor 1:14 | Act 25:19      | 1 Cor 4:19      | 25 v Act 19:3 | Gen 49:10    |
| 2 Tim 4:19      | Job 32:18     | 9 k Act 23:11  | 17 n 1 Cor 1:1 | Heb 6:3         | w Rom 12:11   | z Gal 3:1    |
| 3 b 1 Cor 4:12  | d Act 17:14   | 10 l Rom 8:31  | 18 o Rom 16:1  | 23 s 1 The 3:2  | 27 x Joh 1:12 | 1 Cor 15:3-4 |
| 1 The 2:9       | 6 e Act 28:28 | Mat 28:20      | p 1 Cor 9:20   | Dan 11:1        | 1 Cor 3:6     | Act 9:22     |
| 5 c 2 Cor 7:10  | f Eze 3:18    | Jer 1:18       | Act 21:24      | Isa 35:3        | 28 y Mic 5:2  | Luk 24:46    |
| Act 3:19        | g Eze 33:4    | Isa 41:10      | Num 6:18       | t Gal 1:2       | Isa 7:14      | Luk 24:26    |
| Luk 13:5        | h Mat 10:14   | 14 m Act 23:29 | 21 q Act 19:21 | 24 u 1 Cor 1:12 | Psa 16:9-10   | a Mal 3:1    |
| Mar 6:12        | i 1 Pet 4:4   | Act 25:11      | r Mat 26:39    | Tit 3:13        | Deu 18:15     |              |

**18:5** *And when Silas and Timothy were come from Macedonia, they were earnest that Paul's preaching, etc. When Silas and Timothy were come from Macedonia to Corinth, where Paul was, he was earnestly teaching the word of the Lord; but as some Jews would not listen, he shook his garments and said to them: Let the Lord Christ's blood that was shed weigh you down; for my part I will, as I have been commanded, go forthwith to instruct the Gentiles.* And departing for the house of a certain Titus, he then taught the ruler of the synagogue, Crispus, and the latter received the commandments

of the Christian faith along with all his house and many other people. One night, the Lord said to Paul in a dream: *Do not fear the wishes of contradictors; I am with thee, and I permit no man to overcome thee.* This reminder gave him strength, and he stayed for a year and six months in the same city, teaching confidently. Because of his new preaching, he was brought by the Jews to the judgement seat of proconsul Gallio. But Gallio, saying that questions of divine law did not concern him, turned them out of doors and sent them away. After several days, Paul took leave of the brethren and came to Ephesus with



Aquila and Priscilla. There, though many people begged him to stay, he could not remain very long, as he was hastening towards Jerusalem for the festival of Pentecost. <sup>32</sup>[Cassiodorus (485-585AD), *Complexiones* on Acts] **18:21** *And Paul departed from Ephesus and went down to Caesarea*, etc. Walking out of there, Paul came down to Caesarea, where he saluted the congregation of the church. Then he left for Antioch and, after staying there for some time, traveled through the countries of Galatia and Phrygia, confirming all the disciples, so that they should

continue in the rules they had received. A certain Apollo, an Alexandrian-born Jew, who was an eloquent man and fervent in spirit, came to Ephesus. There, as he spoke boldly with the Jews in the synagogue, Aquila and Priscilla took him to them and taught him the Lord's Scriptures more diligently, revealing the truth. And as he was desirous to go to Achaia, they wrote that the devout people should receive him confidently. It then came to pass that he convinced the Jews confidently and decisively. <sup>32</sup>[Cassiodorus (485-585AD), *Complexiones* on Acts]

## ACTS 19

### Paul baptizes and confirms in Ephesus

<sup>1</sup> And it came to pass, that, while <sup>a</sup>Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, <sup>2</sup> He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, <sup>b</sup>We have not so much as heard whether there be any Holy Ghost. <sup>3</sup> And he said unto them, Unto what then were ye baptized? And they said, <sup>c</sup>Unto John's baptism. <sup>4</sup> Then said Paul, <sup>d</sup>John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. <sup>5</sup> When they heard *this*, they were baptized <sup>e</sup>in the name of the Lord Jesus. <sup>6</sup> And when Paul had <sup>f</sup>laid *his* hands upon them, the Holy Ghost came on them; and <sup>g</sup>they spake with tongues, and prophesied. <sup>7</sup> And all the men were about twelve.

### Paul teaches for two years around Ephesus

<sup>8</sup> <sup>h</sup>And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things <sup>i</sup>concerning the kingdom of God. <sup>9</sup> But <sup>j</sup>when divers were hardened, and believed not, but spake evil <sup>k</sup>of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. <sup>10</sup> And <sup>l</sup>this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. <sup>11</sup> And <sup>m</sup>God wrought special miracles by the hands of Paul: <sup>12</sup> <sup>n</sup>So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

### Jewish sorcerers use Jesus' name in vain

<sup>13</sup> <sup>o</sup>Then certain of the vagabond Jews, exorcists, <sup>p</sup>took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. <sup>14</sup> And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so. <sup>15</sup> And the evil spirit answered and said, <sup>q</sup>Jesus I know, and Paul I know; but who are ye? <sup>16</sup> And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

### Many sorcerers renounce their magic arts

<sup>17</sup> And this was known to all the Jews and Greeks also dwelling at Ephesus; and <sup>r</sup>fear fell on them all, and the name of the Lord Jesus was magnified. <sup>18</sup> And many that believed came, and <sup>s</sup>confessed, and shewed their deeds. <sup>19</sup> Many of them also which <sup>t</sup>used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found it fifty thousand *pieces* of silver. <sup>20</sup> <sup>u</sup>So mightily grew the word of God and prevailed.

### Paul plans to travel to Jerusalem

<sup>21</sup> <sup>v</sup>After these things were ended, Paul <sup>w</sup>purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, <sup>x</sup>I must also see Rome. <sup>22</sup> So he sent into Macedonia two of <sup>y</sup>them that ministered unto him, Timotheus and <sup>z</sup>Erastus; but he himself stayed in Asia for a season.

### Artisans fear effects of Paul's teaching

<sup>23</sup> And <sup>a</sup>the same time there arose no small stir about <sup>b</sup>that way. <sup>24</sup> For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought <sup>c</sup>no small gain unto the craftsmen; <sup>25</sup> Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft <sup>d</sup>we have our wealth. <sup>26</sup> Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that <sup>e</sup>they be no gods, which are made with hands: <sup>27</sup> So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. <sup>28</sup> And when they heard *these sayings*, they were full of wrath, and cried out, saying, <sup>f</sup>Great *is* Diana of the Ephesians.



## A confused mob gathers in the theatre

<sup>29</sup> And the whole city was filled with confusion: and having caught <sup>h</sup>Gaius and <sup>s</sup>Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. <sup>30</sup> And when Paul would have entered in unto the people, the disciples suffered him not. <sup>31</sup> And certain of the chief of <sup>i</sup>Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre. <sup>32</sup> Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. <sup>33</sup> And they drew Alexander out of the multitude, the Jews putting him forward. And <sup>j</sup>Alexander beckoned with the hand, and would have made his defence unto the people. <sup>34</sup> But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

## The town clerk pacifies the crowd

<sup>35</sup> And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter? <sup>36</sup> Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. <sup>37</sup> For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. <sup>38</sup> Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. <sup>39</sup> But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. <sup>40</sup> For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. <sup>41</sup> <sup>k</sup>And when he had thus spoken, he dismissed the assembly.

|                |                 |                 |                 |                 |                  |                 |
|----------------|-----------------|-----------------|-----------------|-----------------|------------------|-----------------|
| 1 a 1 Cor 1:12 | 2 Tim 1:6       | 15 q Mat 8:29   | 1 Chr 10:13     | Rom 16:23       | Jer 10:8         | 31 i Act 16:6   |
| 2 b 1 Sam 3:7  | g Act 2:4       | Mar 1:24        | 1 Sam 28:7-9    | z Act 13:5      | Isa 44:10-20     | 1 Pet 1:1       |
| Act 8:16       | 8 h Luk 4:16    | Luk 4:34        | 20 u 2 The 3:1  | 23 a 2 Cor 1:8  | Isa 41:24        | Rev 1:11        |
| 1 Cor 6:19     | i Act 1:3       | Act 16:17       | Col 1:6         | b Act 9:2       | Psa 115:4        | 33 j 1 Tim 1:20 |
| 3 c Act 18:25  | 9 j 2 Tim 1:15  | 17 r Act 2:43   | Act 6:7         | 24 c Act        | 1 Chr 16:26      | 2 Tim 4:14      |
| 4 d Mat 3:11   | 2 Pet 2:2       | Luk 1:65        | Isa 55:11       | 16:16,19        | 28 f Hab 2:18-19 | 41 k Pro 15:1   |
| Mar 1:4-12     | k Act 9:2       | 18 s Lev 16:21- | 21 v Rom 15:25  | 25 d Rev 18:15- | Rev 13:4         | Ecc 9:17        |
| Act 1:5        | 10 l Act 20:31  | 22              | Gal 2:1         | 16              | 29 g Phm 1:24    |                 |
| 5 e Gal 3:27   | 11 m Mar 16:20  | Mat 3:6         | w Act 20:22     | 1 Tim 6:10      | Col 4:10         |                 |
| Rom 6:3        | 12 n 2 Kin 4:29 | 19 t Act 8:9-11 | x Act 23:11     | Pro 15:27       | Act 20:4         |                 |
| Act 8:12,16    | 13 o Mat 12:27  | Dan 2:2         | Rom 15:24       | 26 e 1 Cor 8:4  | h 1 Cor 1:14     |                 |
| 6 f Act 6:6    | p Mar 9:38      | Isa 8:19        | 22 y 2 Tim 4:20 | Act 17:29       | Rom 16:23        |                 |

**19:1-6** And they who said that they knew not of any Holy Spirit, although they said that they had been baptized with John's baptism, were baptized afterwards, because John baptized for the remission of sins in the Name of the coming Jesus, not in his own. And so they knew not the Spirit, because in the form in which John baptized they had not received baptism in the Name of Christ. For John, though he did not baptize in the Spirit, nevertheless preached Christ and the Spirit. And then, when he was questioned whether he were perchance himself the Christ, he answered: I baptize you with water, but a stronger than I shall come, Whose shoes I am not worthy to bear, He shall baptize you with the Holy Spirit and with fire. They therefore, because they had been baptized neither in the Name of Christ nor with faith in the Holy Spirit, could not receive the sacrament of baptism. So they were baptized in the Name of Jesus Christ, and baptism was not repeated in their case, but administered differently, for there is but one baptism. But where there is not the complete sacrament of baptism, there is not considered to be a commencement nor any kind of baptism. But baptism is complete if one confess the Father, the Son, and the Holy Spirit. If you deny One you overthrow the whole. And just as if you mention in words One only, either the Father, or the Son, or the Holy Spirit, and in your belief do not deny either the Father, the Son, or the Holy Spirit, the mystery of the faith is complete, so, too, although you name the Father, Son, and Holy Spirit, and lessen the power of either the Father, the Son, or the Holy Spirit, the whole mystery is made empty. And, lastly, they who

had said: We have not heard if there be any Holy Spirit, were baptized afterwards in the Name of the Lord Jesus Christ. And this was an additional abundance of grace, for now through Paul's preaching they knew the Holy Spirit. Nor ought it to seem opposed to this, that although subsequently mention is not made of the Spirit, He is yet believed in, and what had not been mentioned in words is expressed in belief. For when it is said, In the Name of our Lord Jesus Christ, the mystery is complete through the oneness of the Name, and the Spirit is not separated from the baptism of Christ, since John baptized unto repentance, Christ in the Spirit. <sup>3</sup>[Ambrose of Milan (338-397AD), On the Holy Spirit, 1.3.41-43]

**19:12** For if they shuddered at his clothes, much more did they at his voice. This led them away captive, this cleansed out the world, this put a stop to diseases, cast out vice, lifted the truth on high, had Christ riding upon it, and everywhere went about with Him; and what the Cherubim were, this was Paul's voice, for as He was seated upon those Powers, so was He upon Paul's tongue. For it had become worthy of receiving Christ, by speaking those things only which were acceptable to Christ, and flying as the Seraphim to height unspeakable! <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans, 32]

**19:15 but who are ye.** For they exceedingly feared and trembled before those holy persons. Perhaps some one of you, hearing of these things, wishes he were possessed of this power, so that the demons should not be able to look him in the face, and



accounts those saints happy for this, that they had such power. But let him hear Christ saying, "Rejoice not because the demons are subject unto you" Luke 10:20, because He knew that all men rejoice most in this, through vainglory. For if you seek that which pleases God, and that which is for the common good, there is another, a greater way. It is not so great to free from a demon as it is to rescue from sin. A demon hinders not to attain unto the kingdom of Heaven, nay, even cooperates, unwillingly indeed, but nevertheless cooperates by making him that has the demon more sober-minded; but sin casts a man out. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**19:19** Ye know in the Acts of the Apostles how it is written, that many lost men, that is, men of such arts, and followers of naughty doctrines, brought unto the Apostles all their books; and there were burned so many volumes, that it was the writer's task to make a valuation of them, and write down the sum of the price. This truly was for the glory of God, in order that even such lost men might not be despaired of by Him that knew how to seek that which had been lost. Therefore this man had been lost, is now sought, found, led hither, he bringeth with him books to be burned, by which he had been to be burned, so that when these have been thrown into the fire, he may himself pass over into a place of refreshment. <sup>19</sup>[Augustine of Hippo (354-430AD), Exposition on the Psalms, 72.15]

**19:21** Now he prophesies, saying, "I must also see Rome:" perhaps to comfort them with the consideration of his not remaining at a distance, but coming nearer to them again, and to arouse the minds of the disciples by the prophecy. At this point, I suppose, it was that he wrote his Epistle to the Corinthians from Ephesus, saying, "I would not have you ignorant of the trouble which came to us in Asia." 2 Corinthians 1:8 For since he had promised to go to

Corinth, he excuses himself on the score of having loitered, and mentions the trial relating the affair of Demetrius. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**19:24** *made silver shrines for Diana.* And how is it possible that temples could be made of silver? Perhaps as small boxes (κιβώρια.) Great was the honor paid to this (Diana) in Ephesus; since, when (Hom. in Eph. Prol.) their temple was burnt it so grieved them, that they forbade even the name of the incendiary ever to be mentioned. See how, wherever there is idolatry, in every case we find money at the bottom of it. Both in the former instance it was for money, and in the case of this man, for money. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**19:33** *Alexander therefore, beckoning with his hand for silence, would have given the people satisfaction.* Alexander, one of Paul's disciples, having obtained silence by a gesture of his hand, would have given satisfaction to the furious people. As soon as they perceived him to be a Jew, to stop him from saying anything against Diana, they proclaimed with a loud voice for two hours that great was Diana of the Ephesians. The town clerk, fearing that such a great uproar would throw the city into confusion, obtained silence and persuaded the people that, if Demetrius and his craftsmen raised a matter against any people, they should be heard by calm judges. Innocent men, who had not spoken anything against Diana, should not be put in danger of death. This reasoning was accepted and the whole uproar calmed. Then Paul, taking his leave of the disciples, set forward for Macedonia. After teaching numerous people there, he came to Greece. From there, walking through the neighboring countries, he came to Troas with his disciples, where they are known to have abided for seven days. <sup>32</sup>[Cassiodorus (485-585AD), Complexiones on Acts]

## ACTS 20

### Paul travels in Macedonia and Greece

<sup>1</sup> And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, <sup>a</sup>and departed for to go into Macedonia. <sup>2</sup> And when he had gone over those parts, and had given them much exhortation, he came into Greece, <sup>3</sup> And *there* abode three months. And <sup>b</sup>when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. <sup>4</sup> And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, <sup>b</sup>Aristarchus and Secundus; and <sup>g</sup>Gaius of Derbe, and <sup>f</sup>Timotheus; and of Asia, <sup>cc</sup>Tychicus and <sup>d</sup>Trophimus. <sup>5</sup> These going before tarried for us at Troas. <sup>6</sup> And we sailed away from Philippi after <sup>j</sup>the days of unleavened bread, and came unto them <sup>i</sup>to Troas in five days; where we abode seven days.

### Paul revives the dead Eutychus in Troas

<sup>7</sup> And upon <sup>l</sup>the first *day* of the week, when the disciples came together <sup>k</sup>to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. <sup>8</sup> And there were many lights <sup>m</sup>in the upper chamber, where they were gathered together. <sup>9</sup> And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. <sup>10</sup> And Paul went down, and <sup>o</sup>fell on him, and embracing *him* said, <sup>n</sup>"Trouble not yourselves; for his life is in him." <sup>11</sup> When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. <sup>12</sup> And they brought the young man alive, and were not a little comforted.

### Paul boards ship for Jerusalem

<sup>13</sup> And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. <sup>14</sup> And when he met with us at Assos, we took him in, and came to



Mitylene. <sup>15</sup> And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus. <sup>16</sup> For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for <sup>P</sup>he hasted, if it were possible for him, <sup>q</sup>to be at Jerusalem <sup>t</sup>the day of Pentecost.

#### Paul speaks to the presbyters of Ephesus

<sup>17</sup> And from Miletus he sent to Ephesus, and <sup>s</sup>called the elders of the church. <sup>18</sup> And when they were come to him, he said unto them, Ye know, <sup>f</sup>from the first day that I came into Asia, after what manner I have been with you at all seasons, <sup>19</sup> Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: <sup>20</sup> And how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house, <sup>21</sup> <sup>u</sup>Testifying both to the Jews, and also to the Greeks, <sup>v</sup>repentance toward God, and faith toward our Lord Jesus Christ. <sup>22</sup> And now, behold, <sup>w</sup>I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: <sup>23</sup> Save that <sup>x</sup>the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. <sup>24</sup> But <sup>b</sup>none of these things move me, neither count I my life dear unto myself, <sup>a</sup>so that I might finish my course with joy, <sup>z</sup>and the ministry, <sup>y</sup>which I have received of the Lord Jesus, to testify the gospel of the grace of God.

#### Paul tells them to be vigilant and faithful

<sup>25</sup> And now, behold, <sup>e</sup>I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. <sup>26</sup> Wherefore I take you to record this day, that I *am* <sup>d</sup>pure from the blood of all *men*. <sup>27</sup> For I have not shunned to declare unto you all <sup>e</sup>the counsel of God. <sup>28</sup> <sup>i</sup>Take heed therefore unto yourselves, and to all the flock, over the which the <sup>h</sup>Holy Ghost hath made you overseers, to feed the church of God, <sup>s</sup>which he hath purchased <sup>f</sup>with his own blood. <sup>29</sup> For I know this, that after my departing <sup>j</sup>shall grievous wolves enter in among you, not sparing the flock. <sup>30</sup> Also <sup>k</sup>of your own selves shall men arise, speaking perverse things, to draw away disciples after them. <sup>31</sup> Therefore watch, and remember, that <sup>l</sup>by the space of three years I ceased not to warn every one night and day with tears.

#### He cites the benefits of manual labor

<sup>32</sup> And now, brethren, I commend you to God, and <sup>o</sup>to the word of his grace, which is able <sup>n</sup>to build you up, and to give you <sup>m</sup>an inheritance among all them which are sanctified. <sup>33</sup> <sup>p</sup>I have coveted no man's silver, or gold, or apparel. <sup>34</sup> Yea, ye yourselves know, <sup>q</sup>that these hands have ministered unto my necessities, and to them that were with me. <sup>35</sup> I have shewed you all things, <sup>r</sup>how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, **<sup>It is more blessed to give than to receive.</sup>**

#### The bishops grieve at Paul's farewell

<sup>36</sup> And when he had thus spoken, he kneeled down, and prayed with them all. <sup>37</sup> And they all wept sore, and <sup>t</sup>fell on Paul's neck, and kissed him, <sup>38</sup> Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

|                |                 |                 |                 |                |                 |                 |
|----------------|-----------------|-----------------|-----------------|----------------|-----------------|-----------------|
| 1 a 1 Cor 16:5 | 6 i 2 Tim 4:13  | Mat 9:24        | 22 w Act 19:21  | 27 e Eph 1:11  | Mat 7:15        | 1 Cor 4:12      |
| 2 Cor 7:5      | 2 Cor 2:12      | o 2 Kin 4:34    | 23 x 2 Tim 2:12 | Joh 15:15      | 30 k 1 Joh 2:19 | Act 18:3        |
| 1 Tim 1:3      | Act 16:8        | 1 Kin 17:21     | 1 The 3:3       | Luk 7:30       | 31 l Act 19:10  | 35 r Heb 13:1,3 |
| 3 b Act 9:23   | j 1 Cor 5:7-8   | 16 p Act 21:4   | Act 9:16        | Mat 28:20      | 32 m Heb 9:15   | 2 Cor 11:9      |
| 2 Cor 11:26    | Exo 23:15       | Act 21:12       | 24 y Gal 1:1    | 28 f Heb 9:14  | Col 3:24        | 1 Cor 9:12      |
| 4 c 2 Tim 4:12 | Exo 12:14       | q Act 24:17     | z Tit 1:3       | g Rev 5:9      | Eph 1:18        | Mat 10:8        |
| Tit 3:12       | 7 k 1 Cor 10:16 | r Act 2:1       | 2 Cor 4:1       | 1 Pet 1:19     | Act 26:18       | Pro 19:17       |
| d Act 21:29    | Act 2:42,46     | 1 Cor 16:8      | Act 1:17        | Col 1:14       | n Act 9:31      | Psa 41:1        |
| 2 Tim 4:20     | Luk 22:19       | 17 s 1 Tim 4:14 | a 2 Tim 4:7     | Eph 1:7        | Joh 17:17       | s 2 The 3:8     |
| e Col 4:7      | 1 Rev 1:10      | 18 t Act 18:19  | 1 Cor 9:24-27   | h 1 Tim 4:14   | o Heb 13:9      | 1 The 4:11      |
| Eph 6:21       | 1 Cor 16:2      | 21 u Act 18:5   | b 2 Cor 4:16    | 1 Cor 12:28    | 33 p 1 Sam 12:3 | Eph 4:28        |
| f Act 16:1     | Joh 20:1        | v Mar 1:15      | Rom 8:35        | Act 13:2       | 1 Cor 9:12      | Rom 15:1        |
| g Act 19:29    | 8 m Act 1:13    | Luk 24:47       | 25 c Rom 15:23  | i 1 Pet 5:2    | 2 Cor 7:2       | 37 t Gen 45:14  |
| h Col 4:10     | 10 n Act 9:40   | Act 2:38        | 26 d 2 Cor 7:2  | 1 Tim 4:16     | 34 q 2 The 3:8  |                 |
| Act 27:2       | Joh 11:40       | Rom 2:4         | 1 The 2:10      | 29 j 2 Pet 2:1 | 1 The 2:9       |                 |

**20:7,11** Far be it from us to accept this as affirming that the apostles were accustomed to fast habitually on the Lord's day. For the day now known as the Lord's day was then called the first day of the week, as is more plainly seen in the Gospels; for the day of the Lord's resurrection is called by Matthew *μία σαββάτων*, and by the other three evangelists *ἡ μία (τῶν) σαββάτων*, and it is well ascertained that the same is the day which is now called the Lord's day. Either, therefore, it was after the close of the seventh day that they had assembled — namely, in the beginning of the night which followed, and which belonged to the Lord's day, or the first day of the week — and in this case the apostle, before

proceeding to break bread with them, as is done in the sacrament of the body of Christ, continued his discourse until midnight, and also, after celebrating the sacrament, continued still speaking again to those who were assembled, being much pressed for time in order that he might set out at dawn upon the Lord's day; or if it was on the first day of the week, at an hour before sunset on the Lord's day, that they had assembled, the words of the text, Paul preached unto them, ready to depart on the morrow, themselves expressly state the reason for his prolonging his discourse — namely, that he was about to leave them, and wished to give them ample instruction. The passage does not therefore prove



that they habitually fasted on the Lord's day, but only that it did not seem meet to the apostle to interrupt, for the sake of taking refreshment, an important discourse, which was listened to with the ardor of most lively interest by persons whom he was about to leave, and whom, on account of his many other journeyings, he visited but seldom, and perhaps on no other occasion than this, especially because, as subsequent events prove, he was then leaving them without expectation of seeing them again in this life. Nay, by this instance, it is rather proved that such fasting on the Lord's day was not customary, because the writer of the history, in order to prevent this being thought, has taken care to state the reason why the discourse was so prolonged, that we might know that in an emergency dinner is not to stand in the way of more important work. But indeed the example of these most eager listeners goes further; for by them all bodily refreshment, not dinner only, but supper also, was disregarded when thirsting vehemently, not for water, but for the word of truth; and considering that the fountain was about to be removed from them, they drank in with unabated desire whatever flowed from the apostle's lips.

<sup>11</sup>[Augustine of Hippo (354-430AD), Letter 36.12.28]

**20:16 Pentecost.** "For he hastened," it says, "if it were possible for him to keep the day of Pentecost in Jerusalem:" and this was not possible if he stayed. Observe, how he is also moved like other men. For therefore it is that all this is done, that we may not fancy that he was above human nature: therefore you see him desiring (something), and hasting, and in many instances not obtaining his object: for those great and holy men were partakers of the same nature with us; it was in the will and purpose that they differed, and so it was that also they attracted upon themselves the great grace they did. See, for instance, how many things they order by an economy of their own. "That we give not offense" (2 Cor. 6:3) to those who wish (to take offense), and, "That our ministry be not blamed." Behold, both an irreproachable life and on the other hand condescension. This is (indeed to be) called economy, to the very summit and height of it. For he that went beyond the commandments of Christ, was on the other hand more humble than all. "I am made all things to all men," he says, "that I might gain all." (1 Cor. 9:22) <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**20:21** "Testifying:" here, the boldness of speech: and that, even though we do no good, yet we must speak: for this is the meaning of "testifying," when we speak to those who do not pay attention: and so the word διαμαρτύρασθαι is for the most part used. "I call heaven and earth to witness" Deuteronomy 4:26, διαμαρτύρομαι, Moses says: and now Paul himself, Διαμαρτυρούμενος "both to Jews and Greeks repentance toward God." What do you testify? That they should be careful about their manner of life: that

they should repent, and draw near to God. "Both to Jews and Greeks"— for neither did the Jews know Him— both by reason of their works, he says, "repentance towards God," and, by reason that they knew not the Son, he adds, "and faith in the Lord Jesus." To what end, then, do you say these things? To what end do you put them in mind of them? What has come of it? Have you anything to lay to their charge? <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**20:28 the Holy Ghost hath made you overseers, to feed the church of God.** It is to this the apostle refers when he says, He that desires the episcopate desires a good work. 1 Timothy 3:1 He wished to show that the episcopate is the title of a work, not of an honor. It is a Greek word, and signifies that he who governs superintends or takes care of those whom he governs: for ἐπί means over, and σκοπεῖν, to see; therefore ἐπισκοπεῖν means to oversee. So that he who loves to govern rather than to do good is no bishop. Accordingly no one is prohibited from the search after truth, for in this leisure may most laudably be spent; but it is unseemly to covet the high position requisite for governing the people, even though that position be held and that government be administered in a seemly manner. And therefore holy leisure is longed for by the love of truth; but it is the necessity of love to undertake requisite business. <sup>8</sup>[Augustine of Hippo (354-430AD), The City of God, 19.19]

**20:29 shall grievous wolves enter in among you, not sparing the flock.** Clearly then it is of heretical teachers that He speaks; for they put on the guise of Christians, to the end they may tear in pieces the Christian with the wicked fangs of seduction. <sup>13</sup>[Ps. Chrysostom (5th century), Catena Aurea on Matthew 7:15]

**20:35** Since even the Lord said: The giver was happier than the receiver. For it is again said by Him: Woe to those that have, and receive in hypocrisy; or who are able to support themselves, yet will receive of others: for both of them shall give an account to the Lord God in the day of judgment. But an orphan who, by reason of his youth, or he that by the feebleness of old age, or the incidence of a disease, or the bringing up of many children, receives alms, such a one shall not only not be blamed, but shall be commended: for he shall be esteemed an altar to God, and be honored by God, because of his zealous and constant prayers for those that give to him; not receiving idly, but to the uttermost of his power recompensing what is given him by his prayer. Such a one therefore shall be blessed by God in eternal life. But he that has, and receives in hypocrisy or through idleness, instead of working and assisting others, shall be obnoxious to punishment before God, because he has snatched away the morsel of the needy. <sup>29</sup>[Apostolic Constitutions (375- 390AD), 4.1.3]

## ACTS 21

### Paul stays for a week in Tyre

<sup>1</sup> And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: <sup>2</sup> And finding a ship



sailing over unto Phenicia, we went aboard, and set forth. <sup>3</sup> Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. <sup>4</sup> And finding disciples, we tarried there seven days: <sup>a</sup>who said to Paul through the Spirit, that he should not go up to Jerusalem. <sup>5</sup> And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and <sup>b</sup>we kneeled down on the shore, and prayed. <sup>6</sup> And when we had taken our leave one of another, we took ship; and they returned home again.

#### **He visits Ptolemais and Caesarea**

<sup>7</sup> And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. <sup>8</sup> And the next *day* we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip <sup>d</sup>the evangelist, <sup>e</sup>which was *one* of the seven; and abode with him. <sup>9</sup> And the same man had four daughters, virgins, <sup>f</sup>which did prophesy. <sup>10</sup> And as we tarried *there* many days, there came down from Judaea a certain prophet, named <sup>g</sup>Agabus. <sup>11</sup> And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, <sup>h</sup>**So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.** <sup>12</sup> And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. <sup>13</sup> Then Paul answered, <sup>i</sup>What mean ye to weep and to break mine heart? <sup>j</sup>for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. <sup>14</sup> And when he would not be persuaded, we ceased, saying, <sup>k</sup>The will of the Lord be done. <sup>15</sup> And after those days we took up our carriages, and went up to Jerusalem. <sup>16</sup> There went with us also *certain* of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

#### **Paul speaks to the presbyters in Jerusalem**

<sup>17</sup> <sup>l</sup>And when we were come to Jerusalem, the brethren received us gladly. <sup>18</sup> And the *day* following Paul went in with us unto <sup>m</sup>James; and all the elders were present. <sup>19</sup> And when he had saluted them, <sup>n</sup>he declared particularly what things God had wrought among the Gentiles <sup>o</sup>by his ministry.

#### **They suggest a course of action to Paul**

<sup>20</sup> And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all <sup>p</sup>zealous of the law: <sup>21</sup> And they are informed of thee, that thou <sup>q</sup>teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs. <sup>22</sup> What is it therefore? the multitude must needs come together: for they will hear that thou art come. <sup>23</sup> Do therefore this that we say to thee: We have four men which have a vow on them; <sup>24</sup> Them take, and purify thyself with them, and be at charges with them, that they may <sup>r</sup>shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and <sup>s</sup>keepest the law. <sup>25</sup> As touching the Gentiles which believe, <sup>t</sup>we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

#### **The group is purified**

<sup>26</sup> Then Paul took the men, and the next day purifying himself with them <sup>u</sup>entered into the temple, <sup>v</sup>to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

#### **The Jews seize Paul in the Temple**

<sup>27</sup> And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and <sup>w</sup>laid hands on him, <sup>28</sup> Crying out, Men of Israel, help: This is the man, <sup>x</sup>that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. <sup>29</sup> (For they had seen before with him in the city <sup>y</sup>Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) <sup>30</sup> And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

#### **Paul is arrested by the tribune's soldiers**

<sup>31</sup> And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. <sup>32</sup> Who immediately took soldiers and centurions, and ran down unto <sup>z</sup>them: and when they saw the chief captain and the soldiers, they left beating of Paul. <sup>33</sup> Then the chief captain came near, and took him, and <sup>a</sup>commanded *him* to be bound with two chains; and demanded who he was, and what he had done. <sup>34</sup> And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. <sup>35</sup> And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. <sup>36</sup> For the multitude of the people followed after, crying, <sup>b</sup>Away with him.

#### **Paul gets permission to speak to the people**

<sup>37</sup> And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? <sup>38</sup> Art not thou that Egyptian, which before these days madest an uproar, and



leddest out into the wilderness four thousand men that were murderers? <sup>39</sup> But Paul said, 'I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, <sup>40</sup>suffer me to speak unto the people. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

|                |                |                 |                 |                 |                 |               |
|----------------|----------------|-----------------|-----------------|-----------------|-----------------|---------------|
| 4 a Act 20:23  | 2 Cor 4:10     | Act 14:27       | Num 6:13        | 2 Cor 4:9       | Luk 21:12       | Joh 19:15     |
| 5 b Act 9:40   | Rom 8:35       | Rom 15:18       | Num 6:2         | Rom 8:35        | Luk 11:49       | Act 22:22     |
| 6 c Joh 1:11   | j Act 20:24    | 1 Cor 3:5-9     | 25 t Heb 13:4   | Act 5:18        | Luk 6:22        | 39 c Act 9:11 |
| 8 d Eph 4:11   | Isa 3:15       | Col 1:28-29     | 1 The 4:3       | Act 4:3         | Mat 5:11        | Phi 3:5       |
| 2 Tim 4:5      | 14 k Gen 43:14 | o Act 1:17      | 1 Cor 5:9       | Luk 21:12       | 29 y 2 Tim 4:20 | Col 4:3       |
| e Act 6:5      | 1 Sam 3:18     | 20 p Gal 1:14   | 1 Cor 5:1       | Mar 10:30       | Act 20:4        | 2 Tim 2:9     |
| 9 f Act 2:17   | Mat 26:42      | Rom 10:2        | Lev 17:14       | 28 x 1 Pet 2:12 | 32 z Act 12:6   | d 1 Pet 3:15  |
| Joe 2:28       | 17 l Act 15:4  | Act 22:3        | Gen 9:4         | 1 Cor 4:12      | Act 22:25-29    |               |
| 10 g Act 11:28 | 18 m Jam 1:1   | 21 q Act 6:14   | 26 u Act 24:18  | Act 17:6        | Act 23:27       |               |
| 11 h Eph 3:1   | Gal 1:19       | Gal 5:1         | v Num 6:13      | Act 16:20       | 33 a Act 28:20  |               |
| 13 i 2 Tim 4:6 | Act 15:13      | 24 r 1 Cor 9:20 | 27 w 2 Tim 3:12 | Act 6:13        | Act 20:23       |               |
| Col 1:24       | 19 n Act 11:4  | s Act 18:18     | 1 The 2:14,16   | Joh 15:20       | 36 b Luk 23:18  |               |

**21:9 four daughters, virgins, which did prophesy.** The time of John's death has also been given in a general way, but his burial place is indicated by an epistle of Polycrates (who was bishop of the parish of Ephesus), addressed to Victor, bishop of Rome. In this epistle he mentions him together with the apostle Philip and his daughters in the following words: For in Asia also great lights have fallen asleep, which shall rise again on the last day, at the coming of the Lord, when he shall come with glory from heaven and shall seek out all the saints. Among these are Philip, one of the twelve apostles, who sleeps in Hierapolis, and his two aged virgin daughters, and another daughter who lived in the Holy Spirit and now rests at Ephesus; and moreover John, who was both a witness and a teacher, who reclined upon the bosom of the Lord, and being a priest wore the sacerdotal plate. He also sleeps at Ephesus. So much concerning their death. And in the Dialogue of Caius which we mentioned a little above, Proclus, against whom he directed his disputation, in agreement with what has been quoted, speaks thus concerning the death of Philip and his daughters: After him there were four prophetesses, the daughters of Philip, at Hierapolis in Asia. Their tomb is there and the tomb of their father. Such is his statement. But Luke, in the Acts of the Apostles, mentions the daughters of Philip who were at that time at Cæsarea in Judea with their father, and were honored with the gift of prophecy. His words are as follows: We came unto Cæsarea; and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. Now this man had four daughters, virgins, which did prophesy. We have thus set forth in these pages what has come to our knowledge concerning the apostles themselves and the apostolic age, and concerning the sacred writings which they have left us, as well as concerning those which are disputed, but nevertheless have been publicly used by many in a great number of churches, and moreover, concerning those that are altogether rejected and are out of harmony with apostolic orthodoxy. Having done this, let us now proceed with our history.

<sup>40</sup>[Eusebius of Caesarea (263-339AD), Church History, 3.31.2-6]

**21:21-26** As to Paul's circumcising of Timothy, (Acts 16:3) performing a vow at Cenchrea, (Acts 18:18) and undertaking on the suggestion of James at Jerusalem to share the performance of the

appointed rites with some who had made a vow, (Acts 21:26) it is manifest that Paul's design in these things was not to give to others the impression that he thought that by these observances salvation is given under the Christian dispensation, but to prevent men from believing that he condemned as no better than heathen idolatrous worship, those rites which God had appointed in the former dispensation as suitable to it, and as shadows of things to come. For this is what James said to him, that the report had gone abroad concerning him that he taught men to forsake Moses. (Acts 21:21) This would be by all means wrong for those who believe in Christ, to forsake him who prophesied of Christ, as if they detested and condemned the teaching of him of whom Christ said, Had ye believed Moses, you would have believed Me; for he wrote of Me. For mark, I beseech you, the words of James: You see, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: and they are informed of you, that you teach all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? The multitude must needs come together: for they will hear that you have come. Do therefore this that we say to you: We have four men which have a vow on them; them take, and purify yourself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning you, are nothing; but that you yourself also walk orderly, and keeps the law. As touching the Gentiles which have believed, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from things strangled, and from fornication. (Acts 21:20-25) It is, in my opinion, very clear that the reason why James gave this advice was, that the falsity of what they had heard concerning him might be known to those Jews, who, though they had believed in Christ, were jealous for the honor of the law, and would not have it thought that the institutions which had been given by Moses to their fathers were condemned by the doctrine of Christ as if they were profane, and had not been originally given by divine authority. For the men who had brought this reproach against Paul were not those who understood the right spirit in which observance of these ceremonies should be



practiced under the Christian dispensation by believing Jews — namely, as a way of declaring the divine authority of these rites, and their holy use in the prophetic dispensation, and not as a means of obtaining salvation, which was to them already revealed in Christ and ministered by baptism. On the contrary, the men who had spread abroad this report against the apostle were those who would have these rites observed, as if without their observance there could be no salvation to those who believed the gospel. For these false teachers had found him to be a most zealous preacher of free grace, and a most decided opponent of their views, teaching as he did that men are not justified by these things, but by the grace of Jesus Christ, which these ceremonies of the law were appointed to foreshadow. This party, therefore, endeavoring to raise odium and persecution against him, charged him with being an enemy of the law and of the divine institutions; and there was no more fitting way in which he could turn aside the odium caused by this

false accusation, than by himself celebrating those rites which he was supposed to condemn as profane, and thus showing that, on the one hand, the Jews were not to be debarred from them as if they were unlawful, and on the other hand, that the Gentiles were not to be compelled to observe them as if they were necessary. For if he did in truth condemn these things in the way in which he was reported to have done, and undertook to perform these rites in order that he might, by dissembling, disguise his real sentiments, James would not have said to him, and all shall know, but, all shall think that those things whereof they were informed concerning you are nothing; (Acts 21:24) especially seeing that in Jerusalem itself the apostles had already decreed that no one should compel the Gentiles to adopt Jewish ceremonies, but had not decreed that no one should then prevent the Jews from living according to their customs, although upon them also Christian doctrine imposed no such obligation. <sup>11</sup>[Augustine of Hippo (354-430AD), Letter 82.8-10]

## ACTS 22

### Paul's discourse to the people

<sup>1</sup> Men, <sup>a</sup>brethren, and fathers, hear ye my defence *which I make* now unto you. <sup>2</sup> (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) <sup>3</sup> *I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city* <sup>f</sup>at the feet of <sup>e</sup>Gamaliel, *and taught* <sup>d</sup>according to the perfect manner of the law of the fathers, and <sup>c</sup>was zealous toward God, <sup>b</sup>as ye all are this day. <sup>4</sup> <sup>h</sup>And I persecuted this way unto the death, binding and delivering into prisons both men and women. <sup>5</sup> As also the high priest doth bear me witness, and <sup>i</sup>all the estate of the elders: <sup>j</sup>from whom also I received letters unto <sup>k</sup>the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

### Paul describes his conversion

<sup>6</sup> And <sup>l</sup>it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. <sup>7</sup> And I fell unto the ground, and heard a voice saying unto me, **Saul, Saul, why persecutest thou me?** <sup>8</sup> And I answered, Who art thou, Lord? And he said unto me, **I am Jesus of Nazareth, whom thou persecutest.** <sup>9</sup> And <sup>m</sup>they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. <sup>10</sup> And I said, What shall I do, Lord? And the Lord said unto me, **Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.** <sup>11</sup> And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

### Ananias baptizes Paul

<sup>12</sup> And <sup>p</sup>one Ananias, a devout man according to the law, <sup>o</sup>having a good report of all the <sup>n</sup>Jews which dwelt there, <sup>13</sup> Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. <sup>14</sup> And he said, <sup>q</sup>The God of our fathers <sup>r</sup>hath chosen thee, that thou shouldest know his will, and <sup>s</sup>see <sup>t</sup>that Just One, and <sup>u</sup>shouldest hear the voice of his mouth. <sup>15</sup> <sup>v</sup>For thou shalt be his witness unto all men of <sup>w</sup>what thou hast seen and heard. <sup>16</sup> And now why tarriest thou? arise, and be baptized, <sup>x</sup>and wash away thy sins, <sup>y</sup>calling on the name of the Lord.

### The Lord appears to Paul

<sup>17</sup> And <sup>z</sup>it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; <sup>18</sup> And saw him saying unto me, **Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.** <sup>19</sup> And I said, Lord, <sup>c</sup>they know that I imprisoned and <sup>b</sup>beat in every synagogue them that believed on thee: <sup>20</sup> <sup>d</sup>And when the blood of thy martyr Stephen was shed, I also was standing by, and <sup>e</sup>consenting unto his death, and kept the raiment of them that slew him. <sup>21</sup> And he said unto me, **Depart: <sup>f</sup>for I will send thee far hence unto the Gentiles.**

### The tribune orders Paul to be tortured

<sup>22</sup> And they gave him audience unto this word, and *then* lifted up their voices, and said, <sup>g</sup>Away with such a fellow from the earth: for it is not fit that <sup>h</sup>he should live. <sup>23</sup> And as they cried out, and cast off *their* clothes, and threw dust into the air, <sup>24</sup> The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.



### Paul states that he is a Roman citizen

<sup>25</sup> And as they bound him with thongs, Paul said unto the centurion that stood by, <sup>i</sup>Is it lawful for you to scourge a man that is a Roman, and uncondemned? <sup>26</sup> When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. <sup>27</sup> Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. <sup>28</sup> And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born. <sup>29</sup> Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

### Paul is taken before the Sanhedrin

<sup>30</sup> On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and <sup>i</sup>commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

|              |                |                |                |                 |                 |                |
|--------------|----------------|----------------|----------------|-----------------|-----------------|----------------|
| 1 a Act 7:2  | Deu 33:3       | k Rom 9:3      | Act 3:14       | w Act 23:11     | e Luk 11:48     | h Act 25:24    |
| 3 b Rom 10:2 | g Phi 3:5      | 6 l Act 26:12  | s 1 Cor 9:1    | 16 x Act 2:38   | Rom 1:32        | 25 i Act 16:37 |
| c Phi 3:6    | 1 Cor 11:32    | 9 m Dan 10:7   | t Tit 1:1      | Heb 10:22       | 21 f 2 Tim 1:11 | 30 j Mat 10:17 |
| Gal 1:14     | Rom 11:1       | 12 n 1 Tim 3:7 | Gal 1:1        | y Act 2:21      | 1 Tim 2:7       | Luk 21:12      |
| Act 21:20    | Act 9:30       | o Act 10:22    | Rom 1:1        | Rom 10:13       | Gal 2:7-8       |                |
| 2 Sam 21:2   | 4 h 1 Tim 1:13 | p Act 9:17     | Act 9:15       | 17 z 2 Cor 12:2 | Rom 11:13       |                |
| d Act 26:5   | Act 8:3        | 14 q Gal 1:12  | Joh 15:16      | 18 a Mat 10:17  | Rom 1:5         |                |
| e Act 5:34   | 5 i Luk 22:66  | 1 Cor 11:23    | u Act 5:30     | 19 b Mat 10:17  | Act 18:6        |                |
| f Luk 8:35   | Act 4:5        | r 1 Joh 1:1    | Act 3:13       | c Act 8:3       | Act 13:2        |                |
| 2 Kin 4:38   | j Act 9:2      | Heb 7:26       | 15 v Act 26:16 | 20 d Act 7:58   | 22 g Act 21:36  |                |

**22:3** Therefore he says, "at the feet of Gamaliel:" and not simply, "by Gamaliel," but "at his feet," showing his perseverance, his assiduity, his zeal for the hearing, and his great reverence for the man. "Taught according to the perfect manner of the law of the fathers." Not simply, "the law," but "the law of the fathers;" showing that he was such from the beginning, and not merely one that knew the Law. All this seems indeed to be spoken on their side, but

in fact it told against them, since he, knowing the law, forsook it. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**22:17** He says, "it came to pass that I was in a trance." To show that it was not simply a phantom of the imagination, therefore "while he prayed" the Lord stood by him. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

## ACTS 23

### The high priest orders Paul chastised

<sup>1</sup> And Paul, earnestly beholding the council, said, Men *and* brethren, <sup>a</sup>I have lived in all good conscience before God until this day. <sup>2</sup> And the high priest Ananias commanded them that stood by him <sup>b</sup>to smite him on the mouth. <sup>3</sup> Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and <sup>c</sup>commandest me to be smitten contrary to the law? <sup>4</sup> And they that stood by said, Revilest thou God's high priest? <sup>5</sup> Then said Paul, <sup>d</sup>I wist not, brethren, that he was the high priest: for it is written, **THOU SHALT NOT SPEAK EVIL OF THE RULER OF THY PEOPLE.**

### Paul's testimony divides the multitude

<sup>6</sup> But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, <sup>e</sup>I am a Pharisee, the son of a Pharisee: <sup>f</sup>of the hope and resurrection of the dead I am called in question. <sup>7</sup> And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. <sup>8</sup> <sup>h</sup>For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. <sup>9</sup> And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, <sup>i</sup>We find no evil in this man: but <sup>j</sup>if a spirit or an angel hath spoken to him, <sup>k</sup>let us not fight against God. <sup>10</sup> And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle. <sup>11</sup> And <sup>l</sup>the night following the Lord stood by him, and said, **Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.**

### The Jews conspire to kill Paul

<sup>12</sup> And when it was day, <sup>m</sup>certain of the Jews banded together, and bound themselves <sup>n</sup>under a curse, saying that they would neither eat nor drink till they had killed Paul. <sup>13</sup> And they were more than forty which had made this conspiracy. <sup>14</sup> And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. <sup>15</sup> Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.



### Paul learns of the plot against him

<sup>16</sup> And <sup>o</sup>when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. <sup>17</sup> Then <sup>p</sup>Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. <sup>18</sup> So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee. <sup>19</sup> Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me? <sup>20</sup> And he said, <sup>q</sup>The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly. <sup>21</sup> But do not thou yield unto them: for there <sup>r</sup>lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

### Paul sent to Caesarea for safety from the Jews

<sup>22</sup> So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me. <sup>23</sup> And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; <sup>24</sup> And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor. <sup>25</sup> And he wrote a letter after this manner:

### The tribune's letter to Felix

<sup>26</sup> Claudius Lysias unto the most excellent governor Felix *sendeth* greeting. <sup>27</sup> <sup>s</sup>This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. <sup>28</sup> <sup>t</sup>And when I would have known the cause wherefore they accused him, I brought him forth into their council: <sup>29</sup> Whom I perceived to be accused <sup>v</sup>of questions of their law, <sup>u</sup>but to have nothing laid to his charge worthy of death or of bonds. <sup>30</sup> And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and <sup>w</sup>gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

### Paul is held in Herod's palace

<sup>31</sup> Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris. <sup>32</sup> On the morrow they left the horsemen to go with him, and returned to the castle: <sup>33</sup> Who, when they came to <sup>x</sup>Caesarea, and delivered the epistle to the governor, presented Paul also before him. <sup>34</sup> And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of <sup>y</sup>Cilicia; <sup>35</sup> I <sup>z</sup>will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in <sup>a</sup>Herod's judgment hall.

|                 |               |               |                |                   |                |               |
|-----------------|---------------|---------------|----------------|-------------------|----------------|---------------|
| 1 a Act 24:16   | e Exo 22:28   | Luk 20:27     | 12 m Mat 26:74 | Mat 8:8-9         | Psa 10:9       | 33 x Act 8:40 |
| 1 Cor 4:4       | Ecc 10:20     | 9 i Act 11:17 | 1 Kin 2:23     | 20 q Act 20:3     | 27 s Act 21:33 | 34 y Act 6:9  |
| 2 Cor 1:12      | 2 Pet 2:10-11 | Act 5:39      | 2 Sam 3:9      | 21 r 2 Cor 11:32- | Act 20:23      | 35 z Act 24:1 |
| 2 Tim 1:3       | Jud 1:8       | j Act 22:7    | 1 Sam 3:17     | 33                | Act 23:10      | a Mat 27:27   |
| Heb 13:18       | 6 f Act 28:20 | k Luk 23:4    | n Rom 8:31     | 2 Cor 11:26       | 28 t Act 22:30 |               |
| 1 Pet 3:16      | Act 24:21     | Pro 16:17     | Act 25:3       | Act 14:5-6        | 29 u Act 26:31 |               |
| 2 b 1 Kin 22:24 | Act 24:15     | 11 l Psa 46:1 | Isa 8:9-10     | Act 9:23-24       | Psa 27:12      |               |
| Joh 18:22       | g Phi 3:5     | Isa 41:10     | 16 o Job 5:13  | Mic 7:2           | v Act 24:5-6   |               |
| 3 c Lev 19:35   | 8 h Mat 22:23 | Act 2:25      | Pro 21:30      | Isa 59:7          | Act 18:15      |               |
| 5 d Act 24:17   | Mar 12:18     | Act 18:9      | 17 p Act 22:26 | Pro 1:16          | 30 w Act 24:8  |               |

**23:3 thou whited wall.** He called Ananias a whited wall, that is to say, you are like a weak and whited wall, which deceives many by its appearance; for you also, possessing a corrupted soul, are invested with the form of a judge by the commandment of the Law; for you also use your authority unrighteously. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Acts] **23:4-5** Solomon, established in the Holy Spirit, testifies and teaches what is the priestly authority and power, saying, Fear the Lord with all your soul, and reverence His priests; (Sir. 7:29) and again, Honor God with all your soul, and honour His priests. (Sir. 7:31) Mindful of which precepts, the blessed Apostle Paul, according to what we read in the Acts of the Apostles, when it was said to him, Do you revile thus God's high priest? answered and said, I knew not, brethren, that he was the high priest; for it is written, You shall not speak evil of the ruler of your people. (Acts 23:4-5) Moreover, our Lord Jesus Christ Himself, our King, and Judge, and God, even to the very day, of His passion observed the honor

to priests and high priests, although they observed neither the fear of God nor the acknowledgment of Christ. For when He had cleansed the leper, He said to him, Go, show yourself to the priest, and offer the gift. With that humility which taught us also to be humble, He still called him a priest whom He knew to be sacrilegious; also under the very sting of His passion, when He had received a blow, and it was said to Him, Do you answer the high priest so? He said nothing reproachfully against the person of the high priest, but rather maintained His own innocence saying, If I have spoken evil, bear witness of the evil; but if well, why do you smite me? (Jn. 18:23) All which things were therefore done by Him humbly and patiently, that we might have an example of humility and patience; for He taught that true priests were lawfully and fully to be honored, in showing Himself such as He was in respect of false priests. <sup>33</sup>[Cyprian of Carthage (200-258AD), Letter 64.2] **23:8** There were two sects among the Jews, the Pharisees and the Sadducees; the Pharisees



pretended to the righteousness of traditions and observances, whence they were called by the people 'separate.' The Sadducees (the word is interpreted 'righteous') also passed themselves for what they were not; and whereas the first believed the resurrection of body and soul, and confessed both Angel and spirit, these, according to the Acts of the Apostles, denied them all, as it is here also said, "Who say that there is no resurrection." <sup>13</sup>[Jerome of Stridon (347-420AD), Catena Aurea on Matthew 22] **23:10** *And when there arose a great dissension, the tribune fearing lest Paul should be pulled in pieces.* When a great dissension arose between Pharisees and Sadducees, the tribune, fearing lest Paul should be pulled in pieces by the Sadducees, ordered him to be taken back to the castle. In the night, the Lord said to Paul: *Be constant, Paul; for as thou hast testified of me here, so must thou preach my name also in the city of Rome.* On the following day, forty Jews made a conspiracy and resolved to kill Paul. Paul's sister's son heard of it and told Paul in the castle. Paul asked the guards to bring the young man to the tribune. When the young man had told the tribune everything in order, the tribune commanded him to let no one know it had been told to him. <sup>32</sup>[Cassiodorus (485-585AD), Complexiones on Acts] **23:11** The Saints who fled were no cowards. Of a truth no one can possibly doubt that they were well furnished with the virtue of fortitude. For the

Patriarch Jacob who had before fled from Esau, feared not death when it came, but at that very time blessed the Patriarchs, each according to his deserts. And the great Moses, who previously had hid himself from Pharaoh, and had withdrawn into Midian for fear of him, when he received the commandment, 'Return into Egypt,' feared not to do so. And again, when he was bidden to go up into the mountain Abarim (Deut. 32:49) and die, he delayed not through cowardice, but even joyfully proceeded there. And David, who had before fled from Saul, feared not to risk his life in war in defense of his people; but having the choice of death or of flight set before him, when he might have fled and lived, he wisely preferred death. And the great Elijah, who had at a former time hid himself from Jezebel, showed no cowardice when he was commanded by the Spirit to meet Ahab, and to reprove Ahaziah. And Peter, who had hid himself for fear of the Jews, and the Apostle Paul who was let down in a basket, and fled, when they were told, 'You must bear witness at Rome,' deferred not the journey; yea, rather, they departed rejoicing; the one as hastening to meet his friends, received his death with exultation; and the other shrunk not from the time when it came, but gloried in it, saying, 'For I am now ready to be offered, and the time of my departure is at hand (2 Tim. 4:6).' [Athanasius of Alexandria (293-373AD), Apologia de Fuga, 18]

## ACTS 24

### Paul is accused before the governor

<sup>1</sup> And after <sup>a</sup>five days <sup>b</sup>Ananias the high priest descended with the elders, and *with a certain orator named Tertullus*, who informed the governor against Paul. <sup>2</sup> And when he was called forth, Tertullus began to accuse *him*, saying, <sup>c</sup>Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, <sup>3</sup> We accept *it* always, and in all places, most noble Felix, with all thankfulness. <sup>4</sup> Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. <sup>5</sup> <sup>d</sup>For we have found this man *a pestilent fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: <sup>6</sup> <sup>e</sup>Who also hath gone about to profane the temple: whom we took, and would <sup>f</sup>have judged according to our law. <sup>7</sup> <sup>g</sup>But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands, <sup>8</sup> <sup>h</sup>Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. <sup>9</sup> And the Jews also assented, saying that these things were so.

### Paul answers the charges

<sup>10</sup> Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: <sup>11</sup> Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem <sup>i</sup>for to worship. <sup>12</sup> <sup>j</sup>And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: <sup>13</sup> Neither can they prove the things whereof they now accuse me. <sup>14</sup> But this I confess unto thee, that after <sup>k</sup>the way which they call heresy, so worship I the <sup>l</sup>God of my fathers, believing all things which are written in <sup>k</sup>the law and in the prophets: <sup>15</sup> And <sup>o</sup>have hope toward God, which they themselves also allow, <sup>n</sup>that there shall be a resurrection of the dead, both of the just and unjust. <sup>16</sup> And <sup>p</sup>herein do I exercise myself, to have always a conscience void of offence toward God, and *toward men*.

### Paul concludes his defense

<sup>17</sup> Now after many years <sup>q</sup>I came to bring alms to my nation, and offerings. <sup>18</sup> <sup>r</sup>Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. <sup>19</sup> <sup>s</sup>Who ought to have been here before thee, and object, if they had ought against me. <sup>20</sup> Or else let these same *here say*, if they have found any evil doing in me, while I stood before the council, <sup>21</sup> Except it be for this one voice, that I cried standing among them, <sup>t</sup>Touching the resurrection of the dead I am called in question by you this day.



### Felix delays his decision

<sup>22</sup> And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. <sup>23</sup> And he commanded a centurion to keep Paul, and to let *him* have liberty, and <sup>24</sup>that he should forbid none of his acquaintance to minister or come unto him.

### Paul imprisoned for two years

<sup>24</sup> And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. <sup>25</sup> And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. <sup>26</sup> He hoped also that <sup>27</sup>money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. <sup>27</sup> But after two years Porcius Festus came into Felix' room: and Felix, <sup>28</sup>willing to shew the Jews a pleasure, left Paul bound.

|                |               |                 |            |                |                 |               |
|----------------|---------------|-----------------|------------|----------------|-----------------|---------------|
| 1 a Act 21:27  | 1 Cor 4:12-13 | 6 e Act 21:28   | Act 13:15  | 15 n Rev 20:12 | 2 Cor 8:4       | Psa 26:10     |
| b Act 23:2     | Rom 8:35      | f Joh 18:31     | Luk 16:16  | 1 The 4:14     | Rom 15:25       | Exo 23:8      |
| Act 23:30      | Act 17:6      | 7 g Act 21:33   | 12 Tim 1:3 | Joh 5:28       | Act 11:29       | 27 w Exo 23:2 |
| Act 23:35      | Act 16:20     | 8 h Act 23:30   | Act 3:13   | Mat 22:31      | 18 r Act 21:26  | Pro 29:25     |
| 2 c Psa 55:21  | Act 6:13      | 11 i Act 21:26  | Exo 3:15   | Dan 12:2       | 19 s Act 23:30  | Act 25:9      |
| Psa 12:2       | Luk 11:49     | 12 j Act 25:8   | m Act 9:2  | o Act 23:6     | 21 t Act 23:6   |               |
| 5 d 1 Pet 2:12 | Mar 10:30     | 14 k 2 Cor 1:20 | Amo 8:14   | 16 p Act 23:1  | 23 u Act 27:3   |               |
| 2 Tim 3:12     | Mat 5:11      | Rom 3:21        | Psa 119:46 | 17 q Gal 2:10  | 26 v 1 Tim 6:10 |               |

**24:10** *Then Paul answered (the governor making a sign to him), saying.* When the orator Tertullus had made the claims he wanted, Paul, after first saying things that might win him the goodwill of the judge, responded thus: when he had come to Jerusalem following the custom of his nation to adore the Lord and bring alms to his nation, he had neither gathered a multitude nor caused any tumult; but, while held by centurions, he had cried to the people: *It is concerning the resurrection of the dead, which ye too believe in, that I today stand to be judged.* And he affirmed that they could not prove anything like what they, with wicked intentions, had invented about him. By all means, since they were present, they should say if they remembered any other thing done by him that conduced to disorder in the city. The judge Felix put off their hearing until the tribune Lysias should be present, commanding a centurion that Paul, while kept in custody, should be easy, and that he should not prohibit anyone to minister unto him what might contribute to comforting him. <sup>32</sup>[Cassiodorus (485-585AD), Complexiones on Acts]

**24:21** *And after some days, Drusilla, Felix's wife, who was a Jew.* After some days, Felix, at the request of his wife Drusilla, had Paul brought before her. As Paul discussed much about faith in the Lord and about justice, and chastity, and about the judgement to come, Felix, moved by the truth of his preaching, said to him: *For this time, go thy way; and when I have a convenient time, I will make sure thou art present.* And he summoned him frequently, believing that he could take money from him as was done in secular matters. Meanwhile, when two years were ended, Felix had for successor Portius Festus; and, to please the Jews, Felix left Paul in bonds. Then, when Festus came to Caesarea, both Paul and the Jews who persecuted him were presented before him, and he sat in the judgement seat. Paul declared that he had done harm to no one, wondering why he was suffering such hate and persecution; and he therefore proclaimed that he should be sent to Caesar. Festus briefly replied: *Since thou hast appealed to Caesar, thou shalt go to Caesar.* <sup>32</sup>[Cassiodorus (485-585AD), Complexiones on Acts]

## ACTS 25

### The Jews conspire again to murder Paul

<sup>1</sup> Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem. <sup>2</sup> <sup>a</sup>Then the high priest and the chief of the Jews informed him against Paul, and besought him, <sup>3</sup> And desired favour against him, that he would send for him to Jerusalem, <sup>b</sup>laying wait in the way to kill him. <sup>4</sup> But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly *thither*. <sup>5</sup> Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, <sup>c</sup>if there be any wickedness in him.

### Paul is accused before Festus

<sup>6</sup> And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought. <sup>7</sup> And when he was come, the Jews which came down from Jerusalem stood round about, <sup>d</sup>and laid many and grievous complaints against Paul, which they could not prove. <sup>8</sup> While he answered for himself, <sup>e</sup>Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all. <sup>9</sup> But Festus, <sup>f</sup>willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?



### Festus accepts Paul's appeal to Caesar

<sup>10</sup> Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. <sup>11</sup> <sup>h</sup>For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. <sup>i</sup>I appeal unto Caesar. <sup>12</sup> Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

### Agrippa asks to hear Paul testify

<sup>13</sup> And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus. <sup>14</sup> And when they had been there many days, Festus declared Paul's cause unto the king, saying, <sup>i</sup>There is a certain man left in bonds by Felix: <sup>15</sup> About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring to *have* judgment against him. <sup>16</sup> To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. <sup>17</sup> Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. <sup>18</sup> Against whom when the accusers stood up, they brought none accusation of such things as I supposed: <sup>19</sup> <sup>j</sup>But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. <sup>20</sup> And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters. <sup>21</sup> But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar. <sup>22</sup> Then <sup>k</sup>Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

### Paul is brought before Agrippa

<sup>23</sup> And on the morrow, when Agrippa was come, and Bernice, with <sup>l</sup>great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. <sup>24</sup> And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought <sup>m</sup>not to live any longer. <sup>25</sup> But when I found that <sup>n</sup>he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. <sup>26</sup> Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. <sup>27</sup> For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

|                  |                   |              |               |                 |                 |                |
|------------------|-------------------|--------------|---------------|-----------------|-----------------|----------------|
| 2 a Act 24:1     | 7 d 1 Pet 4:14-16 | Est 3:8      | Pro 29:25     | Pro 21:22       | Act 18:15       | 25 n Mat 27:19 |
| 3 b Psa 37:32-33 | 1 The 2:15        | 8 e Act 6:13 | 2 Chr 19:6    | Pro 14:8        | 22 k Act 9:15   | Mat 27:24      |
| Psa 64:2-6       | Luk 23:2          | 9 f Jam 2:9  | Deu 27:19     | h Act 18:14     | Act 26:1        | Mar 15:14      |
| Act 23:12        | Mar 15:3          | Jam 2:6      | 11 g Eph 5:15 | 14 i Act 24:27  | 23 l 1 Pet 1:24 | Luk 23:4       |
| 5 c Act 18:14    | Mat 5:11-12       | Gal 1:10     | Act 26:32     | 19 j 1 Cor 2:14 | Jam 1:11        | Joh 18:38      |
| Psa 7:3-5        | Psa 35:1          | Act 24:27    | Mat 10:16     | 1 Cor 1:18      | Ecc 1:2         | 2 Cor 5:21     |
| 1 Sam 24:11-12   | Psa 27:12         | Act 12:3     | Ecc 9:18      | Act 23:29       | 24 m Act 22:22  | 1 Pet 2:22     |

**25:13** *And after some days, king Agrippa and Bernice came down to Caesarea.* After some days, king Agrippa and Bernice came to Caesarea to salute Festus; and as they stayed with him for some time, Festus told king Agrippa, in order, the events that had taken place involving a certain Jew named Paul, and declared that the man, oppressed by the dishonesty of the Jews, had appealed to Caesar. Then, as Agrippa wished to see him, Festus promised he would hear him on the next day without fail. <sup>32</sup>[Cassiodorus (485-585AD), *Complexiones* on Acts]

**25:22 Agrippa.** Some say that this Agrippa was the son of Herod Agrippa, he who was eaten of worms, and died, and he had received the kingdom of the Jews from the Romans. <sup>83</sup>[Ishodad of Merv (850AD), *Commentary on Acts*]

**25:23 Bernice.** Now Bernice was the sister of this Agrippa, as Josephus testifies, who came down to Jerusalem with her brother; and because a vow had been vowed to her, that she should shave her head in Jerusalem. <sup>83</sup>[Ishodad of Merv (850AD), *Commentary on Acts*]

## ACTS 26

### Paul defends himself before Agrippa

<sup>1</sup> Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

### Paul asks Agrippa to hear him out

<sup>2</sup> I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: <sup>3</sup> Especially *because I know* thee to be <sup>a</sup>expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.



### He begins by telling of his early life

<sup>4</sup> My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; <sup>5</sup> Which knew me from the beginning, if they would testify, that after <sup>b</sup>the most straitest sect of our religion I lived a Pharisee. <sup>6</sup> And now I stand and am judged for the hope of <sup>c</sup>the promise made of God unto our fathers: <sup>7</sup> Unto which *promise* <sup>c</sup>our twelve tribes, instantly serving *God* day and night, <sup>d</sup>hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. <sup>8</sup> Why should it be thought a thing incredible with you, that God should <sup>e</sup>raise the dead?

### He zealously persecuted all Christians

<sup>9</sup> <sup>¶</sup>I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. <sup>10</sup> <sup>i</sup>Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority <sup>b</sup>from the chief priests; and when they were put to death, I gave my voice against *them*. <sup>11</sup> <sup>j</sup>And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

### Paul's miraculous conversion

<sup>12</sup> <sup>k</sup>Whereupon as I went to Damascus with authority and commission from the chief priests, <sup>13</sup> At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. <sup>14</sup> And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, *Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.* <sup>15</sup> And I said, Who art thou, Lord? And he said, *I am Jesus whom thou persecutest.* <sup>16</sup> *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, <sup>l</sup>to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; <sup>17</sup> Delivering thee from the people, and <sup>m</sup>from the Gentiles, <sup>n</sup>unto whom now I send thee, <sup>18</sup> <sup>s</sup>To open their eyes, and <sup>t</sup>to turn *them* from darkness to light, and <sup>q</sup>from the power of Satan unto God, <sup>r</sup>that they may receive forgiveness of sins, and <sup>u</sup>inheritance among them which are <sup>v</sup>sanctified by faith that is in me.*

### Paul explains his missionary activities

<sup>19</sup> Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: <sup>20</sup> But <sup>w</sup>shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and *then* to the Gentiles, that they should repent and turn to God, and do <sup>x</sup>works meet for repentance. <sup>21</sup> For these causes <sup>y</sup>the Jews caught me in the temple, and went about to kill *me*. <sup>22</sup> Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those <sup>z</sup>which the prophets and <sup>a</sup>Moses did say should come: <sup>23</sup> <sup>¶</sup>That Christ should suffer, and <sup>b</sup>that he should be the first that should rise from the dead, and <sup>c</sup>should shew light unto the people, and to the Gentiles.

### Agrippa finds no fault with Paul

<sup>24</sup> And as he thus spake for himself, Festus said with a loud voice, Paul, <sup>d</sup>thou art beside thyself; much learning doth make thee mad. <sup>25</sup> But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. <sup>26</sup> For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. <sup>27</sup> King Agrippa, believest thou the prophets? I know that thou believest <sup>28</sup> Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. <sup>29</sup> And Paul said, <sup>e</sup>I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. <sup>30</sup> And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: <sup>31</sup> And when they were gone aside, they talked between themselves, saying, <sup>f</sup>This man doeth nothing worthy of death or of bonds. <sup>32</sup> Then said Agrippa unto Festus, This man might have been set at liberty, <sup>g</sup>if he had not appealed unto Caesar.

|                  |              |                 |                |                |                 |                |
|------------------|--------------|-----------------|----------------|----------------|-----------------|----------------|
| 3 a Deu 17:14-20 | Isa 4:2      | 10 h Act 22:5   | 1 Tim 2:7      | Col 1:13       | x Joh 5:46      | 29 c 1 Cor 7:7 |
| Act 25:26        | Psa 132:11   | i Act 8:3       | Gal 1:15-16    | Eph 1:18       | 23 y Isa 42:6   | 31 d Act 23:9  |
| 5 b Act 22:3     | 2 Sam 7:12   | 11 j Act 22:19  | Rom 1:5        | 2 Cor 6:14     | z Rev 1:5       | Act 25:25      |
| Gal 1:13         | Deu 18:15    | 12 k Act 9:3    | Act 18:6       | s Luk 1:79     | Col 1:18        | 32 e Act 25:11 |
| Phi 3:5          | Gen 3:15     | 16 l 1 Tim 1:12 | Act 9:15       | Isa 35:5       | 1 Cor 15:20,23  |                |
| 6 c Dan 9:24     | 7 d Phi 3:11 | Gal 1:12        | 18 n Act 20:32 | 20 t Act 9:20  | Psa 16:8-11     |                |
| Mal 3:1          | e Jam 1:1    | Col 1:25        | o Eph 1:11     | u Isa 55:7     | a Isa 53        |                |
| Act 13:32        | 8 f Dan 12:2 | 2 Cor 3:5-6     | p Luk 1:77     | Mat 3:8        | Psa 22          |                |
| Rom 15:8         | 9 g Joh 16:2 | Act 22:15       | q 1 Joh 3:5    | 21 v Act 21:30 | 24 b 2 Kin 9:11 |                |
| Eze 21:7         | 1 Tim 1:13   | 17 m 2 Tim 1:11 | r 1 Pet 2:9    | 22 w Rom 3:21  | 1 Cor 1:23      |                |

**26:1** Then Agrippa said to Paul. Then Agrippa gave Paul permission to speak for himself. Paul first praised the judge, then gave a truthful summary of all that had happened to him from the beginning, relating how he had persecuted the Christian people, what he had later heard on his way to Damascus when he was surround by the light of the Lord, and how he had, as was unavoidable, obeyed the Lord's

words. He declared that, consequently, he had preached to the people and the Gentiles so that, converting and doing worthy works of penance, they might gain the rewards of eternal life: that was why the angered Jews had determined to kill him. He affirmed that, having been delivered from their hands by the help of the Divinity, he had until that time kept preaching the things that were written in the



Prophets and the rest of the divine Scriptures.  
<sup>32</sup>[Cassiodorus (485-585AD), Complexiones on Acts]

**26:19** *Whereupon, O king Agrippa, I was not incredulous to the heavenly vision.* As Paul spoke the above-mentioned things, Festus, incredulous, said: *Paul, thou art beside thyself, and much reading confuseth thy mind.* Paul, retaining his gravity, replied that he was not beside himself, but had spoken words of truth and soberness; indeed, king Agrippa too must know about those things, for things that had happened publicly had been able to come to his knowledge. He affirmed, too, that Agrippa believed the prophets. Agrippa replied delightfully that Paul wanted quickly to make him a Christian. Paul, with eagerness of charity, wished that both he and the rest of the audience would become such as he himself was, except his bonds. After the assembly was dismissed, they spoke among themselves, saying Paul had done nothing to

deserve killing. <sup>32</sup>[Cassiodorus (485-585AD), Complexiones on Acts]

**26:32** *And Agrippa said to Festus.* Then Agrippa said to Festus: *This man might have been set at liberty, if he had not appealed to Caesar.* Then Paul was delivered to centurion Julius with the guards<sup>8</sup>, to sail to Italy. Going on board, they came to Sidon on the second day, where the centurion, treating Paul kindly, permitted him to go to his friends. From there they came to Cyprus, from there to Lystra; from there, having been moved over into a ship of Alexandria, they sailed past Crete to Salmone, and then reached Good-havens after some time. There, with the sailing season being now over, Paul told his companions it would be better if they could winter in that place to avoid being shipwrecked. The centurion, improvidently disagreeing with him, hastened towards the harbor of Phenice, which was more safely situated. <sup>32</sup>[Cassiodorus (485-585AD), Complexiones on Acts]

## ACTS 27

### Paul sails for Rome as a prisoner

<sup>1</sup> And when <sup>a</sup>it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band. <sup>2</sup> And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* <sup>b</sup>Aristarchus, a Macedonian of Thessalonica, being with us.

### The prisoners change ships at Myra

<sup>3</sup> And the next *day* we touched at Sidon. And Julius <sup>c</sup>courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself. <sup>4</sup> And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. <sup>5</sup> And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia. <sup>6</sup> And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. <sup>7</sup> And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; <sup>8</sup> And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

### The ship seeks a safe harbor to winter in

<sup>9</sup> Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*, <sup>10</sup> And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. <sup>11</sup> Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. <sup>12</sup> And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain <sup>d</sup>to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west. <sup>13</sup> And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

### The ship is caught in a storm

<sup>14</sup> But not long after there arose against it a tempestuous wind, called Euroclydon. <sup>15</sup> And when the ship was caught, and could not bear up into the wind, we let *her* drive. <sup>16</sup> And running under a certain island which is called Clauda, we had much work to come by the boat: <sup>17</sup> Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. <sup>18</sup> And we being exceedingly tossed with a tempest, the next *day* they lightened the ship; <sup>19</sup> And the third *day* <sup>e</sup>we cast out with our own hands the tackling of the ship. <sup>20</sup> And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

### Paul reassures his fellow travelers

<sup>21</sup> But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. <sup>22</sup> And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship. <sup>23</sup> <sup>f</sup>For there stood by me this night the angel of God, whose I am, and <sup>g</sup>whom I serve, <sup>24</sup> Saying, <sup>i</sup>**Fear not, Paul; thou must be brought <sup>h</sup>before Caesar: and, lo, God hath <sup>h</sup>given thee all them that sail with thee.** <sup>25</sup> Wherefore,



sirs, be of good cheer: <sup>k</sup>for I believe God, that it shall be even as it was told me. <sup>26</sup> Howbeit <sup>l</sup>we must be cast upon a certain island.

#### Paul stops the sailors from deserting

<sup>27</sup> But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; <sup>28</sup> And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms. <sup>29</sup> Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. <sup>30</sup> And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, <sup>31</sup> Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. <sup>32</sup> Then the soldiers cut off the ropes of the boat, and let her fall off.

#### Paul again reassures his shipmates

<sup>33</sup> And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. <sup>34</sup> Wherefore I pray you to take *some* meat: for this is for your health: for <sup>m</sup>there shall not an hair fall from the head of any of you. <sup>35</sup> And when he had thus spoken, he took bread, and <sup>n</sup>gave thanks to God in presence of them all: and when he had broken *it*, he began to eat. <sup>36</sup> Then were they all of good cheer, and they also took *some* meat. <sup>37</sup> And we were in all in the ship two hundred threescore and sixteen <sup>o</sup>souls. <sup>38</sup> And when they had eaten enough, they lightened the ship, and <sup>p</sup>cast out the wheat into the sea.

#### All are rescued from the shipwreck

<sup>39</sup> And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. <sup>40</sup> And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. <sup>41</sup> And falling into a place where two seas met, <sup>q</sup>they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. <sup>42</sup> And the soldiers' counsel <sup>r</sup>was to kill the prisoners, lest any of them should swim out, and escape. <sup>43</sup> But the centurion, <sup>s</sup>willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land: <sup>44</sup> And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped <sup>t</sup>all safe to land.

|               |                |               |                 |                 |                  |                   |
|---------------|----------------|---------------|-----------------|-----------------|------------------|-------------------|
| 1 a Act 25:12 | 23 f 2 Tim 1:3 | Amo 3:7       | Isa 41:14       | Mat 10:30       | Act 2:41         | 43 s Psa 34:17,19 |
| Act 25:25     | Rom 6:22       | Psa 25:14     | Isa 41:10       | Luk 12:7        | 38 p Job 2:4     | Pro 16:7          |
| 2 b Act 19:29 | Rom 1:9        | 24 h Job 42:8 | 25 k Tit 1:2    | 35 n Rom 14:6   | Mat 6:25         | Act 23:10         |
| Act 20:4      | Joh 12:26      | Gen 19:29     | 2 Tim 1:12      | Joh 6:11        | 41 q 2 Cor 11:25 | 2 Pet 2:9         |
| Col 4:10      | Dan 3:28       | Gen 18:23-32  | Luk 1:45        | Mar 8:6         | 42 r Rom 3:15    | 44 t Psa 107:30   |
| 3 c Act 28:16 | Psa 143:12     | i Act 25:11   | 2 Chr 20:20     | Mat 15:36       | Mar 15:15-20     |                   |
| 12 d Act 21:2 | g Heb 1:13-14  | Act 23:11     | Num 23:19       | 1 Sam 9:13      | Isa 59:7         |                   |
| Act 11:19     | Act 23:11      | Act 19:21     | 26 l Act 28:1   | 37 o 1 Pet 3:20 | Ecc 9:3          |                   |
| 19 e Jon 1:5  | Act 5:9        | j Isa 43:10   | 34 m 1 Kin 1:52 | Rom 13:1        | Pro 1:16         |                   |

**27:13** *And the south wind gently blowing, thinking that they had obtained their purpose.* When they had left the harbor of Finicena, thinking that they could reach their destination with a harbor, suddenly the wind called Euroaquo began to blow very violently against them. Then the ship, with folded sails, began to be swept along through the waters, so that, when passing the island of Cauda, they were losing the boat and, undergirding the ship with ropes, they tried to save it. But, as the winds intensified, they were in such great danger that they could see neither sun nor stars for many days. Then Paul, telling of a promise from the Lord that he had heard in his sleep, gave courage to the others, saying that, except for the ship itself, God had given him all the people who were voyaging with him. On the fourteenth day, as, with the storm still raging, the seamen had decided to flee, Paul said that everyone could not be saved unless the seamen remained in the ship. Then the soldiers, cutting off the ropes, deemed it preferable to give up the boat. <sup>32</sup>[Cassiodorus (485-585AD), Complexiones on Acts]

**27:24** Now it does not appear that the Father anywhere commanded him. It is everywhere Christ

who addresses him. Thus, He said to me, Depart, for I will send you far hence unto the Gentiles (Acts 22:21); and again, *You must be brought before Cæsar.* (Acts 27:24) But whatever the Son commands, this he considers to be the commandment of the Father, as those of the Spirit are the commandments of the Son. For he was sent by the Spirit, he was separated by the Spirit, and this he says was the commandment of God. What then? Does it derogate from the power of the Son, that His Apostle was sent forth by the commandment of the Father? By no means. For observe, how he represents the power as common to both. For having said, according to the commandment of God our Savior; he adds, and Lord Jesus Christ, our hope. And observe, with what propriety he applies the titles. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homily 1 on First Timothy]

**27:33** *And when it began to be light, Paul besought, etc.* After fourteen days of storm, Paul besought them to take food, since it was clear that, of two hundred seventy-six men, not even a hair of their heads had been lost. To encourage others by his own example, he broke bread and himself began to



eat. When it was day, catching sight of a certain creek, they made towards the nearby shores. The ship, however, was broken up by reefs and waves, and the decision was that everyone should swim out.

It thus came to pass that, while the ship was lost, everyone quickly reached the wished-for land unhurt. <sup>32</sup>[Cassiodorus (485-585AD), *Complexiones* on Acts]

## ACTS 28

### A viper bites Paul on Malta

<sup>1</sup> And when they were escaped, then they knew that the island was called <sup>a</sup>Melita. <sup>2</sup> And the <sup>b</sup>barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. <sup>3</sup> And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. <sup>4</sup> And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No <sup>c</sup>doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. <sup>5</sup> And he shook off the beast into the fire, and <sup>d</sup>felt no harm. <sup>6</sup> Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and <sup>e</sup>said that he was a god.

### Paul cures many sick at Malta

<sup>7</sup> In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. <sup>8</sup> And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and <sup>g</sup>prayed, and <sup>f</sup>laid his hands on him, and healed him. <sup>9</sup> So when this was done, others also, which had diseases in the island, came, and were healed: <sup>10</sup> Who also honoured us with many <sup>h</sup>honours; and when we departed, they laded *us* with such things as were necessary.

### The prisoners finally reach Rome

<sup>11</sup> And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. <sup>12</sup> And landing at Syracuse, we tarried *there* three days. <sup>13</sup> And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: <sup>14</sup> Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. <sup>15</sup> And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage. <sup>16</sup> And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but <sup>i</sup>Paul was suffered to dwell by himself with a soldier that kept him.

### Paul tells the Jews of his tribulations

<sup>17</sup> And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, <sup>k</sup>though I have committed nothing against the people, or customs of our fathers, yet was I <sup>l</sup>delivered prisoner from Jerusalem into the hands of the Romans. <sup>18</sup> Who, <sup>l</sup>when they had examined me, would have let *me* go, because there was no cause of death in me. <sup>19</sup> But when the Jews spake against *it*, <sup>m</sup>I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. <sup>20</sup> For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that <sup>o</sup>for the hope of Israel I am bound with <sup>n</sup>this chain. <sup>21</sup> And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. <sup>22</sup> But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where <sup>p</sup>it is spoken against.

### Paul tells the Roman Jews of Jesus

<sup>23</sup> And when they had appointed him a day, there came many to him into *his* lodging; <sup>r</sup>to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, <sup>q</sup>both out of the law of Moses, and *out of* the prophets, from morning till evening. <sup>24</sup> And <sup>s</sup>some believed the things which were spoken, and some believed not. <sup>25</sup> And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, <sup>26</sup> Saying, *'GO UNTO THIS PEOPLE, AND SAY, HEARING YE SHALL HEAR, AND SHALL NOT UNDERSTAND; AND SEEING YE SHALL SEE, AND NOT PERCEIVE: 'FOR THE HEART OF THIS PEOPLE IS WAXED GROSS, AND THEIR EARS ARE DULL OF HEARING, AND THEIR EYES HAVE THEY CLOSED; LEST THEY SHOULD SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART, AND SHOULD BE CONVERTED, AND I SHOULD HEAL THEM.* <sup>28</sup> Be it known therefore unto you, that the salvation of God is sent <sup>v</sup>unto the Gentiles, and *that* they will hear it. <sup>29</sup> And when he had said these words, the Jews departed, and had great reasoning among themselves.

### Paul remains under house arrest for two years



<sup>30</sup> And Paul dwelt two whole years in his own hired house, and received all that came in unto him, <sup>31</sup> <sup>w</sup>Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

|               |                 |                 |                |                |                 |                |
|---------------|-----------------|-----------------|----------------|----------------|-----------------|----------------|
| 1 a Act 27:26 | Psa 91:13       | Luk 4:40        | Jdg 15:13      | Eph 6:20       | Luk 24:27       | Isa 6:9        |
| 2 b Lev 19:18 | Mar 16:18       | Mar 7:32        | k Act 25:8     | Eph 4:1        | 24 s Act 13:48- | 27 u Isa 44:18 |
| Lev 19:34     | Luk 10:19       | Mar 6:5         | Act 24:12      | Eph 3:1        | 50              | 28 v Mat 21:41 |
| Act 27:3      | Rev 9:3-4       | Mat 8:8         | 18 l Act 22:24 | Act 26:29      | Act 14:4        | Rom 11:11      |
| Rom 1:14      | 6 e Rev 22:8-9  | g Act 9:40      | Act 24:10      | o Act 26:6-7   | Act 18:6-8      | 31 w Eph 6:19  |
| 1 Cor 14:11   | Act 12:22       | 1 Kin 17:20-22  | Act 25:8       | 22 p Luk 2:34  | Rom 3:3         | Phi 1:13       |
| Col 3:11      | Act 10:25       | 10 h 1 Tim 5:17 | 19 m Act 26:32 | Act 24:5       | 26 t Luk 8:10   |                |
| Heb 13:1-2    | Act 8:10        | Mat 15:6        | Act 25:11      | 1 Pet 2:12     | Mar 4:12        |                |
| 4 c Joh 9:2   | 8 f 1 Cor 12:28 | 16 i Gen 39:21  | 20 n Phm       | 23 q Act 26:6  | Mat 13:14       |                |
| Luk 13:2      | 1 Cor 12:9      | Act 24:23       | 1:10,13        | r Act 26:22-23 | Eze 12:2        |                |
| 5 d Num 21:9  | Act 19:11       | 17 j Act 21:33  | 2 Tim 1:16     | Act 17:2-3     | Jer 5:21        |                |

**28:1** *But the barbarians shewed us no small courtesy, etc.* Everyone being now on the shore, as terrible cold was upon them and they were weakened by long fasting, the barbarian inhabitants of the place supplied them with the provisions of courtesy. And when Paul had gathered together a bundle of sticks, and had put them on the fire, a viper that happened to be there bit and clung to his hand. As it hung on his flesh, the inhabitants of the place first thought he was a murderer who, after the danger of the sea, had, they imagined, finally met the outcome of vengeance. When he was seen, however, to be safe, they believed he was a god, as venom had done him no harm. Then, they were also courteously received by a certain Publius. His father suffered from fever and diarrhea, and Paul cured him by saying a prayer. As a result, there was a concourse of many people who lived on the same island, and people afflicted with various conditions were cured. <sup>32</sup>[Cassiodorus (485-585AD), Complexiones on Acts]

**28:11** *And after three months, we sailed in a ship of Alexandria, etc.* After three months, going on board a ship of Alexandria, they came to Syracuse, a city of the Sicilians; from there to Rhegium; from there to Puteoli; from there, now on foot, to the Three Taverns, where Paul was gladly received by the brethren and entered Rome led by them. There, after

the third day, having called together the ancients in the synagogue, [...] soldier [...] in order, for what reason he had been brought by centurions, showing them the glorious chain with which he was bound for the sake of Israel's salvation. <sup>32</sup>[Cassiodorus (485-585AD), Complexiones on Acts]

**28:21** *But they said to him: We neither received letters concerning thee from Judea, etc.* The Jews replied to Paul that they had had no opportunity to learn either by letters or by a messenger the things that he had just told; but they asked him, instead, to let them know what he had preached in other places. A day was appointed and when they came to Paul's lodgings, he spoke of the kingdom of the Lord Christ, who had clearly been promised by Moses and the Prophets. While some agreed, others were unbelieving and Paul, reproving them, quoted an example from Isaiah, declaring that the Gentiles would receive the salvation that they refused to receive. This statement caused the Jews to have no small reasoning among themselves. As for Paul, remaining two years in his own hired lodging, he continually instructed those who came to him about the kingdom of the Lord Jesus Christ: though bound with iron chains, he daily loosed believers' bonds of sins. <sup>32</sup>[Cassiodorus (485-585AD), Complexiones on Acts]



## EPISTLES OF THE APOSTLE PAUL

Paul, formerly called Saul, an apostle outside the number of the twelve apostles, was of the tribe of Benjamin and the town of Giscalis in Judea. When this was taken by the Romans he removed with his parents to Tarsus in Cilicia. Sent by them to Jerusalem to study law he was educated by Gamaliel, a most learned man whom Luke mentions. But after he had been present at the death of the martyr Stephen and had received letters from the high priest of the temple for the persecution of those who believed in Christ, he proceeded to Damascus, where constrained to faith by a revelation, as it is written in the Acts of the apostles, he was transformed from a persecutor into an elect vessel. As Sergius Paulus Proconsul of Cyprus was the first to believe in his preaching, he took his name from him because he had subdued him to faith in Christ, and having been joined by Barnabas, after traversing many cities, he returned to Jerusalem and was ordained apostle to the Gentiles by Peter, James and John. And because a full account of his life is given in the Acts of the Apostles, I only say this, that the twenty-fifth year after our Lord's passion, that is the second of Nero, at the time when Festus Procurator of Judea succeeded Felix, he was sent bound to Rome, and remaining for two years in free custody, disputed daily with the Jews concerning the advent of Christ. It ought to be said that at the first defense, the power of Nero having not yet been confirmed, nor his wickedness broken forth to such a degree as the histories relate concerning him, Paul was dismissed by Nero, that the gospel of Christ might be preached also in the West. As he himself writes in the second epistle to Timothy, at the time when he was about to be put to death dictating his epistle as he did while in chains; *At my first defense no one took my part, but all forsook me: may it not be laid to their account. But the Lord stood by me and strengthened me; that through me the message might be fully proclaimed and that all the Gentiles might hear, and I was delivered out of the mouth of the lion* — clearly indicating Nero as lion on account of his cruelty. And directly following he says *The Lord delivered me from the mouth of the lion* and again shortly *The Lord delivered me from every evil work and saved me unto his heavenly kingdom*, for indeed he felt within himself that his martyrdom was near at hand, for in the same epistle he announced *for I am already being offered and the time of my departure is at hand*. He then, in the fourteenth year of Nero on the same day with Peter, was beheaded at Rome for Christ's sake and was buried in the Ostian way, the twenty-seventh year after our Lord's passion. He wrote nine epistles to seven churches: To the Romans one, To the Corinthians two, To the Galatians one, To the Ephesians one, To the Philippians one, To the Colossians one, To the Thessalonians two; and besides these to his disciples, To Timothy two, To Titus one, To Philemon one. The epistle which is called the Epistle to the Hebrews is not considered his, on account of its difference from the others in style and language, but it is reckoned, either according to Tertullian to be the work of Barnabas, or according to others, to be by Luke the Evangelist or Clement afterwards bishop of the church at Rome, who, they say, arranged and adorned the ideas of Paul in his own language, though to be sure, since Paul was writing to Hebrews and was in disrepute among them he may have omitted his name from the salutation on this account. He being a Hebrew wrote Hebrew, that is his own tongue and most fluently while the things which were eloquently written in Hebrew were more eloquently turned into Greek and this is the reason why it seems to differ from other epistles of Paul. Some read one also to the Laodiceans but it is rejected by everyone. <sup>51</sup>[Jerome of Stridon (347-420AD), On Illustrious Men, 5]



## THE EPISTLE OF SAINT PAUL TO THE

# ROMANS

### PREFACE

In the Letter that the Apostle Paul wrote to the Romans, as can be deduced from its content, the question arises: Are the Jews the only recipients of the Gospel of our Lord Jesus Christ, for having deserved with their observance of the Law? Or are all the Gentiles, who without merit of previous works, are the recipients of justification by faith in Christ Jesus, bearing in mind that this faith did not come to them by being already righteous, but, believing, they received justification and began to live as righteous? What the Apostle really intends to demonstrate is that the grace of our Lord Jesus Christ has come for all mankind. And he clarifies it by saying that grace has precisely this name because it is not something that is paid in justice like a debt contracted; No, it's a free gift. It turns out that some of the believers, coming from Judaism, had begun to revolt against those of the gentility, and especially against the apostle Paul, because he admitted uncircumcised to the grace of the Gospel, without subjecting them to the bonds of the old Law. he preached that they should believe in Christ, and that there was no need to submit to the yoke of carnal circumcision. But he does so with such a balance that the Jews are not tolerated by the pride of any merit in observing the Law, nor do they allow the Gentiles, by the merit of their faith, to become arrogant against the Jews for having accepted Christ, whom the Jews crucified. The same idea develops in another place, where it says that it is placed as ambassador of the same Lord (Cf. 2 Cor 5:20), cornerstone (Cf. Eph. 2:20), which unites both peoples, both Jews and Gentiles in Christ, through the bond of grace. To each and every one of them takes away all possible arrogance, born of its merits; He makes disciples of humility to others, so that they are capable of justification. <sup>22</sup>[Augustine of Hippo (354-430AD), Unfinished Commentary on Romans]

But to the Romans, for what reason and on what occasion did he write to them? They are seen to testify that they are abundantly provided with virtue and all kinds of knowledge, to the extent that they are capable of correcting others. Why then did he write to them? He himself says, "Because of the grace that God has given me to be the minister of Jesus Christ." (Rom. 15:15-16) This is what makes him say from the beginning: "I am indebted, and (as much as he is in me), I am ready to evangelize you, also who are in Rome". (Rom. 1:14-15.) And what he says of them, for example, that they are capable of correcting others, or other similar things, he says above all by mining praise and exhortation; nevertheless it was necessary to correct them also by letters. As he had not yet come to Rome, he employs a double means to put them in order: the utility of his letters and the expectation of his arrival. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]



## ROMANS 1

### Greeting

<sup>1</sup> Paul, a servant of Jesus Christ, <sup>a</sup>called *to be* an apostle, <sup>b</sup>separated unto the gospel of God, <sup>2</sup> <sup>c</sup>(Which he had promised afore by his prophets in the holy scriptures,) <sup>3</sup> Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; <sup>4</sup> And declared *to be* the Son of God with power, according <sup>d</sup>to the spirit of holiness, by the resurrection from the dead: <sup>5</sup> By whom <sup>e</sup>we have received grace and apostleship, for obedience to the faith among all nations, <sup>f</sup>for his name: <sup>6</sup> Among whom are ye also the called of Jesus Christ: <sup>7</sup> To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

### Honor and desire to visit them

<sup>8</sup> First, <sup>g</sup>I thank my God through Jesus Christ for you all, that <sup>h</sup>your faith is spoken of throughout the whole world. <sup>9</sup> For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; <sup>10</sup> Making request, if by any means now at length I might have a prosperous journey <sup>i</sup>by the will of God to come unto you. <sup>11</sup> For I long to see you, that <sup>j</sup>I may impart unto you some spiritual gift, to the end ye may be established; <sup>12</sup> That is, that I may be comforted together with you by the mutual faith both of you and me.

### Why he wishes to visit them

<sup>13</sup> Now I would not have you ignorant, brethren, that <sup>k</sup>oftentimes I purposed to come unto you, (but <sup>l</sup>was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. <sup>14</sup> <sup>m</sup>I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. <sup>15</sup> So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. <sup>16</sup> For <sup>n</sup>I am not ashamed of the gospel of Christ: for <sup>o</sup>it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. <sup>17</sup> For <sup>p</sup>therein is the righteousness of God revealed from faith to faith: as it is written, <sup>q</sup>The just shall live by faith.

### The pagans adore idols

<sup>18</sup> <sup>r</sup>For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, <sup>s</sup>who hold the truth in unrighteousness; <sup>19</sup> Because <sup>t</sup>that which may be known of God is manifest in them; for <sup>u</sup>God hath shewed *it* unto them. <sup>20</sup> For <sup>v</sup>the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: <sup>21</sup> Because that, when they knew God, they glorified *him* not as God, <sup>w</sup>neither were thankful; but <sup>x</sup>became vain in their imaginations, and their foolish heart was darkened. <sup>22</sup> <sup>y</sup>Professing themselves to be wise, they became fools, <sup>23</sup> And changed the glory of the uncorruptible <sup>z</sup>God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

### Abandonment and punishment of idolaters

<sup>24</sup> <sup>da</sup>Wherefore God also gave them up to uncleanness through the lusts of their own hearts, <sup>e</sup>to dishonour their own bodies <sup>b</sup>between themselves: <sup>25</sup> Who changed <sup>f</sup>the truth of God <sup>c</sup>into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. <sup>26</sup> For this cause God gave them up unto <sup>g</sup>vile affections: for even their women did change the natural use into that which is against nature: <sup>27</sup> And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. <sup>28</sup> And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things <sup>h</sup>which are not convenient; <sup>29</sup> Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, <sup>30</sup> Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, <sup>31</sup> Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: <sup>32</sup> Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

|               |                |                 |                |                 |                |               |
|---------------|----------------|-----------------|----------------|-----------------|----------------|---------------|
| 1 a Act 9:15  | 5 e Eph 3:8    | 1 Act 16:7      | Psa 40:9-10    | s Job 24:13     | 23 z Isa 40:18 | f 1 The 1:9   |
| 2 Cor 1:1     | f Act 9:15     | 1 The 2:18      | 17 p Heb 10:38 | Heb 3:13        | 24 a Psa 81:12 | 26 g Jud 1:10 |
| Col 1:1       | Rom 11:13      | 14 m Psa 40:9   | Phi 3:9        | 19 t Joh 1:9    | b Lev 18:22    | 28 h Eph 5:4  |
| Col 1:25      | 8 g Phi 1:3    | Mar 8:38        | Gal 3:11       | u Act 14:17     | c 1 Pet 4:3    |               |
| b Act 9:15    | h 1 The 1:8    | 16 n 2 Cor 10:4 | Hab 2:4        | 20 v Psa 19:1   | 1 Cor 6:18     |               |
| 2 c Tit 1:2   | 10 i Jam 4:15  | 1 Cor 1:18      | q Rom 3:21     | 21 w Psa 106:13 | d Act 7:42     |               |
| 4 d 1 Pet 3:8 | 11 j Rom 15:29 | Rom 10:17       | 18 r Act 17:30 | x Gen 6:5       | 25 e Isa 44:20 |               |
| Heb 9:14      | 13 k Rom 15:23 | o 2 Tim 1:8     | Rom 2:5-6      | 22 y Jer 10:14  | Amo 2:4        |               |

**1:3 which was made.** We confess that the Savior was born, how could the Apostle say that he was

made from the race of David (Rom. 1), that there is a great difference between being born and made? —



The expression to be made, can be heard here in the sense of being born. There is no doubt a difference between what is done and what is begotten, but in other matters where there is no question of the flesh and the body. However, it is not without reason that the Apostle used this expression which he still uses in another place: "He was made or formed of a woman," he tells us. (Gal. 4) So it has a special meaning here. The Apostle used it on purpose because the flesh of the Lord was not produced, nor his body formed of a principle from man, but by the operation and virtue of the Holy Spirit. There is indeed a great difference between the formation of the blood, the generation due to the union of the two sexes, and the conception which is the effect of a supernatural power. This is why the Apostle says that he was made rather than born. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q.44]

**1:7** To end, as usual, the heading of a letter, only the greeting remains, as a wish of health to the addressees. Instead of him, and by greeting, he says: Grace and peace to you, from our Father and the Lord Jesus Christ. For not all grace comes from God. The evil judges, for example, favor some people with their grace, seduced by greed or cowed by fear. Nor does all peace come from God or come from him. The Lord himself makes distinction, when he says: My peace I give you, adding, moreover, that he does not give them the same peace that this world gives (Cf. Jn. 14:27). It is, therefore, of the grace that is born of God the Father and the Lord Jesus Christ, through which the forgiveness of sins comes to us, that made us enemies of God; and peace is the fruit of reconciliation with God. When by grace our sins have been forgiven and our enmity has disappeared, there is nothing left but to adhere in peace to God, from whom only sin separated us.

<sup>22</sup>[Augustine of Hippo (354-430AD), Unfinished Commentary on Romans]

**1:8 your faith is spoken of throughout the whole world.** The apostle speaks not thus to flatter them, but in strict truth. For it was impossible that what happened at Rome should not be known throughout all the world; since there anciently the Roman emperors had their palaces, and from thence the monarchs proceeded, and the collectors of tribute throughout the different cities, and there resorted all who sought the favor of royalty, by all of whom it was spread abroad, that Rome had received the doctrine of Christ; which was of the greatest benefit to those who heard it, on which account the holy apostle returns thanks to God for the same. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**1:9 serve with my spirit.** There are many kinds of service; for he who prays to God is serving him, and he who fasts; and he who applies himself to the diving oracles; and indeed even he who busies himself in providing hospitality to strangers; and here then the holy apostle speaks of serving God in bringing the gospel of his Son to the gentiles, and serving in the spirit, that is, in the spiritual gift conferred on him; so pleasing to God did he feel was the glory of his Son. And, expressing himself critically, he does not simply say that he begged for this entrance unto them, but according to the will of God, that is, if it so please the Ruler of all things. If then where the salvation of so many thousands was

concerned, the apostle yet asked not any thing absolutely, but to his petition joined the Divine will, how inexcusable must ourselves be, if busied about, and praying for, the mere objects of sense, we rest not at once all things concerning us on the Divine good pleasure. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**1:15 I am ready to preach the gospel.** Having taken on him a task laden of so great dangers, a voyage across the sea, temptations, plottings, risings— for it was likely, that one who was going to address so great a city which was under the tyrannic sway of impiety, should undergo temptations thick as snowflakes; and it was in this way that he lost his life in this city, being cut off by the tyrant of it— yet still expecting to undergo so great troubles, for none of these did he become less energetic, but was in haste and was in travail and was ready-minded. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]

**1:17 the righteousness of God, revealed in the gospel.** He speaks not only of that which is hereby supplied to us, but that also which is so plainly set forth in the mysterious scheme of this his dispensation. For he effected not our salvation by mere power, nor destroyed the strength of death by his mere voice and command, but by combining pity with justice. For the very only-begotten Word of God, by putting on the nature of Adam, and keeping it free from all sin, obtained this for us, and paying the debt of nature, discharged the common forfeit of mankind. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**1:18** "It is revealed from heaven," says Paul, "the wrath of God on all impiety," etc., which Solomon alluded to speaking about the wise men of the world, when he said: "If so much has been their knowledge, that they have been able to deepen their knowledge of the world, how is it that they have not been able to discover their Creator and Lord with much less effort?" (Wis. 13:9) To those whom Solomon refers, they did not know the Creator through the creature; on the other hand, those whom the Apostle rebuked, they came to know him, but they did not give him thanks, and calling themselves wise, they turned out to be fools who fell into the cult of idols. (Cf. Rom. 1:21-23) Clearly the same Apostle says in the discourse to the Athenians that wise Gentiles came to discover the Creator: "Because in him we live, move and exist," adding: "as one of yours has affirmed." (Acts 17:28) His first intention was to denounce the impiety of the Gentiles, to prove from here that Gentiles by conversion could also achieve grace. It would be unfair to suffer the punishment of his impiety and not receive the prize of faith. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**1:23** And changed the glory of the incorruptible God into an image made like unto corruptible man. For not choosing to perceive that the Maker of all things is superior to decay, and far above all that is seen, they called the likenesses of their own bodies, gods; for indeed it was not intelligences, which are invisible, (ch. i. 23-27,) that their statuarys, sculptors, and painters, endeavoured to convey representations of, but perishable mortal bodies; nor was this impiety enough, but they must needs, moreover, worship the images of birds, beasts, and



creeping things; and while they should rather have considered that some of these men eat as food, some loathe as unclean, and some avoid as noxious, in their excess of madness and folly they made the likeness of these very things—which men thus ate, loathed, or killed—into gods. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans] **1:24** It implies that the deserved punishment they received from God was to be abandoned to the whims of their heart. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans] **1:28-29** The saying: God gave them to the perverse mentality, etc., full of all evil, we want to indicate that

it is about hurting, or in other words committing crimes. Above he speaks of depravations, called offensiveness, from which one comes to fall into crimes. Because when someone goes looking for the pleasure of offensiveness, it becomes crime when trying to remove whoever gets in the way. Distinguishing well that passage from the Wisdom of Solomon, when, after enumerating the previous offensiveness, it says: “Let us stalk the poor righteous man, who is uncomfortable,” etc. (Wis. 2:12) <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

## ROMANS 2

### All will be rewarded or punished

<sup>1</sup> Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. <sup>2</sup> But we are sure that the judgment of God is <sup>a</sup>according to truth against them which commit such things. <sup>3</sup> And <sup>b</sup>thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? <sup>4</sup> Or despisest thou <sup>c</sup>the riches of his goodness and forbearance and <sup>d</sup>longsuffering; <sup>e</sup>not knowing that the goodness of God leadeth thee to repentance? <sup>5</sup> But after thy hardness and impenitent heart <sup>f</sup>treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; <sup>6</sup> <sup>g</sup>Who will render to every man according to his deeds: <sup>7</sup> <sup>h</sup>To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: <sup>8</sup> But <sup>i</sup>unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, <sup>9</sup> Tribulation and anguish, upon every soul of man that doeth evil, of the Jew <sup>j</sup>first, and also of the Gentile; <sup>10</sup> <sup>k</sup>But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: <sup>11</sup> For there is <sup>l</sup>no respect of persons with God. <sup>12</sup> For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; <sup>13</sup> (For <sup>m</sup>not the hearers of the law *are* just before God, but the doers of the law shall be justified. <sup>14</sup> For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: <sup>15</sup> Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;) <sup>16</sup> <sup>n</sup>In the day when God shall judge the secrets of men <sup>o</sup>by Jesus Christ according to my gospel.

### The Jews transgress the Law

<sup>17</sup> Behold, <sup>p</sup>thou art called a Jew, and <sup>q</sup>restest in the law, <sup>r</sup>and makest thy boast of God, <sup>18</sup> And <sup>s</sup>knowest *his* will, and approvest the things that are more excellent, being instructed out of the law; <sup>19</sup> And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, <sup>20</sup> An instructor of the foolish, a teacher of babes, <sup>t</sup>which hast the form of knowledge and of the truth in the law. <sup>21</sup> <sup>u</sup>Thou therefore which teachest another, teachest thou not thyself? thou that preacheest a man should not steal, dost thou steal? <sup>22</sup> Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, <sup>v</sup>dost thou commit sacrilege?

### True circumcision

<sup>23</sup> Thou that makest thy boast of the law, through breaking the law dishonourest thou God? <sup>24</sup> For the name of God is blasphemed among the Gentiles through you, as it is <sup>w</sup>written. <sup>25</sup> <sup>x</sup>For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. <sup>26</sup> Therefore <sup>y</sup>if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? <sup>27</sup> And shall not uncircumcision which is by nature, if it fulfil the law, <sup>z</sup>judge thee, who by the letter and circumcision dost transgress the law? <sup>28</sup> For <sup>a</sup>he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: <sup>29</sup> But he *is* a Jew, <sup>b</sup>which is one inwardly; and <sup>c</sup>circumcision *is that* of the heart, <sup>d</sup>in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

|               |               |                |                 |                |                |                |
|---------------|---------------|----------------|-----------------|----------------|----------------|----------------|
| 2 a Gen 18:25 | 5 f Jam 5:3   | 8 i Isa 3:11   | 13 m Deu 30:12- | q Mic 3:11     | 24 w 2 Sam     | Gal 6:15       |
| 2 The 1:6     | 6 g Psa 62:12 | 2 The 2:12     | 14              | r Joh 8:41     | 12:14          | Act 13:26      |
| 3 b Pro 11:21 | Isa 3:10-11   | 9 j 1 Pet 4:17 | Eze 20:11       | 18 s Deu 4:8   | Isa 52:5       | Joh 8:39       |
| 4 c 2 Pet 3:9 | Mat 16:27     | 10 k 1 Pet 1:7 | Luk 8:21        | 20 t 2 Tim 3:5 | 25 x Gal 5:3   | Mat 3:9        |
| d Exo 34:6    | 7 h Rev 2:7   | 11 l Luk 20:21 | 16 n Joh 5:22   | 21 u Mat 23:3  | 26 y Act 10:34 | 29 b 1 Pet 3:4 |
| e Eph 1:7     | Jud 1:21      | Deu 16:19      | o Rev 20:12     | 22 v Mal 3:8   | 27 z Mat 12:41 | c Phi 3:3      |
| Psa 86:5      | 2 Cor 4:17    | Deu 10:17      | 17 p Rom 9:6    |                | 28 a Rev 2:9   | Col 2:11       |



**2:1** In saying who you are, he points out, including not only the Gentiles, but also the Jews, who they tried to judge the Gentiles according to the Law. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**2:4** For after praising God's long-suffering, showing the gain thereof to be very great to them that heeded it (and this was the drawing sinners to repentance); he adds to the terror. For as to them, who avail themselves of it aright, it is a ground of safety; so to them that slight it, it is conducive to a greater vengeance. For whenever you utter this common notion, that God does not exact justice, because He is good and long-suffering, he says, You do but mention what will make the vengeance intenser. For God shows His goodness that you may get free from your sins, not that you may add to them. If then thou make not this use thereof, the judgment will be more fearful. Wherefore it is a chief ground for abstaining from sin, that God is long-suffering, and not for making the benefit a plea for obstinacy. For if He be long-suffering, He most certainly punishes. Whence does this appear? From what is next said. For if the wickedness be great and the wicked have not been requited, it is absolutely necessary that they should be requited. For if men do not overlook these things, how should God make an oversight? And so from this point he introduces the subject of the judgment. For the fact of showing many who, if they repent not, are liable, yet still are not punished here, introduces with it necessarily the judgment, and that with increase. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]

**2:6** Good men also according to the merits of their good will shall have their reward. <sup>24</sup>[Augustine of Hippo (354-430AD), Epistle 47]

**2:13** For the law was not sent to us to gratify our ears, but to lead us to the practice of what is right. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**2:21-23** He shows that they had drawn no benefit from the establishment of the law among them, but being content to pride themselves on its mere letter, and endeavoring to teach others, while by their deeds contradicting their words, so boasted in the law in vain. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**2:24** For the name of God is blasphemed among the Gentiles through you, as it is written. Not only art thou not the cause of glory being given to God, but through thee many tongues are excited to speak evil of his name, in that when they witness thy wicked life, they openly reproach the God who hath chosen thee for his own. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**2:26** The law, says he, demands practice; when then thou who art circumcised hast not this, but the uncircumcised has, oughtest not thou justly to be, called a sinner, and he receive thine honourable name instead; no longer, acceding to your reproaches, being named uncircumcised, but rather circumcised, as having cut off the evil of his heart. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**2:29** The expression: "By the spirit, not by the letter," should be understood as follows: The Law must be interpreted according to the spirit, not literally, something that happened to those who took the circumcision in the sense purely material, rather than spiritual. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

## ROMANS 3

### Objections answered

<sup>1</sup> What advantage then hath the Jew? or what profit *is there* of circumcision? <sup>2</sup> Much every way: chiefly, because that <sup>a</sup>unto them were committed the oracles of God. <sup>3</sup> For what if <sup>b</sup>some did not believe? <sup>c</sup>shall their unbelief make the faith of God without effect? <sup>4</sup> <sup>d</sup>God forbid: yea, let <sup>e</sup>God be true, but <sup>f</sup>every man a liar; as it is written, <sup>g</sup>THAT THOU MIGHTEST BE JUSTIFIED IN THY SAYINGS, AND MIGHTEST OVERCOME WHEN THOU ART JUDGED. <sup>5</sup> But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? <sup>h</sup>(I speak as a man) <sup>6</sup> God forbid: for then <sup>i</sup>how shall God judge the world? <sup>7</sup> For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? <sup>8</sup> And not *rather*, (as we be slanderously reported, and as some affirm that we say,) <sup>j</sup>Let us do evil, that good may come? whose damnation is just.

### The Scriptures attest universal sin

<sup>9</sup> What then? are we better *than they*? No, in no wise: for we have before <sup>l</sup>proved both Jews and Gentiles, that <sup>k</sup>they are all under sin; <sup>10</sup> As it is written, <sup>m</sup>THERE IS NONE RIGHTEOUS, NO, NOT ONE: <sup>11</sup> THERE IS NONE THAT UNDERSTANDETH, THERE IS NONE THAT SEEKETH AFTER GOD. <sup>12</sup> THEY ARE ALL GONE OUT OF THE WAY, THEY ARE TOGETHER BECOME UNPROFITABLE; THERE IS NONE THAT DOETH GOOD, NO, NOT ONE. <sup>13</sup> <sup>n</sup>THEIR THROAT IS AN OPEN SEPULCHRE; WITH THEIR TONGUES THEY HAVE USED DECEIT; <sup>o</sup>THE POISON OF ASPS IS UNDER THEIR LIPS: <sup>14</sup> <sup>p</sup>WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS: <sup>15</sup> <sup>q</sup>THEIR FEET ARE SWIFT TO SHED BLOOD: <sup>16</sup> DESTRUCTION AND MISERY ARE IN THEIR WAYS: <sup>17</sup> AND THE WAY OF PEACE HAVE THEY NOT KNOWN: <sup>18</sup> <sup>r</sup>THERE IS NO FEAR OF GOD BEFORE THEIR EYES.

### Jews not justified by the Law



<sup>19</sup> Now we know that what things soever the law saith, it saith to them who are under the law: that <sup>s</sup>every mouth may be stopped, and <sup>a</sup>all the world may become guilty before God. <sup>20</sup> Therefore <sup>v</sup>by the deeds of the law there shall no flesh be justified in his sight: for <sup>u</sup>by the law *is* the knowledge of sin.

#### Justice comes through faith in Christ

<sup>21</sup> But now <sup>x</sup>the righteousness of God without the law is manifested, being witnessed by the law <sup>w</sup>and the prophets; <sup>22</sup> Even the righteousness of God *which is* <sup>y</sup>by faith of Jesus Christ unto all and upon all them that believe: for <sup>z</sup>there is no difference: <sup>23</sup> For <sup>a</sup>all have sinned, and come short of the glory of God; <sup>24</sup> Being justified freely <sup>b</sup>by his grace through the redemption that is in Christ Jesus: <sup>25</sup> Whom God hath set forth <sup>c</sup>to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; <sup>26</sup> To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

#### Justification excludes boasting

<sup>27</sup> <sup>d</sup>Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. <sup>28</sup> Therefore we conclude <sup>e</sup>that a man is justified by faith without the deeds of the law. <sup>29</sup> *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: <sup>30</sup> Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith. <sup>31</sup> Do we then make void the law through faith? God forbid: yea, we establish the law.

|               |                |                |                 |               |                  |                 |
|---------------|----------------|----------------|-----------------|---------------|------------------|-----------------|
| 2 a Deu 4:7   | 5 h Gal 3:15   | 13 n Psal 5:9  | t Rom 2:2       | x 2 Pet 1:1   | 24 b 1 Pet 1:18- | 25 c 1 Joh 4:10 |
| 3 b Heb 4:2   | 6 i Gen 18:25  | o Psal 140:3   | 20 u Rom 7:7    | Heb 11:4      | 19               | Isa 53:11       |
| c Num 23:19   | Psal 9:8       | 14 p Psal 10:7 | v Tit 3:5       | Rom 1:17      | Heb 9:12         | Lev 16:15       |
| 4 d Psal 51:4 | 8 j Rom 5:20   | 15 q Pro 1:16  | Eph 2:8-9       | Isa 45:24     | 1 Tim 2:6        | 27 d 1 Cor 1:29 |
| e Psal 62:9   | 9 k Gal 3:22   | 18 r Luk 23:40 | Gal 2:16        | 22 y Rom 4    | Col 1:14         | Eph 2:9         |
| f Joh 3:33    | 1 Rom 1:28     | Psal 36:1      | Psal 143:2      | z Col 3:11    | Eph 1:7          | 28 e Gal 2:16   |
| g Job 40:8    | 10 m Psal 14:1 | 19 s Eze 16:63 | 21 w 1 Pet 1:10 | 23 a Gal 3:22 | Mat 20:28        | Tit 3:5         |

**3:4 but every man a liar.** For granting, says he, for argument's sake, that no one soul of man offered to Him the praise and honour due, but all were infected with ingratitude, which is what he means by every man being false, what decrease would God's glory suffer from hence? <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**3:10 There is none righteous, no, not one.** If one does not know Christ, who is the only begotten Son of the Father, it is impossible to be good. "There is none who does good, there is not one." (Ps. 14:1) We see here that this psalm relates to the passion, because in this way one cannot except any of the disciples, not even Peter who is the head of the Church, since he has renounced the Lord, nor any other man, since the whole world has declined in the path of evil, except for one man who is Christ. <sup>56</sup>[Jerome of Stridon (347-420AD), Commentary on Psalm 14]

**3:20 by the deeds of the law.** Some of the injunctions of the Mosaic law agreed with the knowledge of nature, such as, "Thou shalt not commit adultery;" "Thou shalt do no murder;" "Thou shalt not steal;" "Thou shalt not bear false witness against thy neighbour;" "Honour thy father and mother and others of this kind: for they who had never received that law, were yet fully aware that each of these was deserving not only of condemnation, but of punishment likewise. And some, again, the Lawgiver imposed on the Jews as suitable to them for that present time only; such, I mean, as circumcision, and the sabbath, and sacrifices, and sprinklings, and the rites respecting the leper, and the seminally unclean, and such-like; which are the symbols of other things, and when fulfilled, are not in themselves sufficient to make the doer just. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**3:21** For if they that lived in the Law not only did not escape punishment, but were even the more weighed down thereby, how without the Law is it

possible not only to escape vengeance, but even to be justified? For he has here set down two high points, the being justified, and the obtaining these blessings, without the Law. And this is why he does not say righteousness simply, but the righteousness of God, so by the worthiness of the Person displaying the greater degree of the grace, and the possibility of the promise. For to Him all things are possible. And he does not say, "was given," but "is manifested," so cutting away the accusation of novelty. For that which is manifested, is so as being old, but concealed. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]

**3:23 For all have sinned, and come short of the glory of God.** He briefly shows that all are guilty, and need (the covenant of) grace. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**3:24 Being justified freely by His grace, through the redemption that is in Christ Jesus.** For by bringing faith alone, we have received remission of our sins, in that the Lord Christ has offered up His own body for us, to be, as it were, the price of redemption. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**3:28** When he had shown that by faith they were superior to the Jews, then he goes on with great confidence to discourse upon it also, and what seemed therein to annoy he again heals up. For these two things were what confused the Jews; one, if it were possible for men, who with works were not saved, to be saved without them, and another, if it were just for the uncircumcised to enjoy the same blessings with those, who had during so long a period been nurtured in the Law; which last confused them more by far than the former. And on this ground having proved the former, he goes on to the other next, which perplexed the Jews so far, that they even complained on account of this position against Peter after they believed. What does he say then? "Therefore we conclude, that by faith a man is justified." He does not say, a Jew, or one under the



Law, but after leading forth his discourse into a large room, and opening the doors of faith to the world, he says "a man," the name common to our race. And

then having taken occasion from this, he meets an objection not set down. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]

## ROMANS 4

### Abraham justified by faith

<sup>1</sup> What shall we say then that Abraham our father, as pertaining to the flesh, hath found? <sup>2</sup> For if Abraham were justified by works, he hath *whereof* to glory; but not before God. <sup>3</sup> For what saith the scripture? <sup>4</sup> Abraham believed God, and it was counted unto him for righteousness. <sup>5</sup> Now <sup>b</sup>to him that worketh is the reward not reckoned of grace, but of debt. <sup>6</sup> But to him that worketh not, but believeth on him that justifieth <sup>c</sup>the ungodly, his faith is counted for righteousness. <sup>7</sup> Even as David also describeth the blessedness of the man, unto whom God <sup>d</sup>imputeth righteousness without works, <sup>7</sup> *Saying*, <sup>e</sup>BLESSED ARE THEY WHOSE INIQUITIES ARE FORGIVEN, AND WHOSE SINS ARE COVERED. <sup>8</sup> BLESSED IS THE MAN TO WHOM THE LORD WILL NOT IMPUTE SIN.

### Justified before circumcision

<sup>9</sup> *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. <sup>10</sup> How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. <sup>11</sup> And <sup>f</sup>he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that <sup>g</sup>he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: <sup>12</sup> And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised.

### Not justified by the works of the Law

<sup>13</sup> For the promise, that he should be the <sup>h</sup>heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. <sup>14</sup> For <sup>i</sup>if they which are of the law *be* heirs, faith is made void, and the promise made of none effect: <sup>15</sup> Because the law worketh wrath: for where no law is, *there* is no transgression. <sup>16</sup> Therefore *it is* of faith, that *it might be* <sup>j</sup>by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; <sup>k</sup>who is the father of us all, <sup>17</sup> (As it is written, **I HAVE MADE THEE A FATHER OF MANY NATIONS,**) before him whom he believed, *even* God, <sup>m</sup>who quickeneth the dead, and calleth those <sup>l</sup>things which be not as though they were.

### The strength of his faith

<sup>18</sup> Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, **SO SHALL THY SEED BE.** <sup>19</sup> And being not weak in faith, <sup>n</sup>he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: <sup>20</sup> He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; <sup>21</sup> And being fully persuaded that, what he had promised, he was able also to perform. <sup>22</sup> And therefore it was imputed to him for righteousness.

### The model of our faith

<sup>23</sup> Now <sup>p</sup>it was not written for his sake alone, that it was imputed to him; <sup>24</sup> But for us also, to whom it shall be imputed, if we believe <sup>o</sup>on him that raised up Jesus our Lord from the dead; <sup>25</sup> <sup>r</sup>Who was delivered for our offences, and was raised again for our justification.

|              |             |                |               |                 |                 |            |
|--------------|-------------|----------------|---------------|-----------------|-----------------|------------|
| 3 a Gen 15:6 | Act 13:39   | Dan 9:24       | 13 h Gal 3:29 | 17 l 1 Pet 2:10 | 19 o Heb 11:11  | 1 Pet 3:18 |
| Gal 3:6      | Jos 24:2    | Jer 23:6       | Gen 12:3      | 1 Cor 1:28      | 23 p 2 Tim 3:16 | 1 Joh 1:7  |
| Jam 2:23     | 6 d Rev 5:9 | 7 e Psa 32:1-2 | 14 i Gal 3:18 | m 1 Tim 6:13    | 24 q 1 Pet 1:21 |            |
| 4 b Rom 9:32 | 2 Pet 1:1   | 11 f Gen 17:10 | 16 j Rom 3:24 | Eph 2:1         | Act 13:30       |            |
| Rom 11:6     | 2 Cor 5:19  | g Luk 19:9     | Col 3:11      | Rom 8:11        | 25 r Isa 53:5   |            |
| 5 c Gal 2:16 | 1 Cor 1:30  | Joh 8:39       | k Rom 9:8     | 18 n Gen 15:5   | Heb 9:28        |            |

**4:2** It refers to Abraham, when there was still no Law: by not winning the glory by the works of the Law, as one who fulfills it with his own strengths, since this Law had not yet been promulgated, the glory belongs to God, not to him. He was not justified by his merit, as an achievement of his works. It was God with his grace through faith who justified. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**4:4** He wanted to refer to the wages that men pay each other. Now, what God gave was free, since He

gave it to those who were sinners, so that they might live justice by faith; in other words: so that his behavior was straight. Because our good works, when we have already received grace, we cannot attribute them to ourselves, but to the one who justified us by grace. Had intended to pay the wages due, retribution would be the punishment due to sinners. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**4:5** "He who justifies the wicked" refers to "transforming the ungodly" into a religious man, so



that from then on he may remain in that attitude of piety and justice. Because he was justified to continue being righteous, not to come to believe that he is allowed to sin. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**4:6-8** The law, says he, brought punishment on such as sinned, but the prophet speaks of the blessedness of those, who have received forgiveness of their sins. It is evident, therefore, that he is speaking of the blessedness of our own condition, and foretelling the free gifts of grace; and this grace he shows is open to all, saying interrogatively. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**4:11** Circumcision itself, says he, is not righteousness, but a testimony of righteousness, and a seal and sign of that faith, which he had

exhibited before he was circumcised. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**4:23-24** Thus then the patriarch, while he saw the womb of his wife dead, yet believed that it was easy for God to fulfil his promise; and thus then we, while we hear the Jews declaring that our Lord Christ is dead, believe that He is risen again; wherefore we, in our turn, gather the fruits of faith, and enjoy the righteousness springing therefrom. For not for nothing were recorded the things which the Lord God did regarding the patriarch Abraham, but that we, beholding them, might exhibit the like faith ourselves. He that raised up our Lord Christ is spoken of His humanity, for, in the nature in which He suffered, in that it was that He arose, and the suffering was of the flesh, and not of the impassible Godhead. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

## ROMANS 5

### Christ's death assures us hope and peace

<sup>1</sup> Therefore being justified by faith, we have <sup>a</sup>peace with God through our Lord Jesus Christ: <sup>2</sup> <sup>d</sup>By whom also we have access by faith into this grace <sup>e</sup>wherein we stand, <sup>b</sup>and rejoice in hope of the glory of God. <sup>3</sup> And not only *so*, but <sup>e</sup>we glory in tribulations also: knowing that tribulation worketh patience; <sup>4</sup> And patience, experience; and experience, hope: <sup>5</sup> <sup>e</sup>And hope maketh not ashamed; <sup>b</sup>because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. <sup>6</sup> For when we were yet without strength, in due time Christ died for the ungodly. <sup>7</sup> For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. <sup>8</sup> But <sup>b</sup>God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

### Christ's death assures us salvation

<sup>9</sup> Much more then, being now justified <sup>j</sup>by his blood, we shall be saved <sup>i</sup>from wrath through him. <sup>10</sup> For if, when we were enemies, <sup>k</sup>we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved <sup>l</sup>by his life. <sup>11</sup> And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

### In Adam all have sinned

<sup>12</sup> Wherefore, as <sup>m</sup>by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: <sup>13</sup> (For until the law sin was in the world: but <sup>n</sup>sin is not imputed when there is no law. <sup>14</sup> Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

### Grace and life superabound through Christ

<sup>15</sup> But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded <sup>o</sup>unto many. <sup>16</sup> And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. <sup>17</sup> For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) <sup>18</sup> Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* <sup>p</sup>upon all men unto justification of life. <sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

### Purpose of the Law

<sup>20</sup> Moreover <sup>r</sup>the law entered, that the offence might abound. But where sin abounded, grace did much <sup>sq</sup>more abound: <sup>21</sup> That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

|               |              |              |                |                 |                |              |
|---------------|--------------|--------------|----------------|-----------------|----------------|--------------|
| 1 a Isa 32:17 | Psa 16:9-11  | Rom 8:35-37  | Mat 22:36-37   | 10 k 2 Cor 5:18 | Heb 9:28       | Joh 15:22    |
| Joh 16:33     | c 1 Cor 15:1 | Phi 2:17     | g Phi 1:20     | 1 Joh 14:19     | 18 p Joh 12:32 | s 1 Tim 1:14 |
| Eph 2:14      | d Heb 10:19  | 5 f Heb 8:10 | 8 h Joh 15:13  | 12 m Eze 18:4   | Heb 2:9        |              |
| Col 1:20      | Eph 3:12     | Eph 1:13     | 1 Pet 3:18     | 13 n 1 Joh 3:4  | 20 q Joh 7:47  |              |
| 2 b Heb 3:6   | Joh 10:9     | Gal 4:6      | 9 i 1 The 1:10 | 15 o Isa 53:11  | r Gal 3:19     |              |
| Rom 15:13     | 3 e Mat 5:11 | 2 Cor 1:22   | j 1 Joh 1:7    | Mat 20:28       | Rom 3:20       |              |



**5:1-2** Faith then has given us remission of sins, and made us blameless and just by the regeneration of the baptismal font, and it is incumbent on you to preserve the peace thus effected. For the only-begotten by His incarnation has reconciled you, while you were in hostility with Him, and sin it was that produced this hostility, righteousness therefore it must be which will maintain the peace commenced; and this then we are in every way bound to pursue by the consideration of the hopes held out, and the glory promised by God to be given to us. For the recompense of our labors he calls not payment, but glory, to show the excess of our reward. And as they had at that time to endure many troubles, being beaten, tortured, and subjected to a thousand kinds of death, he most fitly brings forward the sources of consolation connected with these things. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**5:4-5** When misfortunes surround a man, and he bears their attack nobly, he is thereby shown to stand his proof, and leans on the hope of the future; and this is not a fallacious hope, but one based on truth; which is what he means by maketh not ashamed, they who hope, and then are disappointed, being confounded and ashamed. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**5:10** If while we were antagonists, and enemies, He thought fit to treat us with so great consideration, as to give up His Son to die for us, how is it possible, now that reconciliation has been effected, that we should not share in everlasting life? And here again he calls the Lord Christ, the Son, who, the same, is both God and man; it must be evident therefore, I apprehend, even to the most determined heretics, as to which nature His passion took place. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**5:12** The Lord God having formed Adam, and dignified him with reason, imposed on him one single law for the exercise of those rational faculties; for indeed it was not meet that one who had received reason, and possessed the power of discriminating between good and its opposite, should live without any law at all. He, having been beguiled, transgressed the command. But, from the first, the lawgiver had to the command affixed the threat of retribution, and thus, falling under the sentence of death, he so begot Cain, Seth, and the rest. All therefore, as having sprung from him, inherited a mortal nature. Now such a nature has need of many things, food, and drink, and clothing, and houses, and various arts, and the use of these oftentimes excites the passions into excess, and excess begets sin; and therefore the holy apostle says, that Adam having sinned, and become mortal through that sin, both descended to his race, for death came upon all men, in that all have sinned, for not on account of our first father's transgression, but for his own, each receives the sentence of death. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**5:14** We are faced with a double meaning: one can be: for a crime such as that of Adam, death reigned, since even those who had not sinned had death over them, because of their origin in Adam's mortality. Or if not, we must certainly understand it like this: Death reigned even in those who had not sinned with a crime like Adam's, but who sinned before the Law.

Their sin must be understood similar to that of Adam, since they had received and a law, and Adam also sinned after receiving a mandatory law. The words until Moses, should be understood as the entire period of the validity of the Law. When Adam is called figure of the one who had to come, is in the opposite direction: just as by Adam came death, so also by our Lord came life. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**5:15-19** But just as was the crime, forgiveness was not so. In two ways forgiveness is superior: or that grace is much more abundant, because of it we can enjoy eternal life, while the death that reigned because of Adam was temporary; or that many suffered the punishment of death for the sole sin of Adam, while through our Lord Jesus Christ we receive the forgiveness of many sins with the gift of grace, which leads us to eternal life. This second difference explains it thus: And there is no ratio between one who committed the sin and the donation granted. "Because the judgment of one alone ended in condemnation, while the gift of grace over many crimes ended in justification." One is only understood by the context that is "a single crime", since immediately afterwards it adds expressly: the gift of grace over many crimes. Here, therefore, the difference: the sentence of Adam was for a single crime; On the other hand, for the Lord, the forgiveness of many came to us. In the following paragraph Paul maintains these two differences. This explains: "Because if by the crime of only one death reigned through one man, much more those who receive the abundance of grace and justice, living reign by the work of only one, Jesus Christ." Words much more reign, they refer to eternal life, and the others who receive the abundance of grace, make reference to the forgiveness of many sins. After clarifying these differences, he returns to the point of departure, which he had interrupted, when he said: "Just as sin entered into this world through one man, and death through sin." (Rom. 5:12) Now connects with the above and continues: "So, just as the crime of one alone was condemned for all men, so the justification of one alone served as justification and life for all men. Just as by the disobedience of one man many sinners became sinners, so also by the obedience of only one many will become righteous." Here we have the figure of the Adam that was to come, from which he had just begun to speak, and interspersed some differences, cut the thread of the speech. But now he picks it up and concludes by saying: "So, the same as the crime of one alone to all men," etc... <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**5:20 And where sin abounded, grace did more abound.** In this sentence it is clearly understood that the Jews did not understand with what design the Law was promulgated. It was not given to be able to give them life. It is grace that vivifies through faith. The Law was given to make clear how many and how close bonds of sins were going to be chained to those who presumed to achieve justice by their own strength. In these circumstances, sin proliferated, as concupiscence for prohibition became more ardent, and in addition sinners were added to the crime of transgression against a law. This will be well understood by the one who reflects on the second state of those four that we have mentioned before.



## ROMANS 6

### Christians dead to sin

<sup>1</sup> What shall we say then? Shall we continue in sin, that grace may abound? <sup>2</sup> God forbid. How shall we, that are <sup>a</sup>dead to sin, live any longer therein? <sup>3</sup> Know ye not, that <sup>b</sup>so many of us as were baptized into Jesus Christ <sup>c</sup>were baptized into his death? <sup>4</sup> Therefore we are <sup>b</sup>buried with him by baptism into death: that <sup>e</sup>like as Christ was raised up from the dead by the glory of the Father, <sup>d</sup>even so we also should walk in newness of life. <sup>5</sup> <sup>e</sup>For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection: <sup>6</sup> Knowing this, that <sup>b</sup>our old man is crucified with *him*, that <sup>i</sup>the body of sin might be destroyed, that henceforth we should not serve sin. <sup>7</sup> For he that is dead is freed from sin. <sup>8</sup> Now <sup>j</sup>if we be dead with Christ, we believe that we shall also live with him: <sup>9</sup> Knowing that <sup>k</sup>Christ being raised from the dead dieth no more; death hath no more dominion over him. <sup>10</sup> For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. <sup>11</sup> Likewise reckon ye also yourselves to be dead indeed unto sin, but <sup>l</sup>alive unto God through Jesus Christ our Lord.

### The reign of sin

<sup>12</sup> <sup>m</sup>Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. <sup>13</sup> Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God. <sup>14</sup> For <sup>n</sup>sin shall not have dominion over you: for ye are not under the law, but under grace.

### Slavery to sin

<sup>15</sup> What then? shall we sin, <sup>o</sup>because we are not under the law, but under grace? God forbid. <sup>16</sup> Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? <sup>17</sup> But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. <sup>18</sup> Being then <sup>p</sup>made free from sin, ye became the servants of righteousness. <sup>19</sup> I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. <sup>20</sup> For when ye were the servants of sin, ye were free from righteousness. <sup>21</sup> What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death. <sup>22</sup> But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. <sup>23</sup> For <sup>q</sup>the wages of sin *is* death; but <sup>r</sup>the gift of God *is* eternal life through Jesus Christ our Lord.

|                 |               |               |               |                 |               |            |
|-----------------|---------------|---------------|---------------|-----------------|---------------|------------|
| 2 a Rom 3:19-20 | 4 d 1 Pet 4:1 | f Col 2:12    | 2 Tim 2:11    | Gal 5:18        | Gal 5:1       | r Joh 3:14 |
| Gal 2:19        | Heb 12:1-2    | 5 g Eph 2:5-6 | 9 k Rev 1:18  | Joh 8:36        | Luk 1:74-75   | Rom 2:7    |
| 1 Pet 2:24      | Eph 4:22      | Phi 3:10      | 11 l Gal 2:19 | Mic 7:19        | 23 q Gen 2:17 |            |
| 3 b Col 3:3     | Gal 6:15      | 6 h Gal 2:20  | 12 m Eph 4:22 | Psa 130:7-8     | Rom 5:12      |            |
| 1 Pet 2:24      | 2 Cor 5:17    | i Col 2:11    | 14 n Heb 8:10 | 15 o 1 Cor 9:21 | Jam 1:15      |            |
| c 1 Cor 15:29   | e 1 Cor 6:14  | 8 j 2 Cor 5:1 | Tit 2:14      | 18 p 1 Pet 2:16 | Rev 21:8      |            |

**6:3** What does being “baptized into His Death” mean? That it is with a view to our dying as He did. For Baptism is the Cross. What the Cross then, and Burial, is to Christ, that Baptism has been to us, even if not in the same respects. For He died Himself and was buried in the Flesh, but we have done both to sin. Wherefore he does not say, planted together in His Death, but in the likeness of His Death. For both the one and the other is a death, but not of the same subject; since the one is of the Flesh, that of Christ; the other of sin, which is our own. As then that is real, so is this. But if it be real, then what is of our part again must be contributed. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans] **6:4** The very sacrament of baptism has taught thee to fly from sin, for baptism carries in it the representation of our Lord's death, for in that thou hast communicated both in the death and in the resurrection of Christ. It becomes thee therefore to lead a new life, as it were, and one suited to Him in

whose resurrection thou hast partaken. The divinity of Christ is what he here calls the glory of the Father, for thus also in another epistle he speaks, (Eph. i. 17,) "That the God of our Lord Jesus Christ, the Father of glory . . . ." and the Lord in the gospels (John ii. 19,) "Destroy this temple, and in three days I will raise it up again." Nay, and if heretics will not receive this interpretation, neither so can they injure the glory of the Only-begotten, for, even granting that it was the Father who raised Him up, as man it was that He raised Him, for as man it was that He also endured the passion. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**6:6-8** "Keep in mind that our old man was crucified with him, to destroy the sinful body." Paul makes reference to what Moses said: "Cursed is everyone who hangs on a tree." (Deut. 21:23) The crucifixion of the old man is signified in the cross of the Lord, as the renewal of the new man is in the resurrection. It is evident that we act according to the old man, who



was cursed. No one doubts that this curse refers to sin itself, but it also reaches the Lord, who bore our sins, (Cf. Isa. 53:11) and God made him sin for us, (Cf. 2 Cor. 5:21) and that from sin he obtained the condemnation of sin. (Cf. Rom. 8:3) What does it mean: "Destroying the sinful body?" He himself makes it clear to us: "That we may no longer be servants of sin;" and also when it says: "If we have died with Christ," that is, "if we have been crucified with Christ." In another place it is expressed as follows: "Those who belong to Christ Jesus have crucified their base instincts with their vices and desires." (Gal. 5:24) In no way did Moses curse the Lord. What he did was to prophesy the extent of his crucifixion. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**6:9-10** Amply, by these words, has he proved his wish to make believers abstain from sin. Once, says he, Christ died; and that He should a second time die were impossible, for He now possesses an immortal body. On this account, therefore, we all also enjoy one baptism; expect not then any second forgiveness by (means of any second) baptism. He has indeed well said that He died unto sin, for He was not subject to death, inasmuch as He had done no sin, but received death for our sin. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**6:12** A reign differs from a tyranny in this, that a tyranny is exercised over those who unwillingly submit to it; a reign, over subjects who are consenting thereto. He exhorts us therefore no longer to agree to the government of sin, for the Lord in His incarnation has overthrown its reign; and as one legislating for mere mortals, and such as possess a body liable to passions, he enjoins things consistent with their infirmities, and says, not Let not sin tyrannize, but, let it not reign; for the former is its own property, the latter rests on our will; the motions and tumult of the passions being engendered in us by nature, while the performance of what are forbidden depends on our own volition. And he shows, moreover, the short duration of the warfare by denominating the body mortal, in that when it has undergone the termination of death the attack of the passions ceases likewise. He exhorts us then, not to put a stop to the tyranny of sin, but, not to obey it when intemperately inflaming the desires of the body. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**6:17** After shaming them by the slavery, after alarming them by the rewards, and so exhorting them, he again rights them by calling the benefits to mind. For by these he shows that they were great evils from which they were freed, and that not by any labors of their own, and that things henceforth would be more manageable. Just as any one who has rescued a captive from a cruel tyrant, and advises him not to run away back to him, reminds him of his grievous thralldom; so does Paul set the evils passed away most emphatically before us, by giving

thanks to God. For it was no human power that could set us free from all those evils, but, "thanks be to God," who was willing and able to do such great things. And he well says, "You have obeyed from the heart." You were neither forced nor pressed, but you came over of your own accord, with willing mind. Now this is like one that praises and rebukes at once. For after having willingly come, and not having had any necessity to undergo, what allowance can you claim, or what excuse can you make, if you run away back to your former estate? Next that you may learn that it came not of your own willing temper only, but the whole of it of God's grace also, after saying, "You have obeyed from the heart," he adds, "that form of doctrine which was delivered you." For the obedience from the heart shows the free will. But the being delivered, hints the assistance from God. But what is the form of doctrine? It is living aright, and in conformity with the best conversation. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]

**6:19 unto holiness.** By this also be shows that it is not the (natural, see ver. 13,) body that deserves reprobation, but the disposition that leads it astray. And he demands indeed from us nothing impossible, but that what we did give to sin, the same we should afford to righteousness; and to the former we subjected ourselves while it enjoined iniquity, the latter, if we obey it, will bring us to holiness. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**6:23** After speaking of the wages of sin, in the case of the blessings, he has not kept to the same order (τάξις, rank or relation): for he does not say, the wages of good deeds, "but the gift of God;" to show, that it was not of themselves that they were freed, nor was it a due they received, neither yet a return, nor a recompense of labors, but by grace all these things came about. And so there was a superiority for this cause also, in that He did not free them only, or change their condition for a better, but that He did it without any labor or trouble upon their part: and that He not only freed them, but also gave them much more than before, and that through His Son. And the whole of this he has interposed as having discussed the subject of grace, and being on the point of overthrowing the Law next. That these things then might not both make them rather listless, he inserted the part about strictness of life, using every opportunity of rousing the hearer to the practice of virtue. For when he calls death the wages of sin, he alarms them again, and secures them against dangers to come. For the words he uses to remind them of their former estate, he also employs so as to make them thankful, and more secure against any inroads of temptations. Here then he brings the hortatory part to a stop, and proceeds with the doctrines again, speaking on this wise. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]

## ROMANS 7

### Christians freed from the Law

<sup>1</sup> Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? <sup>2</sup> For "the woman which hath an husband is bound by the law to *her* husband so



long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. <sup>3</sup> So then <sup>b</sup>if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. <sup>4</sup> Wherefore, my brethren, ye also are become <sup>d</sup>dead to the law by the body of Christ; that ye should be <sup>c</sup>married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. <sup>5</sup> For when we were in the flesh, the motions of sins, which were by the law, did work in our members <sup>e</sup>to bring forth fruit unto death. <sup>6</sup> But now we are delivered from the law, that being dead wherein we were held; that we should serve <sup>f</sup>in newness of spirit, and not *in* the oldness of the letter.

#### The Law became the occasion of sin

<sup>7</sup> What shall we say then? *Is* the law sin? God forbid. Nay, <sup>g</sup>I had not known sin, but by the law: for I had not known lust, except the law had said, <sup>h</sup>Thou shalt not covet. <sup>8</sup> But <sup>i</sup>sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For <sup>j</sup>without the law sin *was* dead. <sup>9</sup> For I was alive without the law once: but when the commandment came, sin revived, and I died. <sup>10</sup> And the commandment, <sup>k</sup>which *was ordained* to life, I found *to be* unto death. <sup>11</sup> For sin, taking occasion by the commandment, deceived me, and by it slew *me*. <sup>12</sup> Wherefore <sup>l</sup>the law *is* holy, and the commandment holy, and just, and good.

#### Sin is the cause of death

<sup>13</sup> Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. <sup>14</sup> For we know that the law is spiritual: but I am carnal, <sup>m</sup>sold under sin. <sup>15</sup> For that which I do I allow not: for <sup>n</sup>what I would, that do I not; but what I hate, that do I. <sup>16</sup> If then I do that which I would not, I consent unto the law that *it is* good. <sup>17</sup> Now then it is no more I that do it, but sin that dwelleth in me. <sup>18</sup> For I know that <sup>o</sup>in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. <sup>19</sup> For the good that I would I do not: but the evil which I would not, that I do. <sup>20</sup> Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. <sup>21</sup> I find then a law, that, when I would do good, evil is present with me. <sup>22</sup> For I <sup>p</sup>delight in the law of God after <sup>q</sup>the inward man: <sup>23</sup> But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

#### Deliverance due to the grace of God

<sup>24</sup> O wretched man that I am! who shall deliver me from the body of this death? <sup>25</sup> I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

|              |                |                 |              |                |                |              |
|--------------|----------------|-----------------|--------------|----------------|----------------|--------------|
| 2 a Mat 19:6 | Mat 5:32       | Rom 6:14        | Joh 4:23     | j 1 Cor 15:56  | 14 m 1 Kin     | Heb 8:10     |
| 1 Cor 7:39   | 4 c 2 Cor 11:2 | 5 e Rom 6:21    | Eze 11:19    | 10 k 2 Cor 3:7 | 21:20          | q 2 Cor 4:16 |
| 3 b Heb 13:4 | Hos 2:19       | Gal 5:19,21     | 7 g Rom 3:20 | Eze 20:13      | 1 Kin 21:25    |              |
| Gal 5:19,21  | d 1 Pet 2:24   | Jam 1:15        | h Exo 20:17  | Lev 18:5       | 15 n Gal 5:17  |              |
| 1 Cor 6:9    | Col 2:14       | 6 f Gal 2:19-20 | Mic 2:2      | 12 l Psa 19:8  | 18 o Gen 8:21  |              |
| Luk 16:18    | Eph 2:15       | 2 Cor 3:6       | Eph 5:3      | 1 Tim 1:8      | 22 p Job 23:12 |              |
| Mar 10:12    | Gal 2:19       | Rom 2:29        | 8 i Rom 4:15 |                | Psa 1:2        |              |

**7:2** We note that this comparison differs from the subject for which she was brought up, since here the death of the husband is discussed, with which the woman, free from the law of the marriage bond, you can marry whoever you want. There, on the other hand, the soul is considered as a woman, and her husband as the sinful passions that operate in the members, to obtain the fruit of death, that is, that the born offspring is worthy of such union. And the Law was not promulgated to erase sin or free from it, but to show the sin before grace came, which made those who were subject to the Law fall into a more burning desire to sin, even to become most guilty of transgression. In this parallelism three symbols are expressed: the soul, which would be the woman; the sinful passions, represented by man, and the Law, represented by the law that unites the woman with the husband. It is not said in this passage that the soul is freed from death or forgiven sins as from a dying husband: on the contrary, it is the soul itself who dies to sin and is free to belong to another husband, that is, to Christ. She has died to sin, although still the same sin gives the impression of being alive, which happens when the various

inclinations that incite us to sin remain in us, although we ignore them and do not indulge them in our spirit, since we are dead to sin. At last the same sin will die, when the transformation of our body arrives in the resurrection, of which it speaks shortly thereafter: "It will also vivify your mortal bodies by the Holy Spirit who dwells in you." (Rom. 8:11) <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**7:4** It would have been indeed in strict consistency with the example adduced, to have said, "the law is dead," that is, has ceased, but in consideration of the spiritual weakness of the Jews, for they greatly exalted the law, and from a desire not to afford an opportunity of finding fault with it to the heretics who denounced the Old Testament, he avoids saying that the law had ceased, but declares that we have become dead to the law by baptism which saveth us, and then rising again have been united, to Him who hath Himself risen from the dead, that is Christ. And as he had called the faith which is in the Lord a marriage and union, in strict keeping herewith does he show the fruits also arising from marriage, that we should bring forth fruit unto God, says he. What then



is this fruit-bearing? That our members become the instruments of righteousness. And most aptly does he show that the law itself leads us to be joined to Christ, for it forbade not, says he, a woman to be married to a second husband after the death of the first. And then he goes on to point out the difference.<sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**7:6 But now we are made to cease from the law.** He still continues in the same cautious mode of expression, and says not, "the law is made to cease," but we are made to cease from the law, that is, it is inoperative as regards ourselves, we are no longer under its polity. And how are we made to cease from it? Being dead to that wherewith we had been held. For when we were subjects of the law we came to baptism, and dying with Christ, and with Him rising again, we were united to our Lawgiver, and no longer need the polity of the law, for we have received the very grace itself of the Spirit, as what follows proves, that we should serve in newness of spirit, and not in the oldness of the letter. He here puts the spirit in opposition to letter, and the new against the old, that by the word letter he might point out the law, and by the old its having come to a conclusion. For indeed by Jeremiah (xxxi. 31, 32) God says, "I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt so that the difference was shown even by the prophet; and on the appearance of the new covenant, the old must yield. Having thus spoken, and foreseeing as one honored with the gifts of the Spirit, that some of the heretics would understand this in derogation of the old covenant, and conceive that the old law came from some other than the one same God, the holy apostle necessarily states the objections and subjoins the answers to them."<sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**7:7 You shall not covet.** Do you observe, how by degrees he shows it to be not an accuser of sin only, but in a measure its producer? Yet not from any fault of its own, but from that of the froward Jews, he proves it was, that this happened. For he has taken good heed to stop the mouths of the Manichees, that accuse the Law.<sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]

**7:12** The Apostle calls the Law given by Moses, a holy and just law, a good and spiritual law (Rom. 7:12). elsewhere he said, the law provokes anger, and where there is no law, there is no transgression (Rom. 4:15). Indeed, the absence of law and transgression is a cause of security. By carefully comparing these two passages, you could have solved this question yourself, because it is the characteristic of critical minds to raise difficulties by complaining of encountering antilogies, contradictions in the words of an author who does not offer a trace of it. The Apostle calls the law a holy and just law, good and spiritual; to establish faith, it would suffice for the testimony of this man so worthy of all praise, and leaning everywhere on the truth; and it would only remain to examine without obstinacy and without prevention what seems contradictory in his words. But no, the question that one raises would want to arrive at the liberty of sin.

We must therefore remember that the Apostle proposes to establish the superiority of the law of faith under the reign of grace in his epistle to the Romans who, under the guise of the faith of Jesus Christ, had allowed himself to be subjected to the law. This law is not the natural law, for the Romans were subject to this law only ten men sent from Athens, and two others afterwards had brought them; this law was written on two tables which were buried under the ruins of the capitol. St. Paul therefore wants to speak here of the law which is called the law of truths, which commands circumcision, the observance of the Sabbath and the new moons, the distinction of food, the honorable purification of the vessels, and the other observances prescribed by the law: it is from this law that he says that he produces anger, for God, angry with his people, added these prescriptions to be like a heavy burden to the infidelity of the Jews; in fact it was almost impossible not to transgress any of these laws so multiplied. This is what made the apostle St. Peter say: "Why do we want to impose on our brothers a yoke that neither our fathers nor we have been able to bear?" (Acts 15) God also says through his prophet Jeremiah, "I gave them imperfect precepts." (Ezek. 20) After their multiplied offenses, their repeated murmurs against God, which they continually tempted, and their outrages upon Moses, he imposed on them these precepts, the observation of which must weigh on their head so hard, for on whatever side they might turn, they met the law which left them no rest, and to deliver them from this law, the Apostle says to them, "Where there is no law, there is no transgression," so that they may safely serve God spiritually in a shorter way, wanting to observe the law of the Jews he said to them, it is necessary that you should become the prevaricators, for the precepts are so numerous and so difficult that it is impossible to fulfill them, and the Apostle would not speak so in speaking of the natural law because Moses only wrote for to affirm the authority of this law, not that it did not exist before, since we see that before Moses the transgression was punished. The Apostle therefore wished to teach the Romans that they should no longer live under the law, because their interest made them a duty to practice the law. Indeed, there was no other way for them to observe justice. This is what the Apostle tells them in another place: "Do you want to have no fear of power? Do good," and again: "Those who resist, draw on them damnation." (Rom. 13:2) He therefore calls spiritual this law which he showed holiness, justice and goodness. This is the law that we call natural who defends sin, and who is given to us as a guide in the way of good. The law of faith which is added to this law makes the man perfect. As the name of law is a generic name, the Apostle here seems to speak against the law, but to establish that he does not want to destroy this law which gives the necessary direction to our lives, he says, "We know that the law is spiritual," to see thus that the law which he fights is the law of the sabbath, circumcision, food, and new moons, the first is called spiritual because it punishes all sins. '[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q.46]

**7:15, 13** "What I do I do not understand." This phrase could seem to those less understood as



contradictory to that other: "Sin, to manifest itself as such, used something good to cause me death." How can it be manifested, if it is ignored? But here I do not understand it has the sense of "I do not approve". Just as darkness cannot be seen, but in contrast to light they are perceived, and that is why we say "perceive darkness", which is equivalent to not seeing, the same happens with sin: not being illuminated by the light of justice, its absence is perceived in the understanding, as we say to perceive the darkness by the absence of light. This is what the psalm alludes to: "Crimes who knows them?" (Ps. 18:13) <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**7:19-20** "I do not do the good I want, but the evil I do not want. But if I do what I do not want, I agree that the Law is good." The Law of all accusations is perfectly exempt here, but beware, do not believe someone who in these words is deprived of free will. No way. Here the man subject to the Law is described before grace comes. In this state, man, deprived of the help of the liberating grace of God, when trying to live as just with his own strength, falls

defeated by his sins. However, in his freedom is to believe in the Liberator and receive grace. In this way, already freed and aided by the one who gave it to him, he will cease to sin and be under the Law; will be with the Law or in the Law, fulfilling it with love to God, instead of feeling helpless out of fear. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**7:25 So then with the mind I myself serve the law of God; but with the flesh the law of sin.** That is, although the carnal instincts continue to be active, he consents them, and therefore he does not submit to them committing sin. Because he is established under grace, his spirit submits to the Law of God, even though his flesh follows the law of sin. It calls the law of sin to the mortal condition, derived from the sin of Adam, which makes us all mortal. As an inheritance of this fall of the flesh, carnal desires are always inciting; to this it refers in another passage: "We were also by nature children of anger, like others." (Eph. 2:3) <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

## ROMANS 8

### The faithful need fear no condemnation

<sup>1</sup> *There is* therefore now no condemnation to them which are in Christ Jesus, who <sup>a</sup>walk not after the flesh, but after the Spirit. <sup>2</sup> For <sup>c</sup>the law of <sup>b</sup>the Spirit of life in Christ Jesus hath made me free from the law of sin and death. <sup>3</sup> For <sup>d</sup>what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: <sup>4</sup> That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

### The flesh and the spirit

<sup>5</sup> For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit <sup>e</sup>the things of the Spirit. <sup>6</sup> For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. <sup>7</sup> Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. <sup>8</sup> So then they that are in the flesh cannot please God.

### Man is a spiritual creature of God

<sup>9</sup> But ye are not in the flesh, but in the Spirit, if so be that <sup>f</sup>the Spirit of God dwell in you. Now if any man have not <sup>g</sup>the Spirit of Christ, he is none of his. <sup>10</sup> And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. <sup>11</sup> But if the Spirit of him that raised up Jesus from the dead dwell in you, <sup>h</sup>he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

### A solemn warning

<sup>12</sup> Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. <sup>13</sup> For <sup>i</sup>if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

### The faithful sons of God

<sup>14</sup> For as many as are led by the Spirit of God, they are the sons of God. <sup>15</sup> For <sup>j</sup>ye have not received the spirit of bondage again <sup>k</sup>to fear; but ye have received the <sup>l</sup>Spirit of adoption, whereby we cry, Abba, Father. <sup>16</sup> <sup>m</sup>The Spirit itself beareth witness with our spirit, that we are the children of God: <sup>17</sup> And if children, then heirs; <sup>n</sup>heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

### Yearning of all creation

<sup>18</sup> For I reckon that <sup>o</sup>the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. <sup>19</sup> For <sup>p</sup>the earnest expectation of the creature waiteth for the <sup>q</sup>manifestation of the sons of God. <sup>20</sup> For <sup>r</sup>the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, <sup>21</sup> Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. <sup>22</sup> For we know that the whole creation <sup>s</sup>groaneth and travaileth in pain together until now.

### Yearning of human beings



<sup>23</sup> And not only *they*, but ourselves also, which have <sup>t</sup>the firstfruits of the Spirit, even we ourselves groan within ourselves, <sup>u</sup>waiting for the adoption, *to wit*, the redemption of our body. <sup>24</sup> For we are saved by hope: but <sup>v</sup>hope that is seen is not hope: for what a man seeth, why doth he yet hope for? <sup>25</sup> But if we hope for that we see not, *then* do we with patience wait for *it*.

#### The Holy Spirit aids us

<sup>26</sup> Likewise the Spirit also helpeth our infirmities: for <sup>w</sup>we know not what we should pray for as we ought: but <sup>x</sup>the Spirit itself maketh intercession for us with groanings which cannot be uttered. <sup>27</sup> And <sup>y</sup>he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints <sup>v</sup>according to *the will of God*.

#### God's designs

<sup>28</sup> And we know that <sup>a</sup>all things work together for good to them that love God, to them <sup>b</sup>who are called according to *his* purpose. <sup>29</sup> For whom <sup>t</sup>he did foreknow, <sup>e</sup>he also did predestinate <sup>d</sup>to be conformed to the image of his Son, <sup>t</sup>that he might be the firstborn among many brethren. <sup>30</sup> Moreover whom he did predestinate, them he also <sup>e</sup>called: and whom he called, them he also justified: <sup>b</sup>and whom he justified, them he also glorified.

#### Unshakable hope in God

<sup>31</sup> What shall we then say to these things? If God *be* for us, who *can be* against us? <sup>32</sup> He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? <sup>33</sup> Who shall lay any thing to the charge of God's elect? <sup>i</sup>*It is* God that justifieth. <sup>34</sup> Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, <sup>j</sup>who also maketh intercession for us.

#### Unconquerable love of Christ

<sup>35</sup> Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup> As it is written, <sup>k</sup>FOR THY SAKE WE ARE KILLED ALL THE DAY LONG; WE ARE ACCOUNTED AS SHEEP FOR THE SLAUGHTER. <sup>37</sup> <sup>l</sup>Nay, in all these things we are more than conquerors through him that loved us. <sup>38</sup> For I am persuaded, that neither death, nor life, nor angels, nor <sup>m</sup>principalities, nor powers, nor things present, nor things to come, <sup>39</sup> Nor height, nor depth, nor any other creature, shall <sup>n</sup>be able to separate us from the love of God, which is in Christ Jesus our Lord.

|                |                |                |                 |                 |               |                |
|----------------|----------------|----------------|-----------------|-----------------|---------------|----------------|
| 1 a Gal 5:16   | Joh 3:34       | k 2 Tim 1:7    | Gal 4:7         | 26 w Mat 20:22  | b 2 Tim 1:9   | h 1 Cor 6:11   |
| 2 b 2 Cor 3:6  | g 1 Cor 3:16   | 1 Joh 4:18     | 18 o 2 Cor 4:17 | x Zec 12:10     | 29 c Col 1:18 | 33 i Gal 3:8   |
| 1 Cor 15:45    | 11 h Isa 26:19 | 1 Isa 56:5     | 1 Pet 1:6-7     | Mat 10:20       | d Joh 17:22   | Isa 50:8       |
| c Gal 2:19     | Rom 6:4-5      | Mar 14:36      | 19 p 2 Pet 3:13 | Eph 6:18        | e Eph 1:5     | 34 j Isa 53:12 |
| Rom 3:27       | 1 Cor 6:14     | Gal 4:5-6      | q 1 Joh 3:2     | 27 y 1 Joh 5:14 | f 2 Tim 2:19  | Heb 7:25       |
| Joh 8:36       | 2 Cor 4:14     | 16 m Eph 1:13  | 20 r Gen 3:19   | z Rev 2:23      | Mat 7:23      | 36 k Psa 44:22 |
| 3 d Heb 7:18   | Eph 2:5        | 2 Cor 1:22     | 22 s Jer 12:11  | 1 The 2:4       | Jer 1:5       | 37 l 1 Joh 5:4 |
| 5 e 1 Cor 2:15 | 13 i Gal 6:8   | 17 n Mat 25:21 | 23 t 2 Cor 5:5  | 28 a Gen 50:20  | Psa 1:6       | 38 m Col 1:16  |
| Gal 5:22       | Rom 6:21-22    | Joh 17:24      | u Luk 20:36     | Pro 12:21       | 30 g Eph 4:4  | 1 Pet 3:22     |
| 9 f 1 Pet 1:11 | 15 j Heb 2:15  | Act 26:18      | 24 v Heb 11:1   | 2 Cor 4:17      | Heb 9:15      | 39 n Joh 10:28 |

**8:4** What means this word, righteousness? Why, the end, the scope, the well-doing. For what was its design, and what did it enjoy? To be without sin. This then is made good to us (κατ'ὁρθωταὶ ἡμῖν) now through Christ. And the making a stand against it, and the getting the better of it, came from Him. But it is for us to enjoy the victory. Then shall we never sin henceforth? We never shall unless we have become exceedingly relaxed and supine. And this is why he added, "to them that walk not after the flesh." For lest, after hearing that Christ has delivered you from the war of sin, and that the requisition (δικαίωμα) of the Law is fulfilled in you, by sin having been "condemned in the flesh," you should break up all your defences; therefore, in that place also, after saying, "there is therefore no condemnation," he added, "to them that walk not after the flesh;" and here also, "that the requisition of the Law might be fulfilled in us," he proceeds with the very same thing; or rather, not with it only, but even with a much stronger thing. For after saying, "that the righteousness of the Law might be fulfilled in us that walk not after the flesh," he proceeds, "but after the Spirit." So showing, that it is not only binding upon us to keep ourselves from evil deeds, but also to be adorned (κομᾶν) with good. For to give you the

crown is His; but it is yours to hold it fast when given. For the righteousness of the Law, that one should not become liable to its curse, Christ has accomplished for you. Be not a traitor then to so great a gift, but keep guarding this goodly treasure. For in this passage he shows that the Law will not suffice to save us, unless, after coming from it, we display a life worthy of the Gift. And so he again advocates the Law in saying what he does. For when we have once become obedient to Christ, we must use all ways and plans so that its righteousness, which Christ fulfilled, may abide in us, and not come to naught. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]

**8:7** Why is the wisdom of the flesh an enemy of God, or what is this wisdom which is not subject to the Law of God? This question, as to the meaning, does not differ from the preceding one in which we have explained what St. Paul means by the flesh; we can therefore know more easily what is the wisdom of the flesh. We have said that the name of flesh is given to all elements, it is to all visible beings who have the principle that nothing can be done without a mixture of simple substances and which have a horror and treat of madness the reason and the action of power. In fact, those who do not believe in spiritual things



and follow the inspirations of the flesh do not esteem and admit as true that which is contained in the nature of the elements. Thus they refuse to believe in the virgin birth, in the resurrection of the flesh, because the nature of the flesh, that is, of the elements, does not admit such phenomena. In fact, all the beings that are begotten in time are only by the effect of the mixture of different substances, and the bodies once dead and fallen into dissolution cannot be restored to life, for every element under of dissolution, resumes its own nature. Swollen with these vain prejudices, they openly deny what we believe we have already done, or have to make, and by the same their affirmations are enemies of God, because they treat with madness and lies what God has made and promised to do. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testament, 2 Q.47]

**8:16 The Spirit itself beareth witness with our spirit.** The spirit of servitude is necessarily that of which sinners follow inspirations. In the same way that the Holy Spirit delivers us from the fear of death, so the spirit of servitude which exercises the power of death keeps the sinners enslaved to this fear of death. The only way for all to escape is to implore the help of the Liberator despite all the efforts of the devil who wants to always have us in his power. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**8:18** But here having reminded them of the whole gift, both as given and as to come, and raised him up aloft with hopes, and placed him near to Christ, and showed him to be a joint-heir of the Only-Begotten; he now leads him forth with confidence even to dangers. For to get the better of the evil affections in us, is not the same thing with bearing up under those trials, scourges, famine, plunderings, bonds, chains, executions. For these last required much more of a noble and vigorous spirit. And observe how he at once allays and rouses the spirit of the combatants. For after he had shown that the rewards were greater than the labors, he both exhorts to greater efforts, and yet will not let them be elated, as being still outdone by the crowns given in requital. And in another passage he says, "For our light affliction, which is but for a moment, works a far more exceeding and eternal weight of glory" 2 Corinthians 4:17: it being the deeper sort of persons he was then speaking to. Here, however, he does not allow that the afflictions were light; but still he mingles comfort with them by the compensation which good things to come afford, in the words, "For I reckon that the sufferings of this present time are not worthy to be compared," and he does not say, with the rest (ἃ νενί) that is to come, but what is much greater, "with the glory which is to come." For it does not follow, that where rest is there is glory; but that where glory is there is rest, does follow: then as he had said that it is to come, he shows that it already is. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]

**8:24** For we are saved by hope, for not yet have we attained unto the resurrection, but having received the promise are comforted by our hopes. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**8:26-27** "In the same way the Spirit helps our weakness, because we do not know what we need

to ask." It is evident that the Apostle here speaks of the Holy Spirit, which he clearly indicates in the following: "Because he asks for the saints what is according to God." We, in reality, do not know how to pray properly, and this for two reasons: first, because the future that we long for and toward which we tend is not yet manifested; and then because in this our life there are many things that may seem beneficial and harmful, and others that seem harmful to us and are actually beneficial. For example, when suffering comes to a servant of God, either as a proof or as a correction, the little understood ones find it pointless. But if we pay attention to those words: "Give us your help in the tribulation, because the salvation that comes from man is useless," (Ps. 59:13) we realize that there are many times that God helps us in our troubles, and that it is useless to sigh for the health, when it may not suit us, because it may be that it puts the soul in danger because of its passionate love for the present life. This is what the words of the psalm refer to: "I encountered tribulation and pain, and invoked the name of the Lord." (Ps. 114:3-4) That I found was something useful, since we were not happy to have found anything but what we were looking for. That is why we do not know how to ask in prayer what is convenient. God does know what is good for us in this life and what he will grant us at the end of it. But the Holy Spirit in person intercedes for us with ineffable groans. He says that the Spirit groans, and that is because it makes us moan, stoking our love towards the desire for the future life. Hence those words: "The Lord your God puts you to the test to know if you love him." (Deut. 13:3) What he really wants is for you to know. There is nothing hidden from God. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**8:28-30** These words: "Those he called, he justified them," can move to ask themselves with concern if all who have been called will be justified. In fact, we read in another passage: "Many are called and few are chosen." (Matt. 22:14) But since all the elect have been called before, it is evident that they are not justified if they are not called before; But it is not about all the calls, but about those who have been called according to God's plan, as he had said shortly before. And it's about God's design, not theirs. Paul himself explains the scope of this design, when he says: "For those whom he foreseen in advance, he also predestined them to be like his Son." No, not all those called are according to the divine plan; this design is part of the foreknowledge and predestination of God. Well understood that no one predestined, but the one whom he foresaw that he would believe and be faithful to that vocation. It is these whom he calls elect. Because many are called, but do not come to the call; on the other hand nobody comes if they are not before called. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**8:38-39** "I am certain," says the Apostle, and not simply I think, that is to say that his faith gives him a full conviction, that neither the threat of death, whatever it is, nor the promise of the present life, nor any of the things of which he enumerates, cannot separate from the love of God the one who believes in him. No, no one turns it aside: nor the one who threatens death, since whoever believes in Christ, even if he dies, lives on; Neither does he who offers



life, because he who gives eternal life is Christ. There is no room for hesitation, since the promise of temporary life becomes contemptible in comparison with eternal life. Nor does it exclude the angel, since even when an angel, he says, descended from heaven to announce something different from what you have received, let him be anathema. Nor is the principality, the adversary, naturally, since he has stripped himself of such principalities and powers, triumphing over them in himself. (Cf. Gal. 2:15) Neither the present nor the future, it is understood temporary things that can flatter or be difficult, that offer hope or instill fear. Neither force, this force should be understood as adverse, according to these other words of the Gospel: "No one can strip the hope chest of a strong man, unless it is first tied," (Matt. 12:29) neither height nor depth, or whose discovery is useless, separates from God, unless charity prevails by inviting men to certain knowledge

of spiritual goods, whether from the sky or from the abyss, that we are not capable of penetrating, and even if we do it, they are useless. Unless the charity comes out victorious, it makes its impulse feel not towards the inconsistent exterior, but towards the certain spiritual realities that are in the inner man. "No creature whatsoever." This can be understood in two ways: either the visible creatures, since we, that is, our soul, is a creature, but invisible, in which case I would say that no creature will separate us, that is, no love of body type; or rather that there is no possible creature that can separate us from the love of God, since no creature comes between us and God, that is adverse and can prevent us from embracing it. That's right, above the human mind, which is rational, there is no longer any creature, only God. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

## ROMANS 9

### Paul grieves for the Jews

<sup>1</sup> I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, <sup>2</sup> That I have great heaviness and continual sorrow in my heart. <sup>3</sup> For <sup>a</sup>I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: <sup>4</sup> <sup>e</sup>Who are Israelites; <sup>d</sup>to whom *pertaineth* the adoption, and <sup>c</sup>the glory, and the covenants, and the giving of the law, and the service *of God*, and <sup>b</sup>the promises; <sup>5</sup> Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, <sup>f</sup>who is over all, God blessed for ever. Amen.

### God's election depends on His free choice

<sup>6</sup> Not as though the word of God hath taken none effect. For <sup>e</sup>they *are* not all Israel, which are of Israel: <sup>7</sup> <sup>b</sup>Neither, because they are the seed of Abraham, *are they* all children: but, In <sup>i</sup>Isaac shall thy seed be called. <sup>8</sup> That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed. <sup>9</sup> For this *is* the word of promise, <sup>j</sup>**AT THIS TIME WILL I COME, AND SARAH SHALL HAVE A SON.** <sup>10</sup> And not only *this*; but when <sup>k</sup>Rebecca also had conceived by one, *even* by our father Isaac; <sup>11</sup> (For *the children* being <sup>l</sup>not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) <sup>12</sup> It was said unto her, The elder shall serve the younger. <sup>13</sup> As it is written, <sup>m</sup>**JACOB HAVE I LOVED, BUT ESAU HAVE I HATED.**

### God is not unjust, though He has mercy on whom He chooses

<sup>14</sup> What shall we say then? <sup>n</sup>*Is there* unrighteousness with God? God forbid. <sup>15</sup> For he saith to Moses, <sup>o</sup>**I WILL HAVE MERCY ON WHOM I WILL HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I WILL HAVE COMPASSION.** <sup>16</sup> <sup>p</sup>So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy. <sup>17</sup> For the scripture saith unto Pharaoh, <sup>q</sup>**EVEN FOR THIS SAME PURPOSE HAVE I RAISED THEE UP, THAT I MIGHT SHEW MY POWER IN THEE, AND THAT MY NAME MIGHT BE DECLARED THROUGHOUT ALL THE EARTH.** <sup>18</sup> Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

### His power and glory

<sup>19</sup> Thou wilt say then unto me, Why doth he yet find fault? For <sup>r</sup>who hath resisted his will? <sup>20</sup> Nay but, O man, who art thou that <sup>s</sup>replieth against God? <sup>t</sup>Shall the thing formed say to him that formed *it*, Why hast thou made me thus? <sup>21</sup> Hath not the <sup>u</sup>potter power over the clay, of the same lump to make <sup>v</sup>one vessel unto honour, and another unto dishonour? <sup>22</sup> *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering <sup>w</sup>the vessels of wrath fitted to destruction: <sup>23</sup> And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, <sup>24</sup> Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

### Witness of the Old Testament

<sup>25</sup> As he saith also in Osee, <sup>x</sup>**I WILL CALL THEM MY PEOPLE, WHICH WERE NOT MY PEOPLE; AND HER BELOVED, WHICH WAS NOT BELOVED.** <sup>26</sup> <sup>y</sup>And it shall come to pass, *that* in the place where it was said unto them, **YE ARE NOT MY PEOPLE;** there shall they be called the children of the living God. <sup>27</sup> Esaias also crieth concerning Israel, <sup>z</sup>**THOUGH THE NUMBER OF THE CHILDREN OF ISRAEL BE AS THE SAND OF THE SEA, A REMNANT SHALL BE SAVED:** <sup>28</sup> FOR HE WILL FINISH THE WORK, AND CUT *IT* SHORT IN RIGHTEOUSNESS: <sup>a</sup>**BECAUSE A SHORT WORK WILL THE LORD MAKE UPON THE EARTH.** <sup>29</sup> And as Esaias said before, <sup>b</sup>**EXCEPT THE LORD OF SABAOTH HAD LEFT US A SEED,** <sup>c</sup>**WE HAD BEEN AS SODOMA, AND BEEN MADE LIKE UNTO GOMORRHA.**

### Jews' refusal to believe



<sup>30</sup> What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. <sup>31</sup> But Israel, which followed after the law of righteousness, <sup>32</sup>hath not attained to the law of righteousness. <sup>32</sup> Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For <sup>e</sup>they stumbled at that stumblingstone; <sup>33</sup> As it is written, **<sup>f</sup>BEHOLD, I LAY IN SION A STUMBLINGSTONE AND ROCK OF OFFENCE: AND WHOSOEVER BELIEVETH ON HIM SHALL NOT BE ASHAMED.**

|               |                |                |                |                |                |                 |
|---------------|----------------|----------------|----------------|----------------|----------------|-----------------|
| 3 a Exo 32:32 | Deu 7:6        | 6 g Gal 6:16   | Luk 14:26      | Pro 16:4       | 25 x Hos 2:23  | 32 e Luk 2:34   |
| 4 b Eph 2:12  | 5 f 1 Joh 5:20 | 7 h Gal 4:23   | 14 n Rom 2:2   | 19 r Job 9:12  | 26 y Hos 1:10  | 1 Cor 1:23      |
| Gal 3:16      | Heb 1:8        | i Gen 21:12    | 2 Chr 19:7     | 20 s Job 33:13 | 27 z Isa 10:22 | 33 f Psa 118:22 |
| Rom 4:13      | Act 20:28      | Heb 11:18      | Deu 32:4       | t Isa 29:16    | 28 a Isa 28:22 | Isa 8:14        |
| Act 13:32     | Joh 1:1        | 9 j Gen 17:21  | Gen 18:25      | Isa 45:9       | 29 b Isa 1:9   | Mat 21:42       |
| c Psa 63:2    | Mic 5:2        | 10 k Gen 25:21 | 15 o Exo 33:19 | 21 u Jer 18:6  | Lam 3:22       | 1 Pet 2:6,8     |
| d Deu 14:1    | Jer 23:6       | 11 l Eph 1:4   | 16 p Psa 115:3 | v 2 Tim 2:20   | c Isa 13:19    |                 |
| e Psa 50:5    | Psa 45:6       | 13 m Deu 21:15 | 17 q Exo 9:16  | 22 w 1 The 5:9 | 31 d Gal 5:4   |                 |

**9:6 For they are not all Israel, which are of Israel.** For God seeks not the relationship of nature, but of virtue. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**9:7-8** And observe the judgment and depth of Paul's mind. For in interpreting, he does not say, "they which are the children of the flesh, these are not" the children of Abraham, but, "the children of God:" so blending the former things with the present, and showing that even Isaac was not merely Abraham's son. And what he means is something of this sort: as many as have been born as Isaac was, they are sons of God, and of the seed of Abraham. And this is why he said, "in Isaac shall your seed be called." That one may learn that they who are born after the fashion of Isaac, these are in the truest sense Abraham's children. In what way was Isaac born then? Not according to the law of nature, not according to the power of the flesh, but according to the power of the promise. What is meant then by the power of "the promise?" <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]

**9:10-12** If thou thinkest, says he, that, on account of (his birth from) Sarah, Isaac was preferred before Ishmael, and Abraham's other children whom he had by Keturah, what wilt thou say to the case of Rebecca? For here were there the same father and the same mother, and the same one single conception, the children being twins; for this is what he means by having conceived by one, that is conceived both at the same time; but the one nevertheless was beloved of God, and the other unworthy the divine regard; and God waited not for the evidence of events, but while yet they were in the womb predicted the difference between them; and He predicted it from foreknowing their dispositions, for election is not arbitrary, but in accordance to the disposition of men; and then he adduces the testimony of the prophet. (Mal. 1:3) <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**9:13 I loved Jacob and I rejected Esau.** Some are worried about these words, thinking that Paul eliminates the free will of the will, for which we deserve God through good and pious works and with the evil and impious we offend him. And they reason saying that before any good or bad work, before being born, one of the two had love and the other hatred. But our answer is that God, by his foreknowledge, knows, before he is born, what each one will be like. And here is where someone could object: Then God chose the works in which he loved, although they still did not exist, because he foresaw

that they would be done. Well, if he chose the works, how is it that the Apostle Paul affirms that the election was not made by the works? We have to understand this passage like this: good works are done out of love, and love is present in us through the gift of the Holy Spirit, as the Apostle himself says: "Charity has been poured out in our hearts by the Holy Spirit that has been given to us." (Rom. 5:5) No one should, therefore, boast of the works as if they were his: they are the fruit of a gift from God, since it is love that operates in him good works. What, then, was what God chose? If it is he who gives the Holy Spirit to whom he wills, thanks to which love works good in him, on what basis does God choose to whom to give it? Because in the absence of all merit, there is no choice: we are all equal before deserving, and we cannot talk about choice when things are exactly the same. But since the Holy Spirit is given only to those who believe, it means that God chose not works, but faith: works are a gift of God, the fruit of charity that works in us good, which it comes with the gift of the Holy Spirit. It is clear: if one does not believe in God, nor keep oneself in the will to receive the gift of the Holy Spirit, he does not receive it. Because it is he who infuses us with charity, which enables us to do good. So God, in his foreknowledge, does not choose works in anyone, which must be a gift of his, but he chooses the faith: to whom he knows in advance that he has to believe, he chooses, to give him the Holy Spirit, and by his means, with well-doing, he can also attain eternal life. Thus says the Apostle himself: "It is the same God who works all in all." (1 Cor 12:6) But no Scripture says: "God works to believe everything in everyone." Therefore believing is our thing, and doing good is the work of the one who gives the Holy Spirit to those who have believed in him. It was this point that was proposed to the Jews who had believed in Christ, and they gloried in their works before receiving the grace. They claimed to have received the grace of the Gospel for their good works an example, being that good works are impossible without having received grace. If he corresponds to this first grace by obeying the voice of the one who calls him, which depends on his free will, he will deserve to receive the Holy Spirit who will give him the power to do good, and if he persevering in this state, which also depends on his free will, he will deserve eternal life, which is safe from all corruption and defilement. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]



**9:15-21** "So the important thing is not wanting or worrying, but God has mercy." This phrase does not eliminate the free will of our will. He limits himself to saying that it is not enough for us to want it, if God does not help us by making us merciful in order to do good, by the gift of the Holy Spirit. This is what has been said a short time before: "I will have pity on whom I will please to have pity, and I will have mercy on whom I will please mercy." It is that we cannot even want, if we are not called; and when we want, after the call, our will and our efforts are not enough, if God does not lend vigor to those who labor, and leads them to the goal. It is clear that the thing, then, is not that one wants or cares for us to work good, but that God has mercy, although here also our will is implied, which by itself nothing can. St. Paul confirms this truth by a proof from Pharaoh's retribution, when God says of him in Holy Scripture: "I have caused you to stir up my power in you, and to make my name famous throughout the world." Indeed, we read in Exodus: "The heart of Pharaoh was hardened to the point that the most brilliant prodigies made no impression on him." (Exod. 1:10) Now this disobedience of Pharaoh to God's orders was a punishment. And no one can say that Pharaoh had not deserved this hardening of the heart, for it was the just chastisement of which God punishes his unbelief. He was not accused of not obeying at that moment, since with a hardened heart he could not obey, but had become worthy of hardening by his previous disbelief. The same thing happens with those God chooses: the principle of merit is not works, but faith. Good works are a gift from God. And in a parallel way it happens with those God condemns: it is infidelity and impiety that is at the base of the deserved punishment; his bad deeds are already the consequence of this punishment. Thus the Apostle affirms it above: And since they did not recognize God as worthy of being known, he gave them to his reprobate feelings, so that his conduct would be disordered. (Rom. 1:28) And this is how the Apostle himself concludes: "Then he has compassion on whom he wills, and on whomsoever he hardens him." So it is: to him with whom he has mercy, he causes him to do good works. On the other hand, whoever he hardens he abandons so that he may give him up to bad deeds. Note that this mercy must be attributed to the merit of the previous faith, just as the hardening is to the previous impiety. The good work, then, is due to a gift from God, and evil to a punishment. But man is not deprived of the free will of his will, either when he believes in God to reach his mercy, or when he rejects God, thus falling into punishment. When Paul came to this conclusion, he asks himself this question as if he were from an adversary: "Now you will object to me: Why do you still complain? Who can resist his will?" To this question he responds in a way that we understand him as spiritual men, not as those who live according to earthly criteria: it is evident that the first merits can be faith or impiety, and that God, with his foreknowledge, chooses those who believe and reject unbelievers; that he does not choose those for his works, nor does he condemn them for them; that it is good for them to act for their faith, and for others to abandon them to hardening in their unbelief, the cause of their evil deeds. Since this explanation, as I have already said, is well understood by men of

spirit, while the prudence of the flesh is unacceptable, the refutation of the objector is first directed at convincing him that in order to understand this he must first divest himself of the man of clay, and thus deserves to carry out this investigation through the ways of the spirit. Says Paul: "Oh man! Who are you to reply to God? Will the clay tell the one who modeled it: Why did you make me this way? Is it not for the potter to have the right to make a noble and a despicable glass from the same clay?" As if to say: while you are being made and you are a mass of clay, which has not yet reached the level of spiritual realities; Until you become the spiritual man who judges everything and is judged by no one, it is better for you to abstain from this kind of inquiry and to reply to God. If one wishes to know his designs, he must first be received in his friendship, something that can only be achieved by the spiritual ones, who already carry in themselves the image of the heavenly man. It is he himself who says: "I am no longer going to call you servants, but friends, because everything I have heard from my Father I have made known to you." (Jn. 15:15) But as long as you are a fragile vessel of clay, that same fragility must be broken in you with that rod of iron to which the psalm refers: "You shall rule them with a scepter of iron, and as a vessel of clay you shall break them." (Ps. 2:9) And so, annihilated the outer man and renewed the interior; rooted and grounded in charity, you will be able to understand the width and the length, the height and the depth, getting to know also what surpasses all knowledge, the love of God. (Cf. Eph. 3:16-19) Now, if God of the same mass has made some honorable and other despicable vessels, you are not the one to discuss it, you who are still part of this mass, which means that you have a sense of earthly and carnal life. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**9:22** He explains how the hardness of Pharaoh's heart came from having deserved it because of his secret and previous impiety. God patiently endured it until he judged that it was useful to exert against him his vengeance for the instruction of those whom he had resolved to deliver from error and to bring to his worship calling them in kindness and mercifully granting help to their prayers and groans. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**9:22-24** What he means is somewhat as follows. Pharaoh was a vessel of wrath, that is, a man who by his own hard-heartedness had kindled the wrath of God. For after enjoying much long-suffering, he became no better, but remained unimproved. Wherefore he calls him not only "a vessel of wrath," but also one "fitted for destruction." That is, fully fitted indeed, but by his own proper self. For neither had God left out anything of the things likely to recover him, nor did he leave out anything of those that would ruin him, and put him beyond any forgiveness. Yet still, though God knew this, "He endured him with much long-suffering," being willing to bring him to repentance. For had He not willed this, then He would not have been thus long-suffering. But as he would not use the long-suffering in order to repentance, but fully fitted himself for wrath, He used him for the correction of others, through the punishment inflicted upon him making them better,



and in this way setting forth His power. For that it is not God's wish that His power be so made known, but in another way, by His benefits, namely, and kindnesses, he had shown above in all possible ways. For if Paul does not wish to appear powerful in this way ("not that we should appear approved," he says, "but that you should do that which is honest,") (2 Cor. 13:7), much less does God. But after that he had shown long-suffering, that He might lead to repentance, but he did not repent, He suffered him a long time, that He might display at once His goodness and His power, even if that man were not minded to gain anything from this great long-suffering. As then by punishing this man, who continued incorrigible, He showed His power, so by having pitied those who had done many sins but repented, He manifested His love toward man. But it does not say, love towards man, but glory, to show that this is especially God's glory, and for this He was above all things earnest. But in saying, "which He had afore prepared unto glory," he does not mean that all is God's doing. Since if this were so, there were nothing to hinder all men from being saved. But he is setting forth again His foreknowledge, and doing away with the difference between the Jews and the Gentiles. And on this topic again he grounds a defence of his statement, which is no small one. For it was not in the case of the Jews only that some men perished, and some were saved, but with the Gentiles also this was the case. Wherefore he does not say, all the Gentiles, but, "of the Gentiles," nor, all the Jews, but, "of the Jews." As then Pharaoh became a vessel of wrath by his own lawlessness, so did these become vessels of mercy by their own readiness to obey. For though the more part is of God, still they also have contributed themselves some little. Whence he does not say either, vessels of well-doing, or vessels of boldness (παρρησίας), but "vessels of mercy," to show that the whole is of God. For the phrase, "it is not of him that wills, nor of him that runs," even if it comes in the course of the objection, still, were it said by Paul, would create no difficulty. Because when he says, "it is not of him that wills, nor of him that runs," he does not deprive us of free-will, but shows that all is not one's own, for that it requires grace from above. For it is binding on us to will, and also to run: but to confide not in our own

labors, but in the love of God toward man. And this he has expressed elsewhere. "Yet not I, but the grace which was with me." (1 Cor. 15:10) And he well says, "Which He had afore prepared unto glory." For since they reproached them with this, that they were saved by grace, and thought to make them ashamed, he far more than sets aside this insinuation. For if the thing brought glory even to God, much more to them through whom God was glorified. But observe his forbearance, and unspeakable wisdom. For when he had it in his power to adduce, as an instance of those punished, not Pharaoh, but such of the Jews as had sinned, and so make his discourse much clearer, and show that where there were the same fathers, and the same sins, some perished, and some had mercy shown them, and persuade them not to be doubtful-minded, even if some of the Gentiles were saved, while the Jews were perishing; that he might not make his discourse irksome, the showing forth of the punishment he draws from the foreigner, so that he may not be forced to call them "vessels of wrath." But those that obtained mercy he draws from the people of the Jews. And besides, he also has spoken in a sufficient way in God's behalf, because though He knew very well that the nation was fitting itself as a vessel of destruction, still He contributed all on His part, His patience, His long-suffering, and that not merely long-suffering, but "much long-suffering;" yet still he was not minded to state it barely against the Jews. Whence then are some vessels of wrath, and some of mercy? Of their own free choice. God, however, being very good, shows the same kindness to both. For it was not those in a state of salvation only to whom He showed mercy, but also Pharaoh, as far as His part went. For of the same long-suffering, both they and he had the advantage. And if he was not saved, it was quite owing to his own will: since, as for what concerns God, he had as much done for him as they who were saved. Having then given to the question that answer which was furnished by facts, in order to give his discourse the advantage of other testimony in its favor, he introduces the prophets also making the same declarations aforetime. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]

## ROMANS 10

### Ignorance of the justice of God

<sup>1</sup> Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. <sup>2</sup> For I bear them record <sup>a</sup>that they have a zeal of God, but not according to knowledge. <sup>3</sup> For they being ignorant of <sup>d</sup>God's righteousness, and going about to establish <sup>c</sup>their own righteousness, have not <sup>b</sup>submitted themselves unto the righteousness of God. <sup>4</sup> For <sup>e</sup>Christ *is* the end of the law for righteousness to every one that believeth.

### This justice comes through faith

<sup>5</sup> For Moses describeth the righteousness which is of the law, <sup>f</sup>That the man which doeth those things shall live by them. <sup>6</sup> But the righteousness which is of faith speaketh on this wise, <sup>g</sup>Say not in thine heart, Who shall ascend into heaven? (that is, to bring <sup>h</sup>Christ down *from above*;) <sup>7</sup> Or, Who shall descend into the deep? (that is, to <sup>i</sup>bring up Christ again from the dead.) <sup>8</sup> But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; <sup>9</sup> That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. <sup>10</sup> For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. <sup>11</sup> For the scripture saith, <sup>j</sup>Whosoever believeth on him shall not be ashamed. <sup>12</sup> For



<sup>k</sup>there is no difference between the Jew and the Greek: for <sup>l</sup>the same Lord over all <sup>m</sup>is rich unto all that call upon him. <sup>13</sup> <sup>n</sup>For whosoever shall call upon the name of the Lord shall be saved.

### Refusal to believe the gospel

<sup>14</sup> How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without <sup>o</sup>a preacher? <sup>15</sup> And how shall they preach, except they be sent? as it is written, <sup>p</sup>HOW BEAUTIFUL ARE THE FEET OF THEM THAT PREACH THE GOSPEL OF PEACE, AND BRING GLAD TIDINGS OF GOOD THINGS! <sup>16</sup> But <sup>q</sup>they have not all obeyed the gospel. For Esaias saith, <sup>r</sup>LORD, WHO HATH BELIEVED OUR REPORT? <sup>17</sup> So then faith *cometh* by hearing, and hearing by the word of God. <sup>18</sup> But I say, Have they not heard? Yes verily, <sup>s</sup>THEIR SOUND WENT INTO ALL THE EARTH, AND THEIR WORDS UNTO THE ENDS OF THE WORLD. <sup>19</sup> But I say, Did not Israel know? First Moses saith, **I WILL PROVOKE YOU TO JEALOUSY BY THEM THAT ARE NO PEOPLE, AND BY A <sup>u</sup>FOOLISH NATION I WILL ANGER YOU.** <sup>20</sup> But Esaias is very bold, and saith, **I WAS FOUND OF THEM THAT SOUGHT ME NOT; I WAS MADE MANIFEST UNTO THEM THAT ASKED NOT AFTER ME.** <sup>21</sup> But to Israel he saith, **ALL DAY LONG I HAVE STRETCHED FORTH MY HANDS UNTO A DISOBEDIENT AND GAINSAING PEOPLE.**

2 a 2 Kin 10:16  
Joh 16:2  
Phi 3:6  
3 b Heb 10:29  
c Phi 3:9

d 2 Pet 1:1  
Rom 1:17  
Joh 16:8-10  
Psa 71:19  
Psa 71:15-16

4 e Mat 5:17  
Gal 3:24  
5 f Lev 18:5  
6 g Deu 30:12  
h Heb 8:1

7 i Rev 1:18  
1 Cor 15:3-4  
Rom 4:25  
11 j Isa 28:16  
Jer 17:7

Rom 9:33  
12 k Act 15:9  
1 Act 10:36  
m Eph 1:7  
13 n Joe 2:32

Act 2:21  
14 o Tit 1:3  
15 p Isa 52:7  
16 q Heb 4:2  
r Joh 12:38

18 s Psa 19:4  
Mat 24:14  
19 t Deu 32:21  
u Tit 3:3  
20 v Isa 65:1

**10:3 have not submitted themselves to the righteousness of God.** Their unreasonable adherence to the law is what he here calls their own righteousness, for they are zealous still to observe it, though it has now come to an end; and that which is of grace, through faith, what he speaks of as the righteousness of God. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**10:5** Whosoever has observed all things enjoined by the law, has life as the reward of such obedience, but any one transgression entails punishment. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**10:6** But the righteousness which is of faith speaketh on this wise; (Deut. xxx. 12,) that is, but concerning the righteousness which is of faith, not Moses himself, but the God of all, through Moses, speaks thus, Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down from above. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**10:8-10** All this paragraph refers to what has been said above: "The Lord will fulfill his word on earth and without delay." Abolished, in fact, the innumerable and complicated rites that oppressed the Jewish people, God with his mercy has made us reach salvation by the simplicity of the confession of faith. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**10:14-15** Here again he takes from them all excuse. For since he had said, "I bear them record that they have a zeal of God, but not according to knowledge," and that "being ignorant of God's righteousness, they submitted not themselves" to it: he next shows, that for this ignorance itself they were punishable before God. This he does not say indeed so, but he makes it good by carrying on his discourse in the way of question, and so convicting them more clearly, by framing the whole passage out of objections and answers. But look further back. The Prophet, says he, said, "Whosoever shall call upon the Name of the Lord shall be saved." Now somebody might say perhaps, But how could they call upon Him Whom they had not believed? Then there is a question from him after the objection; And why did they not believe? Then an objection again.

A person certainly may say, And how could they believe, since they had not heard? Yet hear they did, he implies. Then another objection again. "And how could they hear without a preacher?" Then an answer again. Yet preach they did, and there were many sent forth for this very purpose. And whence does it appear that these are those persons sent? Then he brings the prophet in next, who says, "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" (Is. 3:7) You see how by the kind of preaching he points out the preachers. For there was nothing else that these men went about telling everywhere, but those unspeakable good things, and the peace made by God with men. And so by disbelieving, it is not we, he implies, whom you disbelieve, but Isaiah the prophet, who spoke many years ago, that we were to be sent, and to preach, and to say what we do say. If the being saved, then, came of calling upon Him, and calling upon Him from believing, and believing from hearing, and hearing from preaching, and preaching from being sent, and if they were sent, and did preach, and the prophet went round with them to point them out, and proclaim them, and say that these were they whom they showed of so many ages ago, whose feet even they praised because of the matter of their preaching; then it is quite clear that the not believing was their own fault only. And that because God's part had been fulfilled completely. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]

**10:16** Nor has Scripture been silent on this point either, but of old God predicted all this by Isaiah (53:1). <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**10:20** Now what he means is something of this kind. He put a violence on himself, and was ambitious to speak, not some thing veiled over, but to set things even naked before your eyes, and choosing rather to run into dangers from being plain spoken, than by looking to his own safety, to leave you any shelter for your impenetrableness; although it was not the manner of prophecy to say this so clearly; but still to stop your mouths most completely, he tells the whole beforehand clearly and distinctly. The whole! What whole? Why your being cast out, and also their being



brought in; speaking as follows, "I was found of them that sought Me not, I was made manifest of them that asked not after Me." Isaiah 65:1 Who then are they that sought not? Who they that asked not after Him? Clearly not the Jews, but they of the Gentiles, who hitherto had not known Him. As then Moses gave their characteristic mark in the words, "no people"

and "a foolish nation," so here also he takes the same ground to point them out from, viz. their extreme ignorance. And this was a very great blame to attach to the Jews, that they who sought Him not found Him, and they who sought Him lost Him. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]

## ROMANS 11

### A remnant of the Jews will be saved

<sup>1</sup> I say then, <sup>a</sup>Hath God cast away his people? God forbid. For <sup>b</sup>I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. <sup>2</sup> God hath not cast away his people which <sup>c</sup>he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, <sup>3</sup> **LORD, THEY HAVE KILLED THY PROPHETS, AND DIGGED DOWN THINE ALTARS; AND I AM LEFT ALONE, AND THEY SEEK MY LIFE.** <sup>4</sup> But what saith the answer of God unto him? **I HAVE RESERVED TO MYSELF SEVEN THOUSAND MEN, WHO HAVE NOT BOWED THE KNEE TO THE IMAGE OF BAAL.** <sup>5</sup> <sup>e</sup>Even so then at this present time also there is a remnant according to the election of grace. <sup>6</sup> And <sup>f</sup>if by grace, then *is it* no more of works: otherwise grace is no more grace. But *if it be* of works, then is it no more grace: otherwise work is no more work.

### Witness of the Scriptures

<sup>7</sup> What then? <sup>g</sup>Israel hath not obtained that which he seeketh for; but the <sup>h</sup>election hath obtained it, and the rest were <sup>i</sup>blinded <sup>8</sup> (According as it is written, <sup>k</sup>**GOD HATH GIVEN THEM THE SPIRIT OF SLUMBER, <sup>j</sup>EYES THAT THEY SHOULD NOT SEE, AND EARS THAT THEY SHOULD NOT HEAR;)** UNTO THIS DAY. <sup>9</sup> And David saith, <sup>l</sup>**LET THEIR TABLE BE MADE A SNARE, AND A TRAP, AND A STUMBLINGBLOCK, AND A RECOMPENCE UNTO THEM:** <sup>10</sup> **LET THEIR EYES BE DARKENED, THAT THEY MAY NOT SEE, AND BOW DOWN THEIR BACK AWAY.**

### Israel's fall was the Gentiles' salvation

<sup>11</sup> I say then, Have they stumbled that they <sup>n</sup>should fall? God forbid: but *rather* <sup>m</sup>through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. <sup>12</sup> Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their <sup>o</sup>fulness?

### The Gentiles must be humble

<sup>13</sup> For I speak to you Gentiles, inasmuch as <sup>p</sup>I am the apostle of the Gentiles, I magnify mine office: <sup>14</sup> If by any means I may provoke to emulation *them which are* my flesh, and <sup>q</sup>might save some of them. <sup>15</sup> For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead? <sup>16</sup> For if <sup>r</sup>the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. <sup>17</sup> And if <sup>s</sup>some of the branches be broken off, <sup>t</sup>and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; <sup>18</sup> <sup>u</sup>Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. <sup>19</sup> Thou wilt say then, The branches were broken off, that I might be grafted in. <sup>20</sup> Well; because of unbelief they were broken off, and thou standest by faith. <sup>v</sup>Be not highminded, but <sup>w</sup>fear: <sup>21</sup> For if God spared not the natural branches, *take heed* lest he also spare not thee. <sup>22</sup> <sup>x</sup>Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, <sup>y</sup>if thou continue in *his* goodness: otherwise <sup>z</sup>thou also shalt be cut off.

### Israel can yet be saved

<sup>23</sup> And they also, <sup>a</sup>if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. <sup>24</sup> For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

### Israel's final conversion

<sup>25</sup> For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, <sup>b</sup>until the fulness of the Gentiles be come in. <sup>26</sup> And so <sup>c</sup>all Israel shall be saved: as it is written, <sup>d</sup>**THERE SHALL COME OUT OF SION THE DELIVERER, AND SHALL TURN AWAY UNGODLINESS FROM JACOB:** <sup>27</sup> <sup>e</sup>**FOR THIS IS MY COVENANT UNTO THEM, WHEN I SHALL TAKE AWAY THEIR SINS.** <sup>28</sup> As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* <sup>f</sup>beloved for the fathers' sakes. <sup>29</sup> For the gifts and calling of God *are* <sup>g</sup>without repentance.

### Ultimate triumph of God's mercy

<sup>30</sup> For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: <sup>31</sup> Even so have these also now not believed, that through your mercy they also may obtain mercy. <sup>32</sup> For God hath concluded them all in unbelief, that he might have mercy upon all.

### God's ways unsearchable

<sup>33</sup> O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! <sup>34</sup> <sup>h</sup>For who hath known the mind of the Lord? or who hath been



his counsellor? <sup>35</sup> Or <sup>i</sup>who hath first given to him, and it shall be recompensed unto him again? <sup>36</sup> For <sup>iof</sup> him, and through him, and to him, *are* all things: <sup>kto</sup>to whom *be* glory for ever. Amen.

|                 |                |                 |                 |                  |                 |                |
|-----------------|----------------|-----------------|-----------------|------------------|-----------------|----------------|
| 1 a 1 Sam 12:22 | 7 g Rom 10:3   | Joh 12:40       | Isa 11:16       | Jam 5:20         | Heb 3:6         | 27 e Jer 31:31 |
| Psa 94:14       | h Joh 10:28    | Mat 13:14       | Jer 30:4-24     | 16 r Lev 23:10   | z Joh 15:2      | Heb 8:8        |
| Amo 9:8-9       | 2 Tim 2:19     | Isa 29:10       | Mic 4:1-2       | 17 s Jer 11:16   | 23 a 2 Cor 3:16 | 28 f Deu 9:5   |
| b Act 22:3      | i 2 Cor 3:14   | 9 l Psa 69:22   | Zec 2:11        | t Eph 2:12       | 25 b Rev 7:9    | 29 g Num 23:19 |
| Phi 3:5         | 8 j Eze 12:2   | 11 m Act 18:6   | 13 p Eph 3:8    | 18 u 1 Cor 10:12 | Luk 21:24       | 34 h Isa 40:13 |
| 2 c Rom 8:29    | Jer 5:21       | Act 13:46       | Gal 1:16        | 20 v Phi 2:12    | 26 c Isa 60:15  | 35 i Job 35:7  |
| 3 d 1 Kin 19:10 | Isa 6:9        | n Eze 18:23     | Act 22:21       | w Rom 12:16      | Jer 3:18        | 36 j Joh 1:3   |
| 5 e Rom 9:27    | Deu 29:4       | 12 o Isa 11:11- | Act 9:15        | 22 x Lam 3:1-39  | d Psa 14:7      | 1 Cor 8:6      |
| 6 f Deu 9:4-5   | k Act 28:26-27 | 12              | 14 q 1 Cor 7:16 | y 1 Cor 15:2     | Isa 59:20       | k Rev 1:6      |

**11:5-6** As at that time, says he, among countless myriads, seven thousand only were left who were free from impiety, even so now also have the greater number disbelieved, and the smaller are they who have believed and enjoyed the divine grace, for it is not the polity of the law that has justified them, which is what is here meant by of works, but the grace of God has saved them; wherefore also salvation itself is called grace, because it proceeds from the divine loving-kindness; and this also he said in speaking concerning the patriarch Abraham, (ch. iv. 4,) "but to him that worketh is the reward not reckoned of grace, but of debt." <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**11:8** Gave them, as "gave them up," (i. 24,) that is, permitted them (to fall into), for God did not incline them to disbelief, for how were it possible for Him to have inflicted infidelity on them, and Himself demanded vengeance for the same? And this the prophet has yet more clearly shown, (ch. vi. 10, LXX., as also so cited Matt. xiii. 15, Acts xxviii. 27,) "for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed." Not another then has blinded them, but themselves have closed their eyes, and have not chosen to see the light. And by the spirit of slumber, he means a fixed and obdurate mind; that as he who enjoys a sound and healthy sleep is open to no change for the worse, so he who has surrendered himself up entirely to evil, admits no alteration for the better. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**11:11-12** "And I say: Is their crime so great that it has caused them to succumb? There is no such, but for their crime salvation went to the Gentiles." This does not mean that they have not fallen, but that their fall was not useless, since it served for the salvation of the Gentiles. By saying that if their crime was so great that he made them succumb, he means that their fall was not without consequences, as a simple punishment, but that the very act of falling helped the salvation of the Gentiles. From here begins to praise the Jewish people, taking the foot of the same fall of their infidelity, to avoid the conceit of the Gentiles, since the fall of the Jews was so valuable for the salvation of the Gentiles, yes, but for the most part pagans should avoid conceit, lest they fall like them. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**12:20** "If your enemy is hungry, feed him; if he is thirsty, give him a drink; By doing so, you will pile burning coals on your head." This affirmation may seem to many that it contradicts the command of the Lord to love our enemies and to pray for our persecutors, (Cf. Matt. 5:44) and even what the same Apostle said shortly before: "Bless those who

persecute you, bless them, yes, do not curse them" (Rom. 12:14); or also: "Do not repay evil for evil." (Rom. 12:17) How can one love the one who gives him food and drink, precisely to pile coals burning on his head, if the burning coals mean in this text a serious punishment? No, it's not like that. We must understand that these words are an invitation, with our good behavior towards those who have offended us, to repent of their bad behavior. Such burning coals are aimed at burning, that is, at the contrition of the spirit, which is like the head of the soul, in which all malice is reduced to ashes, when man becomes better by conversion. These are the coals of fire spoken of in the Psalms: "What is going to be given to you, what is going to be offered to you, to your deceitful tongue? Sharp arrows of a warrior with scorching coals." (Ps. 119:3-4) <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**11:28** "As concerning the Gospel, they are enemies for your sakes." For when you were called they became more captious. Nevertheless God has not even now cut short the calling of you, but He waits for all the Gentiles that are to believe to come in, and then they also shall come. Then he does them another kind favor, by saying, "As touching election, they are beloved for the fathers sakes." And what is this? For wherein they are enemies, punishment is theirs: but wherein they are beloved, the virtue of their ancestors has no influence on them, if they do not believe. Nevertheless, as I said, he ceases not to solace them with words, that he may bring them over. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]

**11:30-32** He shows here that those of the Gentiles were called first. Then, as they would not come, the Jews were elected, and the same result occurred again. For when the Jews would not believe, again the Gentiles were brought over. And he does not stop here, nor does he draw the whole to a conclusion at their rejection, but at their having mercy shown them again. See how much he gives to those of the Gentiles, as much as he did to the Jews before. For when you, he would say, "in times past did not obey," being of the Gentiles, then the Jews came in. Again, when these did not obey, you have come. However, they will not perish forever. "For God has concluded them all in unbelief," that is, has convinced them, has shown them disobedient; not that they may remain in disobedience, but that He may save the one by the captiousness of the other, these by those and those by these. Now consider; you were disobedient, and they were saved. Again, they have been disobedient, and you have been saved. Yet you have not been so saved as to be put away again, as the Jews were, but so as to draw them over through jealousy while you



abide. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]  
**11:33 O the depth of the riches, and of the wisdom, and of the knowledge of God.** For of old, and from the beginning, has He foreknown all these

things, and foreknowing has wisely disposed, and in that dispensation manifested the riches of His loving-kindness. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

## ROMANS 12

### Exhortation to spiritual service

<sup>1</sup> I beseech you therefore, brethren, by the mercies of God, that ye <sup>a</sup>present your bodies <sup>b</sup>a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. <sup>2</sup> And <sup>c</sup>be not conformed to this world: but <sup>d</sup>be ye transformed by the renewing of your mind, that ye may <sup>c</sup>prove what is that good, and acceptable, and perfect, will of God.

### Humility and concord

<sup>3</sup> For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt <sup>e</sup>to every man the measure of faith. <sup>4</sup> For as we have many members in one body, and all members have not the same office: <sup>5</sup> So <sup>g</sup>we, *being* many, are one body in Christ, and every one members one of another. <sup>6</sup> <sup>i</sup>Having then gifts differing <sup>h</sup>according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; <sup>7</sup> Or ministry, *let us wait on our ministering*: or <sup>j</sup>he that teacheth, on teaching; <sup>8</sup> Or <sup>k</sup>he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; <sup>l</sup>he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

### Fraternal charity

<sup>9</sup> *Let* love be without dissimulation. <sup>m</sup>Abhor that which is evil; cleave to that which is good. <sup>10</sup> *Be* kindly affectioned one to another with brotherly love; in honour preferring one another; <sup>11</sup> Not slothful in business; <sup>n</sup>fervent in spirit; serving the Lord; <sup>12</sup> <sup>p</sup>Rejoicing in hope; <sup>o</sup>patient in tribulation; continuing instant in prayer; <sup>13</sup> <sup>q</sup>Distributing to the necessity of saints; <sup>r</sup>given to hospitality. <sup>14</sup> <sup>s</sup>Bless them which persecute you: bless, and curse not. <sup>15</sup> Rejoice with them that do rejoice, and weep with them that weep. <sup>16</sup> *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. <sup>17</sup> Recompense to no man evil for evil. Provide things honest in the sight of all men. <sup>18</sup> If it be possible, as much as lieth in you, live peaceably with all men. <sup>19</sup> Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, *'Vengeance is mine; I will repay,* saith the Lord. <sup>20</sup> <sup>t</sup>Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. <sup>21</sup> <sup>v</sup>Be not overcome of evil, but overcome evil with good.

|                |               |                 |               |                |                |                 |
|----------------|---------------|-----------------|---------------|----------------|----------------|-----------------|
| 1 a 1 Cor 6:13 | d Col 1:21-22 | Joh 7:7         | i 1 Pet 4:10  | 1 Act 20:28    | p Heb 3:6      | 20 u Pro 25:21  |
| b Heb 10:20    | Eph 1:18      | 3 f 1 Cor 12:7  | 1 Cor 12:4-11 | 1 Pet 5:2      | 13 q Heb 6:10  | 21 v 1 Pet 2:21 |
| 2 c 1 The 4:3  | e 1 Pet 1:14  | Eph 4:7         | 7 j Gal 6:6   | 9 m Amo 5:15   | r Heb 13:2     |                 |
| Eph 5:17       | Eph 2:2       | 5 g Eph 1:23    | 8 k Act 15:32 | 11 n Rev 3:15  | 14 s 1 Pet 3:9 |                 |
| Eph 5:10       | Gal 1:4       | 6 h 1 Cor 12:10 | 1 Cor 14:3    | 12 o Heb 10:36 | 19 t Deu 32:35 |                 |

**12:1** Here he bids these become also a sacrifice, and calls it a living sacrifice, for it is not to be slain that he commands the body, but to become dead to sin, and not be open to its action; and such sacrifice he speaks of as holy, reasonable, and acceptable, as contrasting it with the oblation of irrational animals, and showing that with this the Lord is pleased. For by all the prophets, as one may say, he finds fault with the sacrifices of beasts, while he enjoins this; for "sacrifice," says he, "unto God the sacrifice of praise," and "the sacrifice of praise shall

glorify Me." (Ps. 1. (LXX. li. 14, 23; and see also Isa. i. 11-18,) and a thousand other such passages are to be found in the Holy Scriptures. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**12:6 proportion of faith.** For though it is a grace, yet it is not poured forth at random, but framing its measure according to the recipients, it lets as much flow as it may find the vessel of faith that is brought to be capable of. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]

## ROMANS 13

### Obedience

<sup>1</sup> Let every soul <sup>a</sup>be subject unto the higher powers. For <sup>b</sup>there is no power but of God: the powers that be are ordained of God. <sup>2</sup> Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. <sup>3</sup> <sup>d</sup>For rulers are not a terror to good works, but to the evil.



Wilt thou then not be afraid of the power? <sup>c</sup>do that which is good, and thou shalt have praise of the same: <sup>4</sup> For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. <sup>5</sup> Wherefore <sup>e</sup>ye must needs be subject, not only for wrath, but also for conscience sake. <sup>6</sup> For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. <sup>7</sup> <sup>g</sup>Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; <sup>f</sup>fear to whom fear; honour to whom honour.

#### Charity a social duty

<sup>8</sup> Owe no man any thing, but to love one another: for <sup>h</sup>he that loveth another hath fulfilled the law. <sup>9</sup> For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, <sup>i</sup>Thou shalt love thy neighbour as thyself. <sup>10</sup> Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

#### The spirit of Christ

<sup>11</sup> And that, knowing the time, that now *it is* high time <sup>j</sup>to awake out of sleep: for now *is* our salvation nearer than when we believed. <sup>12</sup> The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and <sup>k</sup>let us put on the armour of light. <sup>13</sup> <sup>l</sup>Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, <sup>m</sup>not in strife and envying. <sup>14</sup> But <sup>n</sup>put ye on the Lord Jesus Christ, and <sup>o</sup>make not provision for the flesh, to *fulfil* the lusts *thereof*.

|                |                |             |              |               |                  |               |
|----------------|----------------|-------------|--------------|---------------|------------------|---------------|
| 1 a 1 Cor 7:21 | Dan 2:21       | 2 Sam 23:3  | 1 Sam 12:18  | 9 i Lev 19:18 | 11 j 1 Cor 15:34 | Jam 3:14      |
| Tit 3:1        | Joh 19:11      | 5 e Ecc 8:2 | Lev 19:3     | Mat 22:39     | 12 k Eph 6:13    | 1 Pet 2:1-2   |
| 1 Pet 2:13-14  | 3 c 1 Pet 3:13 | 7 f Eph 6:5 | g Luk 20:25  | Luk 10:27     | 13 l Phi 4:8     | 14 n Gal 3:27 |
| b Pro 8:15     | d Psa 94:20    | Pro 24:21   | 8 h Mat 7:12 | Gal 5:14      | m Phi 2:3        | o Gal 5:16    |

**13:1** "Submit yourselves to the higher authorities; there is no authority that does not come from God." It is an opportune warning to the new Christians, lest they rise to the head to be called by the Lord to freedom, and come to think that in the pilgrimage of this life there is no reason to comply with the established order or submit to the higher authorities, to whom only the government of transitory realities has been temporarily granted. Being us, as we are, soul and body, while we are in this temporal life we make use of temporary things for the necessities of our life. It is logical, therefore, that we submit, in relation to the realities of present life, to the authorities, that is, to the men constituted in dignity, who govern human realities. Now, as regards our faith in God and the call to his kingdom, we do not have to submit ourselves to any man, when his intentions are precisely to overthrow what God has given us in order to eternal life. If someone, then, thinks that because he is a Christian he is not obliged to pay the taxes or the contribution, or not to pay due honor to the authorities responsible for these things, he is in serious error. But it would fall into a more serious error even if he thought that the authorities invested with some superior dignity should abide by the government of temporal realities, but taking this to the field of faith, as if they also had authority over it. The right balance in this field is prescribed by the Lord in person, when he says that we must "give to Caesar what belongs to Caesar, and to God what belongs to God." (Cf. Matt. 22:21) And although we are called to that kingdom, where there will no longer be any authority of this world, as long as our pilgrimage lasts, until we reach that world, where all principality and powers are annulled, let us be tolerant with our condition, for the good order of the human realities. Let us not walk with falsehood, and let us give obedience in all this not so much to men, but to God who prescribes this behavior to us. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**13:2** And they that resist shall receive to themselves judgment; that is, will become obnoxious to punishment. And then he points out also the use of government. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**13:4 For he bears not the sword in vain.** You see how he has furnished him with arms, and set him on guard like a soldier, for a terror to those that commit sin. "For he is the minister of God to execute wrath, a revenger upon him that does evil." Now lest you should start off at hearing again of punishment, and vengeance, and a sword, he says again that it is God's law he is carrying out. For what if he does not know it himself? Yet it is God that has so shaped things (οὕτως ἐτύπωσεν). If then, whether in punishing, or in honoring, he be a Minister, in avenging virtue's cause, in driving vice away, as God wills, why be captious against him, when he is the cause of so many good doings, and paves the way for yours too? Since there are many who first practised virtue through the fear of God. For there are a duller sort, whom things to come have not such a hold upon as things present. He then who by fear and rewards gives the soul of the majority a preparatory turn towards its becoming more suited for the word of doctrine, is with good reason called "the Minister of God." <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]

**13:6** For while thou art asleep he is bearing about him the common care; and while thou sittest at home, he is meeting the war which brings thee peace. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**13:8-10** "He who loves his neighbor has fulfilled the law." The Apostle teaches us that perfect fulfillment of the law consists in love, that is to say, in charity. That is why the Lord says that all the Law and the Prophets are included in these two precepts of love for God and for one's neighbor. (Cf. Matt. 22:37-40) This is the reason why he himself, who came to give fulfillment to the Law, gave us the love for the Holy



Spirit so that what the fear was not able to fulfill before, it would be achieved later by charity. The same thing makes him say: "The fullness of the law is charity." And also: "The end of the mandate is charity, which springs from a pure heart, an honest conscience and a sincere faith. (1 Tim. 1:5)

<sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**13:13 not in rioting and drunkenness.** Not that he would forbid drinking, but the doing it immoderately; not the enjoying of wine, but doing it to excess.

<sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]

## ROMANS 14

### Mutual forbearance

<sup>1</sup> Him that <sup>a</sup>is weak in the faith receive ye, *but* not to doubtful disputations. <sup>2</sup> For one believeth that he <sup>b</sup>may eat all things: another, who is weak, eateth herbs. <sup>3</sup> Let not him that eateth despise him that eateth not; and <sup>c</sup>let not him which eateth not judge him that eateth: for God hath received him. <sup>4</sup> <sup>d</sup>Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. <sup>5</sup> <sup>e</sup>One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind. <sup>6</sup> He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for <sup>f</sup>he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. <sup>7</sup> For <sup>g</sup>none of us liveth to himself, and no man dieth to himself. <sup>8</sup> For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. <sup>9</sup> For <sup>h</sup>to this end Christ both died, and rose, and revived, that he might be <sup>i</sup>Lord both of the dead and living. <sup>10</sup> But why dost thou judge thy brother? or why dost thou set at nought thy brother? for <sup>j</sup>we shall all stand before the judgment seat of Christ. <sup>11</sup> For it is written, <sup>k</sup>**As I LIVE, SAITH THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL CONFESS TO GOD.**

### Charity and peace

<sup>12</sup> So then <sup>l</sup>every one of us shall give account of himself to God. <sup>13</sup> Let us not therefore judge one another any more: but judge this rather, that <sup>m</sup>no man put a stumblingblock or an occasion to fall in *his* brother's way. <sup>14</sup> I know, and am persuaded by the Lord Jesus, <sup>n</sup>that *there is* nothing unclean of itself: but <sup>o</sup>to him that esteemeth any thing to be unclean, to him *it is* unclean. <sup>15</sup> But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. <sup>16</sup> <sup>p</sup>Let not then your good be evil spoken of: <sup>17</sup> <sup>q</sup>For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. <sup>18</sup> For he that in these things serveth Christ <sup>r</sup>is acceptable to God, and approved of men. <sup>19</sup> <sup>s</sup>Let us therefore follow after the things which make for peace, and things wherewith <sup>t</sup>one may edify another. <sup>20</sup> For meat destroy not the work of God. <sup>u</sup>All things indeed *are* pure; but *it is* evil for that man who eateth with offence. <sup>21</sup> *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. <sup>22</sup> Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth. <sup>23</sup> And he that doubteth is damned if he eat, because *he eateth* not of faith: for <sup>v</sup>whatsoever *is* not of faith is sin.

|                 |                 |                  |                |                |                 |               |
|-----------------|-----------------|------------------|----------------|----------------|-----------------|---------------|
| 1 a Job 4:3     | 4 d 1 Cor 4:4-5 | 7 g 1 Cor 6:19   | Mat 25:31      | 12 l Mat 12:36 | 17 q 1 Cor 8:8  | 23 v Tit 1:15 |
| Isa 35:3-4      | Jam 4:12        | Gal 2:20         | 11 k Isa 45:23 | 13 m 1 Cor 8:9 | 18 r 2 Cor 8:21 |               |
| Mat 12:20       | 5 e Gal 4:10    | 9 h 2 Cor 5:15   | Luk 24:26      | 14 n 1 Cor 8:7 | 19 s Psa 34:14  |               |
| 2 b 1 Cor 10:25 | 6 f 1 Cor 10:31 | i Act 10:36      | 2 Cor 5:15     | o Tit 1:15     | t 1 Cor 14:12   |               |
| 3 c Col 2:16    | 1 Tim 4:3       | 10 j Jud 1:14-15 | 1 Pet 1:21     | 16 p Rom 12:17 | 20 u Act 10:15  |               |

**14:2 For one believeth that he may eat all things: another, who is weak, eateth herbs.** Already at that time there were many with firm faith, experts in the wisdom of the Lord, according to which does not contaminate what enters the mouth, but what comes out of it, and with all tranquility of conscience they ate everything. There were others, weaker in their faith, who abstained from flesh and wine, lest they should come across, without knowing it, with something sacrificed to idols. At that time all the meat of the immolations was sold in the marketplace, just as the first fruits of the wine made libations to their idols, some of which were already made in the same wineries. Well, to those who consumed these foods with a clear conscience the Apostle orders them not to despise the others, who

are weaker, who abstained from such food and drink. In the same way, he tells them not to believe that they contract impurity, who see no inconvenience in eating meat and drinking wine.

<sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**14:5-6** "One, for example, judges on alternate days, another, on the other hand, judges any day." Leaving aside, for the moment, some possible more accurate consideration, I believe that it is not about two men here, but of man and of God. He who makes judgments every other day is man, because he can judge today one way and tomorrow another; can today condemn one as bad, convicted or confessed, and tomorrow it turns out that it looks good, since it has been corrected. Or the other way around, today



he praises one as a good person, and tomorrow he seems a degenerate. But he who judges every day is God, because he knows not only how each one is now, but how he will be day after day. Then: "Everyone is sure of their way of thinking," says Paul. That is to say, each one arrives in his judgments to where it is allowed to the human understanding, or to each man in particular. The one who thinks one day, he continues, does it for the Lord, that is, what he judges correctly today, he does for the Lord. The one who gives exact judgment only for one day, regarding someone whose fault you see today as evident, is for you to learn that there is never to despair of its correction. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**14:17 For the kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost.** For imagine not that this is the perfection of excellence, and what will procure the kingdom of heaven; for what procures that is true righteousness, and concord, and zeal as to peace,

and love, from which springs joy, as to God. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

**14:22** "Blessed is he who does not deserve his own condemnation in what he approves." This must necessarily be referred to the foregoing: "That the good that we have is not denigrated." (Rom. 14:16) And in turn this phrase coincides with the happiness immediately before we commented: "The faith you have for yourself, put it before God. As this conviction, for which we believe that everything is pure for the pure," (Titus 1:15) we are convinced that it is correct, let us use well of that good that we have, lest by abuse, we are cause for scandal for the weakest, sinning against the brothers. In this case we would have to condemn ourselves in the same good that we approved and in the conviction that satisfies us, if with that we scandalize the weak. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

## ROMANS 15

### Self-denial and patience

<sup>1</sup> We <sup>a</sup>then that are strong ought to bear the <sup>b</sup>infirmities of the weak, and not to please ourselves. <sup>2</sup> <sup>c</sup>Let every one of us please *his* neighbour for *his* good <sup>d</sup>to edification. <sup>3</sup> For even Christ pleased not himself; but, as it is written, <sup>e</sup>The reproaches of them that reproached thee fell on me. <sup>4</sup> For <sup>f</sup>whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. <sup>5</sup> <sup>g</sup>Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: <sup>6</sup> That ye may with <sup>h</sup>one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

### Mercy

<sup>7</sup> Wherefore receive ye one another, <sup>i</sup>as Christ also received us to the glory of God. <sup>8</sup> Now I say that <sup>k</sup>Jesus Christ was a minister of the circumcision for the truth of God, <sup>j</sup>to confirm the promises *made* unto the fathers: <sup>9</sup> And <sup>l</sup>that the Gentiles MIGHT GLORIFY GOD FOR *HIS* MERCY; AS IT IS WRITTEN, <sup>m</sup>FOR THIS CAUSE I WILL CONFESS TO THEE AMONG THE GENTILES, AND SING UNTO THY NAME. <sup>10</sup> And again he saith, <sup>n</sup>REJOICE, YE GENTILES, WITH HIS PEOPLE. <sup>11</sup> And again, <sup>o</sup>PRaise the Lord, ALL YE GENTILES; AND LAUD HIM, ALL YE PEOPLE. <sup>12</sup> And again, Esaias saith, <sup>p</sup>THERE SHALL BE A ROOT OF JESSE, AND HE THAT SHALL RISE TO REIGN OVER THE GENTILES; IN HIM SHALL THE GENTILES TRUST. <sup>13</sup> Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

### Apostle of the Gentiles

<sup>14</sup> And <sup>q</sup>I myself also am persuaded of you, my brethren, that ye also are full of goodness, <sup>r</sup>filled with all knowledge, able also to admonish one another. <sup>15</sup> Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, <sup>s</sup>because of the grace that is given to me of God, <sup>16</sup> That <sup>t</sup>I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. <sup>17</sup> I have therefore whereof I may glory through Jesus Christ in <sup>u</sup>those things which pertain to God. <sup>18</sup> For I will not dare to speak of any of those things <sup>v</sup>which Christ hath not wrought by me, <sup>w</sup>to make the Gentiles obedient, by word and deed, <sup>19</sup> <sup>x</sup>Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. <sup>20</sup> Yea, so have I strived to preach the gospel, not where Christ was named, <sup>y</sup>lest I should build upon another man's foundation: <sup>21</sup> But as it is written, <sup>z</sup>TO WHOM HE WAS NOT SPOKEN OF, THEY SHALL SEE: AND THEY THAT HAVE NOT HEARD SHALL UNDERSTAND.

### Paul's plans

<sup>22</sup> For which cause also <sup>a</sup>I have been much hindered from coming to you. <sup>23</sup> But now having no more place in these parts, and <sup>b</sup>having a great desire these many years to come unto you; <sup>24</sup> Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, <sup>c</sup>and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*. <sup>25</sup> But now <sup>d</sup>I go unto Jerusalem to minister unto the saints. <sup>26</sup> For <sup>e</sup>it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. <sup>27</sup> It hath pleased them verily; and their debtors they are. For if



the Gentiles have been made partakers of their spiritual things, <sup>f</sup>their duty is also to minister unto them in carnal things. <sup>28</sup> When therefore I have performed this, and have sealed to them <sup>g</sup>this fruit, I will come by you into Spain. <sup>29</sup> <sup>i</sup>And I am sure that, when I come unto you, I shall come in the <sup>h</sup>fulness of the blessing of the gospel of Christ.

#### Request for prayers

<sup>30</sup> Now I beseech you, brethren, for the Lord Jesus Christ's sake, and <sup>j</sup>for the love of the Spirit, <sup>k</sup>that ye strive together with me in *your* prayers to God for me; <sup>31</sup> <sup>l</sup>That I may be delivered from them that do not believe in Judaea; and that my service which *I have* for Jerusalem may be accepted of the saints; <sup>32</sup> That I may come unto you with joy <sup>m</sup>by the will of God, and may with you be <sup>n</sup>refreshed. <sup>33</sup> Now the God of peace *be* with you all. Amen.

|                |                |                 |                |                  |                 |               |
|----------------|----------------|-----------------|----------------|------------------|-----------------|---------------|
| 1 a Gal 6:1    | 7 i Rom 5:2    | 10 n Deu 32:43  | Isa 49:5       | 19 x Act 1:8     | 2 Cor 8:1       | 32 m Jam 4:15 |
| b Rom 14:1     | 8 j 2 Cor 1:20 | 11 o Psa 117:1  | Isa 49:1       | 2 Cor 12:4-11    | 27 f 1 Cor 9:11 | n 2 Cor 7:13  |
| 2 c Phi 2:4-5  | Rom 3:3        | 12 p Rev 5:5    | 16 t Gal 2:7,9 | 20 y 2 Cor 10:13 | Gal 6:6         | 2 Tim 1:16    |
| d Rom 14:19    | k Act 3:25-26  | Isa 9:6-7       | 1 Tim 2:7      | 21 z Isa 52:15   | 28 g Phi 4:17   |               |
| 3 e Psa 69:9   | Joh 1:11       | 14 q 2 Pet 1:12 | 17 u Heb 5:1   | 22 a Rom 1:13    | 29 h Eph 3:8    |               |
| 4 f 2 Tim 3:16 | Mat 15:24      | 1 Joh 2:21      | 18 v Rom 1:5   | 23 b Act 19:21   | i Rom 1:11      |               |
| 5 g Psa 86:15  | 9 l Joh 10:16  | r 1 Cor 8:1     | Mar 16:20      | 24 c Act 15:3    | 30 j Phi 2:1    |               |
| Exo 34:6       | Rom 9:23       | 15 s Gal 1:15   | w 1 Cor 3:6-9  | 25 d Act 24:17   | k 2 Cor 1:11    |               |
| 6 h 1 Cor 1:10 | m Psa 18:49    | Act 9:15        | Act 14:27      | 26 e 1 Cor 16    | 31 l 2 The 3:2  |               |

**15:8-9** "I say that Christ became the servant of the circumcised by the faithfulness of God and to confirm the promises made to the patriarchs, making the Gentiles glorify God for his mercy." He wants with these words that the Gentiles understand that Christ the Lord was sent to the Jews, and therefore that they did not get angry. Once the Jews rejected what was sent to them, it was then that they began to preach the Gospel to the Gentiles. This is very clear in the Acts of the Apostles, when they say to the Jews: "We had to announce the word to you first, but since you do not consider yourself worthy, we go to the pagans." (Acts 13:46) The same Lord also testifies when he says: "I have not been sent except

to the lost sheep of Israel," (Matt. 15:24) and in another place: "It is not right to throw the children's bread out of the dogs." (Matt. 15:26) If the Gentiles stop to consider this, they will realize that this is their conviction, for which they are sure that for those who are pure everything is pure, (Titus 1:15) it should not lead them to mock those who are weaker, perhaps from the Jews, who dare not touch any flesh, to avoid all contamination of idols. <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**15:25** By ministering he means the distribution of a pecuniary collection; and he mentions also the senders thereof. <sup>79</sup>[Theodoret of Cyrus (393-460AD), Commentary on Romans]

## ROMANS 16

#### Praises of Phoebe

<sup>1</sup> I commend unto you Phebe our sister, which is a servant of the church which is at <sup>a</sup>Cenchrea: <sup>2</sup> <sup>b</sup>That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

#### Greetings to individuals

<sup>3</sup> Greet <sup>c</sup>Priscilla and Aquila my helpers in Christ Jesus: <sup>4</sup> Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. <sup>5</sup> Likewise *greet* <sup>e</sup>the church that is in their house. Salute my wellbeloved Epaenetus, who is <sup>d</sup>the firstfruits of Achaia unto Christ. <sup>6</sup> Greet Mary, who <sup>f</sup>bestowed much labour on us. <sup>7</sup> Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also <sup>g</sup>were in Christ before me. <sup>8</sup> Greet Amplias my beloved in the Lord. <sup>9</sup> Salute Urbane, our helper in Christ, and Stachys my beloved. <sup>10</sup> Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*. <sup>11</sup> Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord. <sup>12</sup> Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. <sup>13</sup> Salute Rufus <sup>h</sup>chosen in the Lord, and his mother and mine. <sup>14</sup> Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. <sup>15</sup> Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. <sup>16</sup> <sup>i</sup>Salute one another with an holy kiss. The churches of Christ salute you.

#### Warning to trouble-makers

<sup>17</sup> Now I beseech you, brethren, mark them <sup>k</sup>which cause divisions and offences contrary to the doctrine which ye have learned; and <sup>j</sup>avoid them. <sup>18</sup> For they that are such serve not our Lord Jesus Christ, but <sup>m</sup>their own belly; and <sup>l</sup>by good words and fair speeches deceive the hearts of the simple. <sup>19</sup> For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you <sup>n</sup>wise unto that which is good, and simple concerning evil. <sup>20</sup> And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

#### Greetings from Corinth



<sup>21</sup> <sup>r</sup>Timotheus my workfellow, and <sup>q</sup>Lucius, and <sup>p</sup>Jason, and <sup>o</sup>Sosipater, my kinsmen, salute you. <sup>22</sup> I Tertius, who wrote *this* epistle, salute you in the Lord. <sup>23</sup> Gaius <sup>s</sup>mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. <sup>24</sup> <sup>u</sup>The grace of our Lord Jesus Christ *be* with you all. Amen.

### Doxology

<sup>25</sup> Now to him that is of power to stablish you <sup>a</sup>according to my gospel, and the preaching of Jesus Christ, <sup>v</sup>according to the revelation of the mystery, <sup>w</sup>which was kept secret since the world began, <sup>26</sup> But <sup>y</sup>now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: <sup>27</sup> To God only wise, *be* glory through Jesus Christ for ever. Amen. (Written to the Romans from Corinthus, and *sent* by Phebe servant of the church at Cenchrea.)

|               |                 |                 |                |               |                 |                 |
|---------------|-----------------|-----------------|----------------|---------------|-----------------|-----------------|
| 1 a Act 18:18 | 5 d 1 Cor 16:15 | 16 i 1 Pet 5:14 | k 1 Tim 6:3    | Phi 3:19      | q Act 13:1      | 25 v 1 Cor 2:7  |
| 2 b Mat 25:40 | e Phm 1:2       | 1 The 5:26      | Col 2:8        | Hos 4:8-11    | r 1 Tim 1:2     | w 1 Pet 1:20    |
| Phi 2:29      | Col 4:15        | 17 j 2 Joh 1:10 | Phi 3:2        | Isa 56:10-12  | Act 16:1        | Col 1:27        |
| Col 4:10      | 1 Cor 16:19     | Tit 3:10        | Act 15         | 19 n Jer 4:22 | 23 s 1 Cor 1:14 | Eph 3:3,5       |
| 3 Joh 1:5-6   | 6 f 1 Tim 5:10  | 2 Tim 3:5       | 18 l 2 Pet 2:3 | Mat 10:16     | t Act 19:22     | x Rom 2:16      |
| 3 c Act 18:2  | 7 g Gal 1:22    | 2 The 3:6       | Col 2:4        | 21 o Act 20:4 | 2 Tim 4:20      | 26 y 2 Tim 1:10 |
| 2 Tim 4:19    | 13 h Eph 1:4    | 1 Cor 5:9       | m 1 Tim 6:5    | p Act 17:5    | 24 u 1 The 5:28 |                 |

**16:1** See how many ways he takes to give her dignity. For he has both mentioned her before all the rest, and called her sister. And it is no slight thing to be called the sister of Paul. Moreover he has added her rank, by mentioning her being "deaconess." <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]

**16:13 Hermas.** But as the same apostle, in the salutations at the end of the Epistle to the Romans, has made mention among others of Hermas, to whom the book called The Shepherd is ascribed, it should be observed that this too has been disputed by some, and on their account cannot be placed among the acknowledged books; while by others it is considered quite indispensable, especially to those who need instruction in the elements of the faith. Hence, as we know, it has been publicly read in churches, and I have found that some of the most ancient writers used it. <sup>40</sup>[Eusebius of Caesarea (263-339AD), Church History, 3.3.6]

**16:14** Here do not be looking to how he starts them without any encomium, but how he did not reckon them, though far inferior, as it seems, to all, unworthy of being addressed by him. Or rather even this is no slight praise that he even calls them brethren, as also those that are after them he calls saints. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]

**16:17-18** "Attention, brothers; Beware of those who create dissensions and scandals against the doctrine you have learned." As you can see, he speaks of those of those who, writing to Timothy, also say: "When I went to Macedonia I begged you to stay in Ephesus, to order some that they did not

teach different doctrines, and that they did not deal with fables and endless genealogies, that lend themselves more to arguments than to formation according to God, based on faith." (1 Tim. 1:3-4) And likewise to Titus: "Because there are many insubordinate, charlatans and tricksters, especially those who come from the circumcision, who must be challenged, who go from house to house, putting everything upside down, teaching what is not due, for the sleazy desire to take money." One of them, their own prophet, said: "Cretans, always liars, wicked beasts, lazy bellies." (Titus 1:10) It is the same thought that he expresses in this epistle: "Such men do not serve Jesus Christ our Lord, but are slaves to their senses, (Titus 1:10-12) of whom he also says elsewhere: "Those whose god is the belly." (Eph. 3:19) <sup>23</sup>[Augustine of Hippo (354-430AD), Expressions in Romans]

**16:19 For your obedience is come abroad unto all men.** This he does, not to leave them free to be shameless, but to win them beforehand with encomiums, and the number of his witnesses, to arrest their attention. For neither is it I alone that am the witness, but the whole world. And he does not say for your understanding, but, "your obedience:" that is, their compliance, which was evidence of much meekness in them. "I am glad therefore on your behalf." And this is no small encomium too. Then, after the praise, admonition. For lest, after liberating them from any charges against them, he should make them the more listless, as not being observed. <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Romans]



# THE FIRST EPISTLE OF SAINT PAUL TO THE CORINTHIANS

## PREFACE

Admonished by an edict from the Lord, the Apostle stayed with the Corinthians for a year and six months, teaching the word of God. Hence the great confidence and affectionate charity with which he deals with them, sometimes admonishing, sometimes reproaching, sometimes coaxing, as if he were dealing with children. There are many causes for which he writes to them. The first of them is that, as usually happens with heretics, in disagreement with each other, they wanted to be called devout followers of Paul, Peter, Apollos, and non-Christians, with an attitude that the Apostle blames strongly. Yet there were among those who dissented from them, referring only to Christ. The second cause of the epistle is this: they had begun to delight in earthly eloquence and philosophy, so that under the name of Christ they had imbued themselves with what is contrary to faith. The third cause they were emboldened by was because the Apostle did not go to them. The fourth reason is given by the tolerance shown for the presence of the brother who he had written of before which we call the first. The sixth cause is because they insulted each other with abuse and fraud, and paid excessive attention to the judgment of non-believers. The seventh cause is the one in which he says that it is lawful for him to accept compensation, but with indifference, not to be an example to the greedy pseudo-apostles. The eighth cause and intention, to respond to their epistle. They had begun to be shaken by heretics about marriages. The ninth cause is that in which he declares that everyone must remain firm in the faith received. The tenth cause concerns the virgins, because of the lack of precepts concerning them. There are other causes, which will be seen in the comments.

<sup>121</sup>[Ambrosiaster (4th century), Commentary on 1 Corinthians]

## 1 CORINTHIANS 1

### Greeting



<sup>1</sup> Paul, called *to be* an apostle of Jesus Christ through the will of God, and <sup>a</sup>Sosthenes *our* brother, <sup>2</sup> Unto the church of God which is at Corinth, to them that <sup>e</sup>are sanctified in Christ Jesus, <sup>d</sup>called *to be* saints, with all that in every place call upon the name of Jesus Christ <sup>c</sup>our Lord, <sup>b</sup>both theirs and ours: <sup>3</sup> Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

### The gifts of God

<sup>4</sup> I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; <sup>5</sup> That in every thing ye are enriched by him, <sup>f</sup>in all utterance, and *in* all knowledge; <sup>6</sup> Even as <sup>e</sup>the testimony of Christ was confirmed in you: <sup>7</sup> So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: <sup>8</sup> <sup>i</sup>Who shall also confirm you unto the end, <sup>h</sup>that ye may be blameless in the day of our Lord Jesus Christ. <sup>9</sup> <sup>k</sup>God *is* faithful, by whom ye were called unto <sup>j</sup>the fellowship of his Son Jesus Christ our Lord.

### Paul condemns disunity among Christians

<sup>10</sup> Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the <sup>l</sup>same mind and in the same judgment. <sup>11</sup> For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you. <sup>12</sup> Now this I say, <sup>m</sup>that every one of you saith, I am of Paul; and I of <sup>n</sup>Apollos; and I of <sup>o</sup>Cephas; and I of Christ. <sup>13</sup> <sup>p</sup>Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? <sup>14</sup> I thank God that I baptized none of you, but <sup>q</sup>Crispus <sup>r</sup>and Gaius; <sup>15</sup> Lest any should say that I had baptized in mine own name. <sup>16</sup> And I baptized also the household of <sup>s</sup>Stephanas: besides, I know not whether I baptized any other.

### Salvation not by wisdom of words

<sup>17</sup> <sup>t</sup>For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. <sup>18</sup> For the preaching of the cross is to <sup>w</sup>them that perish <sup>v</sup>foolishness; but unto us which are saved it is the <sup>u</sup>power of God. <sup>19</sup> For it is written, <sup>x</sup>**I WILL DESTROY THE WISDOM OF THE WISE, AND WILL BRING TO NOTHING THE UNDERSTANDING OF THE PRUDENT.** <sup>20</sup> <sup>y</sup>Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath <sup>z</sup>not God made foolish the wisdom of this world? <sup>21</sup> <sup>a</sup>For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. <sup>22</sup> For the <sup>b</sup>Jews require a sign, and the Greeks seek after wisdom: <sup>23</sup> But we preach Christ crucified, <sup>c</sup>unto the Jews a stumblingblock, and unto the Greeks foolishness; <sup>24</sup> But unto them which are called, both Jews and Greeks, Christ <sup>d</sup>the power of God, and <sup>e</sup>the wisdom of God. <sup>25</sup> <sup>f</sup>Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

### Their case an example

<sup>26</sup> For ye see your calling, brethren, how that <sup>g</sup>not many wise men after the flesh, not many mighty, not many noble, *are called*: <sup>27</sup> But <sup>h</sup>God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; <sup>28</sup> And base things of the world, and things which are despised, hath God chosen, *yea*, and <sup>i</sup>things which are not, <sup>j</sup>to bring to nought things that are: <sup>29</sup> That no flesh should glory in his presence. <sup>30</sup> But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: <sup>31</sup> That, according as it is written, <sup>k</sup>**HE THAT GLORIETH, LET HIM GLORY IN THE LORD.**

|               |                |                  |                  |                |                |               |
|---------------|----------------|------------------|------------------|----------------|----------------|---------------|
| 1 a Act 18:17 | Joh 17:19      | Mat 24:35        | o Joh 1:42       | w 2 Cor 2:15   | 23 c Isa 8:14  | 28 i Rom 4:17 |
| 2 b Rom 3:22  | 5 f 2 Cor 8:7  | Isa 49:7         | 13 p 2 Cor 11:4  | 19 x Isa 29:14 | Mat 11:6       | j 1 Cor 2:6   |
| c 1 Cor 8:6   | 6 g Act 18:5   | Psa 100:5        | 14 q Act 18:8    | 20 y Isa 33:18 | 24 d Rom 1:4   | 31 k Jer 9:23 |
| d 2 Tim 1:9   | 1 Cor 2:1-2    | Deu 7:9          | r Rom 16:23      | z 2 Sam 15:31  | e Col 2:3      |               |
| 1 The 4:7     | 8 h 1 The 5:23 | Num 23:19        | 16 s 1 Cor 16:15 | Isa 44:25      | 25 f 2 Cor 4:7 |               |
| Rom 1:7       | i 2 The 3:3    | 10 l 2 Cor 13:11 | 17 t Act 26:17   | Rom 1:22       | 26 g Joh 7:48  |               |
| e Heb 2:11    | 9 j Joh 15:4   | 12 m 1 Cor 3:4   | 18 u Rom 1:16    | 21 a Luk 10:21 | 27 h Psa 8:2   |               |
| 1 Cor 6:9-11  | k Heb 10:23    | n Act 18:24      | v Act 17:18      | 22 b Luk 11:16 | Mat 11:25      |               |

**1:5** "Utterance" not such as the heathen, but that of God. For there is knowledge without "utterance," and there is knowledge with "utterance." For so there are many who possess knowledge, but have not the power of speech; as those who are uneducated and unable to exhibit clearly what they have in their mind. You, says he, are not such as these, but competent both to understand and to speak. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Corinthians]

**1:12** Here the intention of the apostle is of a certainty sufficiently plain against the pride of man, that no one should glory in man; and thus, no one should glory in himself... Do you not see that the sole purpose of the apostle is that man may be humbled,

and God alone exalted? <sup>25</sup>[Augustine of Hippo (354-430AD), Predestination of the Saints, 1.9]

**1:17 Christ sent me not to baptize.** But they roll back an objection from that apostle himself, in that he said, *For Christ sent me not to baptize*; as if by this argument baptism were done away! For if so, why did he baptize Gaius, and Crispus, and the house of Stephanas? However, even if Christ had not sent him to baptize, yet He had given other apostles the precept to baptize. But these words were written to the Corinthians in regard of the circumstances of that particular time; seeing that schisms and dissensions were agitated among them, while one attributes everything to Paul, another to Apollos. For which reason the peace-making apostle, for fear he should seem to claim all



gifts for himself, says that he had been sent not to baptize, but to preach. For preaching is the prior thing, baptizing the posterior. Therefore the preaching came first: but I think baptizing withal was lawful to him to whom preaching was. <sup>77</sup>[Tertullian of Carthage (155-240AD) On Baptism, 14]

**1:19** There is a great crowd of this description: some of them, enslaved to pleasures and willing to disbelieve, laugh at the truth which is worthy of all reverence, making sport of its barbarousness. Some others, exalting themselves, endeavor to discover calumnious objections to our words, furnishing captious questions, hunters out of paltry sayings, practitioners of miserable artifices, wranglers, dealers in knotty points... Inflated with this art of theirs, the wretched Sophists, babbling away in their own jargon; toiling their whole life about the division of names and the nature of the composition and conjunction of sentences, show themselves greater chatterers than turtle-doves; scratching and tickling, not in a manly way, in my opinion, the ears of those who wish to be tickled... This, I think, is signified by the utterance of the Savior, The foxes have holes, but the Son of man has not where to lay His head. Matthew 8:20; Luke 9:58 For on the believer alone, who is separated entirely from the rest, who by the Scripture are called wild beasts, rests the head of the universe, the kind and gentle Word, who takes the wise in their own craftiness. For the Lord knows the thoughts of the wise, that they are vain; the Scripture calling those the wise (σοφούς) who are skilled in words and arts, sophists (σοφιστάς). Whence the Greeks also applied the denominative appellation of wise and sophists (σοφοί, σοφιστῆς) to those who were versed in anything Cratinus accordingly... Of these and the like, who devote their attention to empty words, the divine Scripture most excellently says, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. (Is. 29:14; 1 Cor. 1:19) <sup>34</sup>[Clement of Alexandria (150–215AD), The Stromata, 4]

**1:23** And the Apostle said, *We preach Christ crucified*. For there are many Christs and many Jesuses, but one crucified. He does not say speared but crucified. It behooves us, then, to worship the sign of Christ. For wherever the sign may be, there also will He be. But it does not behoove us to worship the material of which the image of the Cross is

composed, even though it be gold or precious stones, after it is destroyed, if that should happen. Everything, therefore, that is dedicated to God we worship, conferring the adoration on Him. <sup>57</sup>[John of Damascus (676-749AD), Orthodox Faith, 4.11]

**1:25-27** Now, what is that foolishness of God which is wiser than men, but the cross and death of Christ? What is that weakness of God which is stronger than men, (1 Cor. 1:25) but the nativity and incarnation of God? If, however, Christ was not born of the Virgin, was not constituted of human flesh, and thereby really suffered neither death nor the cross, there was nothing in Him either of foolishness or weakness; nor is it any longer true, that God has chosen the foolish things of the world to confound the wise; nor, again, has God chosen the weak things of the world to confound the mighty; nor the base things and the least things in the world, and things which are despised, which are even as nothing (that is, things which really are not), to bring to nothing things which are (that is, which really are). (1 Cor. 1:27) For nothing in the dispensation of God is found to be mean, and ignoble, and contemptible. Such only occurs in man's arrangement. The very Old Testament of the Creator itself, it is possible, no doubt, to charge with foolishness, and weakness, and dishonor and meanness, and contempt. What is more foolish and more weak than God's requirement of bloody sacrifices and of savory holocausts? What is weaker than the cleansing of vessels and of beds? What more dishonorable than the discoloration of the reddening skin? (Lev. 13:2-6) What so mean as the statute of retaliation? What so contemptible as the exception in meats and drinks? The whole of the Old Testament, the heretic, to the best of my belief, holds in derision. For God has chosen the foolish things of the world to confound its wisdom. <sup>77</sup>[Tertullian of Carthage (155-240AD) Against Marcion, 4.5]

**1:30 sanctification, and redemption.** Christ is that sanctification without which no man shall see the face of God. Christ is our redemption, for He is at once our Redeemer and our Ransom. Christ is all, that he who has left all for Christ may find One in place of all, and may be able to proclaim freely, The Lord is my portion. <sup>51</sup>[Jerome of Stridon (347-420AD), Letter 66.8]

## 1 CORINTHIANS 2

### Paul's method of preaching

<sup>1</sup> And I, brethren, when I came to you, <sup>a</sup>came not with excellency of speech or of wisdom, declaring unto you the testimony of God. <sup>2</sup> For I determined not to know any thing among you, <sup>b</sup>save Jesus Christ, and him crucified. <sup>3</sup> And <sup>c</sup>I was with you <sup>d</sup>in weakness, and in fear, and in much trembling. <sup>4</sup> And my speech and my preaching <sup>e</sup>was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: <sup>5</sup> That your faith should not stand in the wisdom of men, but <sup>f</sup>in the power of God.

### True wisdom

<sup>6</sup> Howbeit we speak wisdom among them <sup>g</sup>that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: <sup>7</sup> But we speak the wisdom of God in a mystery, *even the hidden wisdom*, <sup>h</sup>which God ordained before the world unto our glory: <sup>8</sup> <sup>i</sup>Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. <sup>9</sup> But as it is written, <sup>j</sup>EYE HATH NOT SEEN, NOR EAR HEARD, NEITHER HAVE ENTERED INTO THE HEART OF MAN, THE THINGS WHICH GOD HATH PREPARED FOR THEM THAT LOVE HIM. <sup>10</sup> But <sup>k</sup>God hath revealed *them* unto us by his Spirit: for the



Spirit searcheth all things, yea, the deep things of God. <sup>11</sup> For what man knoweth the things of a man, <sup>1</sup> save the spirit of man which is in him? <sup>m</sup> even so the things of God knoweth no man, but the Spirit of God. <sup>12</sup> Now we have received, not the spirit of the world, but <sup>n</sup> the spirit which is of God; that we might know the things that are freely given to us of God. <sup>13</sup> <sup>o</sup> Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. <sup>14</sup> <sup>q</sup> But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: <sup>p</sup> neither can he know *them*, because they are spiritually discerned. <sup>15</sup> <sup>r</sup> But he that is spiritual judgeth all things, yet he himself is judged of no man. <sup>16</sup> <sup>s</sup> For who hath known the mind of the Lord, that he may instruct him? <sup>t</sup> But we have the mind of Christ.

|                |                |               |               |                 |               |             |
|----------------|----------------|---------------|---------------|-----------------|---------------|-------------|
| 1 a 1 Cor 1:17 | Gal 4:13       | 7 h Rom 16:25 | 1 Pet 1:12    | m Rom 11:33     | q Mat 16:23   | Isa 40:13   |
| 2 b Gal 6:14   | 4 e 2 Pet 1:16 | 2 Tim 1:9     | Eph 3:3,5     | 12 n Rom 8:15   | 15 r Pro 28:5 | Rom 11:34   |
| Phi 3:8        | 5 f 1 Pet 1:5  | 8 i Act 13:27 | Luk 2:26      | 13 o 2 Pet 1:16 | Gal 6:1       | t Psa 25:14 |
| 3 c Act 18:1   | 2 Cor 4:7      | 9 j Isa 64:4  | Mat 16:17     | 14 p Jud 1:19   | Col 1:9       | Joh 15:15   |
| d 2 Cor 10:1   | 6 g Eph 4:13   | 10 k Rev 1:1  | 11 l Jer 17:9 | Rom 8:5         | 16 s Job 15:8 |             |

**2:4 not with enticing words of man's wisdom.** For the word of God declares that the preaching (although in itself true and most worthy of belief) is not sufficient to reach the human heart, unless a certain power be imparted to the speaker from God, and a grace appear upon his words; and it is only by the divine agency that this takes place in those who speak effectually. <sup>71</sup>[Origen of Alexandria (185-254AD), Against Celsus, 6.2]

**2:7** How then does he call it "a mystery?" Because that neither angel nor archangel, nor any other created power knew of it before it actually took place. Wherefore he says, (Eph. 3:10) "That now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." And this has God done in honor to us, so that they not without us should hear the mysteries. For we, too, ourselves, whomsoever we make our friends, use to speak of this as a sure proof of friendship towards them, that we tell our secrets to no one in preference to them. Let those hear who expose to shame the secrets of the Gospel, and unto all indiscriminately display the "pearls" and the doctrine, and who cast "the holy things" unto "dogs," and "swine," and useless reasonings. For the Mystery wants no argumentation; but just what it is, that only is to be declared. Since it will not be a mystery, divine and whole in all its parts, when you add any thing to it of yourself also. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Corinthians]

**2:8 princes of this world.** We must, indeed, endeavor to ascertain whether that wisdom of the princes of this world, with which they endeavor to imbue men, is introduced into their minds by the opposing powers, with the purpose of ensnaring and injuring them, or only for the purpose of deceiving them, i.e., not with the object of doing any hurt to man; but, as these princes of this world esteem such opinions to be true, they desire to impart to others what they themselves believe to be the truth: and this is the view which I am inclined to adopt. For as, to take an illustration, certain Greek authors, or the leaders of some heretical sect, after having imbibed an error in doctrine instead of the truth, and having come to the conclusion in their own minds that such is the truth, proceed, in the next place, to endeavor to persuade others of the correctness of their opinions; so, in like manner, are we to suppose is the procedure of the princes of this world, in which to certain spiritual powers has been assigned the rule

over certain nations, and who are termed on that account the princes of this world. <sup>71</sup>[Origen of Alexandria (185-254AD), De Principiis, 3.3.2]

**2:9 God hath prepared for them.** In that place there is no deficiency, but fullness and perfection. The aged shall not die and the young shall not grow old. And it is in expectation of growing old and dying that young men take wives and beget children, that when the fathers shall have died the children may rise up in their stead. Now all these things have their use only in this world, for in that place there is no want, nor any deficiency, nor concupiscence, nor generation, nor ending, nor failure, nor death, nor termination, nor old age. There is neither hatred, nor wrath, nor envy, nor weariness, nor toil, nor darkness, nor night, nor falsehood. There is not in that place any want at all; but it is full of light, and life, and grace, and fullness, and satisfaction and renewal, and love, and all the good promises that are written but not yet sealed. For there is there that which eye has not seen and ear has not heard, and which has not come up into the heart of man, (1 Cor. 2:9) that which is unspeakable and which a man cannot utter. And the Apostle said: — That which God has prepared for them that love Him. (1 Cor. 2:9) Though men shall say much, they shall not be able to express it. That which eye has not seen, they are unable to relate; and that which ear has not heard, it is not right to speak of in such wise as to compare it with anything that the ear has heard and the eye has seen. And that which has not come up unto the heart, who is there dares to speak of it, as though it was like anything that has come up into the heart? But this is right for a speaker, to liken and call that place the abode of God, and the place of life, the perfect place, the place of light, the place of glory, the Sabbath of God, the day of rest, the repose of the righteous, the joy of the just, the abode and dwelling-place of the righteous and the holy, the place of our hope, the sure abode of our trust, the place of our treasure, the place that shall assuage our weariness and remove our afflictions, and soothe our sighs. To these things it is right for us to liken, and thus to call, that place. <sup>4</sup>[Aphrahat (280-345), Demonstrations, 22.13]

**2:10** But those who possess the Holy Spirit "search the deep things of God,"—that is, grasp the secret that is in the prophecies. <sup>34</sup>[Clement of Alexandria (150–215AD), The Stromata, 2.2]

**2:11** For man also hath a spirit appertaining to his proper nature, whereby he is man. For man consists



of body and spirit. And of this spirit of man it is said, "No man knoweth the things of a man, save the spirit of man which is in him." <sup>9</sup>[Augustine of Hippo (354-430AD), Sermon 78.9]

**2:13 comparing spiritual things with spiritual.** That is to say, we teach a spiritual revelation in a spiritual manner. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on 1 Corinthians]

**2:14 natural man receiveth not the things of the Spirit of God.** The nature of the soul, however, is perfect when it is made subject to its own spirit, and when it follows that spirit as the same follows God. Therefore the animal man receives not the things which are of the Spirit of God. But the soul is not so

speedily subdued to the spirit unto good action, as is the spirit to God unto true faith and goodwill; but sometimes its impetus, whereby it moves downwards into things carnal and temporal, is more tardily bridled. But inasmuch as this same soul is also made pure, and receives the stability of its own nature, under the dominance of the spirit, which is the head for it, which head of the said soul has again its own head in Christ, we ought not to despair of the restoration of the body also to its own proper nature. But this certainly will not be effected so speedily as is the case with the soul; just as the soul too, is not restored so speedily as the spirit. <sup>23</sup>[Augustine of Hippo (354-430AD), Of Faith and the Creed, 10.23]

## 1 CORINTHIANS 3

### They cannot receive full doctrine

<sup>1</sup> And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. <sup>2</sup> I have fed you with <sup>a</sup>milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able. <sup>3</sup> For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? <sup>4</sup> For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

### The office of God's ministers

<sup>5</sup> Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, <sup>b</sup>even as the Lord gave to every man? <sup>6</sup> <sup>c</sup>I have planted, <sup>d</sup>Apollos watered; but God <sup>e</sup>gave the increase. <sup>7</sup> So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. <sup>8</sup> Now he that planteth and he that watereth are one: <sup>f</sup>and every man shall receive his own reward according to his own labour. <sup>9</sup> For <sup>g</sup>we are labourers together with God: ye are God's husbandry, *ye are* <sup>h</sup>God's building.

### Their responsibility and reward

<sup>10</sup> According to the grace of God which is given unto me, as a wise masterbuilder, I have laid <sup>i</sup>the foundation, and another buildeth thereon. But <sup>j</sup>let every man take heed how he buildeth thereupon. <sup>11</sup> For other foundation can no man lay than <sup>k</sup>that is laid, which is Jesus Christ. <sup>12</sup> Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; <sup>13</sup> Every man's work shall be made manifest: for the day <sup>l</sup>shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. <sup>14</sup> If any man's work abide which he hath built thereupon, he shall receive a reward. <sup>15</sup> If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; <sup>m</sup>yet so as by fire. <sup>16</sup> Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? <sup>17</sup> If any man defile the temple of God, him shall God destroy; for the <sup>n</sup>temple of God is holy, which *temple* ye are.

### Pride not to be taken in man

<sup>18</sup> Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. <sup>19</sup> For the wisdom of this world is foolishness with God. For it is written, <sup>o</sup>HE TAKETH THE WISE IN THEIR OWN CRAFTINESS. <sup>20</sup> And again, <sup>p</sup>THE LORD KNOWETH THE THOUGHTS OF THE WISE, THAT THEY ARE VAIN. <sup>21</sup> Therefore let no man glory in men. For <sup>q</sup>all things are yours; <sup>22</sup> Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; <sup>23</sup> And <sup>r</sup>ye are Christ's; <sup>s</sup>and Christ *is* God's.

|              |              |               |                 |                |                  |         |
|--------------|--------------|---------------|-----------------|----------------|------------------|---------|
| 2 a Heb 5:13 | e Isa 55:10  | h Zec 6:12-13 | 10 i 1 Pet 4:11 | 15 m Jud 1:23  | 23 r Joh 17:9-10 | Heb 1:3 |
| 1 Pet 2:2    | 8 f Rev 2:23 | Mat 16:18     | j Rom 15:20     | 17 n Heb 3:1   | Rom 14:8         |         |
| 5 b Rom 12:3 | Rom 2:6      | 1 Cor 6:19    | 11 k Isa 28:16  | 19 o Job 5:13  | Gal 3:29         |         |
| 6 c Act 18:4 | Psa 62:12    | Eph 2:20      | Mat 16:18       | 20 p Psa 94:11 | s 1 Cor 8:6      |         |
| d Act 19:1   | 9 g Act 15:4 | Col 2:7       | 13 l 1 Pet 1:7  | 21 q 2 Cor 4:5 | 1 Cor 11:3       |         |

**3:2 I have fed you with milk.** For it does not appear to me that the expression is to be taken in a Jewish sense; for I shall oppose to it also that Scripture, I will bring you into that good land which flows with milk and honey. (Ex. 3:8) A very great difficulty arises in reference to the comparison of these Scriptures, when we consider. For if the infancy which is characterized by the milk is the beginning of faith in Christ, then it is disparaged as childish and

imperfect. How is the rest that comes after the meat, the rest of the man who is perfect and endowed with knowledge, again distinguished by infant milk? Does not this, as explaining a parable, mean something like this, and is not the expression to be read somewhat to the following effect: I have fed you with milk in Christ; and after a slight stop, let us add, as children, that by separating the words in reading we may make out some such sense as this: I have



instructed you in Christ with simple, true, and natural nourishment — namely, that which is spiritual: for such is the nourishing substance of milk swelling out from breasts of love. So that the whole matter may be conceived thus: As nurses nourish new-born children on milk, so do I also by the Word, the milk of Christ, instilling into you spiritual nutriment.<sup>34</sup>[Clement of Alexandria (150–215AD), The Instructor, 1.6]

**3:6 but God gave the increase.** Accordingly, the Apostle Paul, distinguishing God's creating and forming within, from the operations of the creature which are applied from without, and drawing a similitude from agriculture, says, "I planted, Apollos watered; but God gave the increase." As, therefore, in the case of spiritual life itself, no one except God can work righteousness in our minds, yet men also are able to preach the gospel as an outward means, not only the good in sincerity, but also the evil in pretense; so in the creation of visible things it is God that works from within; but the exterior operations, whether of good or bad, of angels or men, or even of any kind of animal, according to His own absolute power, and to the distribution of faculties, and the several appetites for things pleasant, which He Himself has imparted, are applied by Him to that nature of things wherein He creates all things, in like manner as agriculture is to the soil. <sup>21</sup>[Augustine of Hippo (354-430AD), On the Holy Trinity, 8.14]

**3:8 every man shall receive his own reward according to his own labour.** And understand that our Lord has made known to us in His Gospel, that every man according to his work shall receive his reward. He that received money, showed the increase on it. He whose pound or talent produced tenfold, received life, perfect, in nothing lacking. He whose pound or talent produced fivefold, received the half of ten. One was given a tenfold authority and one a fivefold. Now consider and see, that the increase of five is less than that of ten; and the laborer's who demand the reward excel them that received it in silence. They who toiled all the day, with bold face receive the reward and demand it, in confidence that He will add more to them. While they who worked one hour receive it in silence, and know that through grace they receive mercy and life. The sinners whose sins are many shall be condemned by the place of judgment, and shall go into torments. And from that time and onwards, judgment shall rule over them. Furthermore, hearken unto the Apostle who said, Every man according to his work shall receive his reward. (1 Cor. 3:8) He that toiled little, shall receive according to his remissness; and he that made much speed, shall be rewarded according to his speed. And Job also said, Far be it from God to do iniquity; and far be it from Him to do sin. For according to a man's works will He reward him, and a man shall receive according to his ways. (Job 34:10-11) And also the Apostle said, Star excels star in brightness. So also is the resurrection of the dead. (1 Cor. 15:41-42) Therefore know that, even when men shall enter into life, yet reward shall excel reward, and glory shall excel glory, and recompense shall excel recompense. Degree is higher than degree; and light is more goodly than light in aspect.<sup>4</sup>[Aphrahat (280-345), Demonstration, 22.18-19]

**3:9 ye are God's husbandry, ye are God's building.** And in the next place, as we must not stop

with rooting out and pulling down the hindrances which have just been mentioned, but must, in room of what has been rooted out, plant the plants of God's husbandry; and in place of what has been pulled down, rear up the building of God, and the temple of His glory — we must for that reason pray also to the Lord, who bestowed the gifts named in the book of Jeremiah (Jer. 1:9-10), that He may grant even to us words adapted both for building up the temple of Christ, and for planting the spiritual law, and the prophetic words referring to the same.<sup>71</sup>[Origen of Alexandria (185-254AD), Against Celsus, 4.1]

**3:11-15** But as these most plain and unmistakable declarations of the apostles cannot be false, that obscure saying about those who build upon the foundation, Christ, not gold, silver, and precious stones, but wood, hay, and stubble (for it is these who, it is said, shall be saved, yet so as by fire, the merit of the foundation saving them), must be so interpreted as not to conflict with the plain statements quoted above. Now wood, hay, and stubble may, without strangeness, be understood to signify such an attachment to worldly things, however lawful these may be in themselves, that they cannot be lost without grief of mind. And though this grief burns, yet if Christ hold the place of foundation in the heart — that is, if nothing be preferred to Him, and if the man, though burning with grief, is yet more willing to lose the things he loves so much than to lose Christ, — he is saved by fire. If, however, in time of temptation, he prefer to hold by temporal and earthly things rather than by Christ, he has not Christ as his foundation; for he puts earthly things in the first place, and in a building nothing comes before the foundation. Again, the fire of which the apostle speaks in this place must be such a fire as both men are made to pass through, that is, both the man who builds upon the foundation, gold, silver, precious stones, and the man who builds wood, hay, stubble. For he immediately adds: The fire shall try every man's work, of what sort it is. If any man's work abide which he has built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire. The fire then shall prove, not the work of one of them only, but of both. Now the trial of adversity is a kind of fire which is plainly spoken of in another place: The furnace proves the potter's vessels: and the furnace of adversity just men. And this fire does in the course of this life act exactly in the way the apostle says. If it come into contact with two believers, one caring for the things that belong to the Lord, how he may please the Lord, that is, building upon Christ the foundation, gold, silver, precious stones; the other caring for the things that are of the world, how he may please his wife, that is, building upon the same foundation wood, hay, stubble — the work of the former is not burned, because he has not given his love to things whose loss can cause him grief; but the work of the latter is burned, because things that are enjoyed with desire cannot be lost without pain. But since, by our supposition, even the latter prefers to lose these things rather than to lose Christ, and since he does not desert Christ out of fear of losing them, though he is grieved when he does lose them, he is saved, but it is so as by fire; because the grief for what he



loved and has lost burns him. But it does not subvert nor consume him; for he is protected by his immoveable and incorruptible foundation.  
<sup>21</sup>[Augustine of Hippo (354-430AD), Enchiridion, 68]

## 1 CORINTHIANS 4

### Ministers of gospel judged by Christ

<sup>1</sup> Let a man so account of us, as of the ministers of Christ, <sup>a</sup>and stewards of the mysteries of God. <sup>2</sup> Moreover it is required in stewards, that a man be found faithful. <sup>3</sup> But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. <sup>4</sup> For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. <sup>5</sup> <sup>c</sup>Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and <sup>b</sup>then shall every man have praise of God.

### Corinthians contrasted with Apostles

<sup>6</sup> And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; <sup>d</sup>that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another. <sup>7</sup> For who maketh thee to differ *from another*? and <sup>e</sup>what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*? <sup>8</sup> Now ye are full, <sup>f</sup>now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. <sup>9</sup> For I think that God hath set forth us the apostles last, <sup>h</sup>as it were appointed to death: for <sup>g</sup>we are made a spectacle unto the world, and to angels, and to men. <sup>10</sup> We are <sup>i</sup>fools for Christ's sake, but ye *are* wise in Christ; <sup>j</sup>we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised. <sup>11</sup> Even unto this present hour we both hunger, and thirst, and are naked, and are <sup>k</sup>buffeted, and have no certain dwellingplace; <sup>12</sup> <sup>m</sup>And labour, working with our own hands: <sup>l</sup>being reviled, we bless; being persecuted, we suffer it: <sup>13</sup> Being defamed, we intreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.

### Timothy sent to help the Corinthians

<sup>14</sup> I write not these things to shame you, but as my beloved sons I warn *you*. <sup>15</sup> For though ye have ten thousand instructors in Christ, yet *have* ye not many fathers: for <sup>n</sup>in Christ Jesus I have begotten you through the gospel. <sup>16</sup> Wherefore I beseech you, <sup>o</sup>be ye followers of me. <sup>17</sup> For this cause have I sent unto you Timotheus, <sup>p</sup>who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

### Paul promises to return

<sup>18</sup> Now some are puffed up, as though I would not come to you. <sup>19</sup> <sup>q</sup>But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. <sup>20</sup> For <sup>r</sup>the kingdom of God *is* not in word, but in power. <sup>21</sup> What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

|               |              |               |               |                 |                 |                |
|---------------|--------------|---------------|---------------|-----------------|-----------------|----------------|
| 1 a Mat 13:11 | 1 Tim 3:9    | 6 d Rom 12:3  | Eph 6:12      | Act 26:24       | m 1 Tim 4:10    | 17 p Act 19:22 |
| Luk 12:42     | 1 Tim 3:16   | 7 e Joh 3:27  | h 2 Cor 4:11  | j 2 Cor 13:9    | Act 18:3        | 1 Tim 1:2      |
| Rom 16:25     | 5 b Rom 2:29 | 1 Pet 4:10    | Psa 44:22     | 11 k Act 23:2   | 15 n Rom 15:20  | 19 q Act 19:21 |
| Eph 1:9       | c Rev 20:12  | 8 f Rev 3:17  | 10 i Mat 5:11 | 12 l 1 Pet 2:23 | Jam 1:18        | 20 r 1 The 1:5 |
| Col 1:26-27   | Mat 7:1      | 9 g Heb 10:33 | Luk 6:22      | Mat 5:44        | 16 o 1 Cor 11:1 |                |

**4:4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.** That this, however, may be accepted by God, there is need of humility, and fear, and devotion in the greatest degree, lest any one should chance to place confidence in his integrity and innocence, and thus incur the charge of pride and arrogance, and by this deed lose the recompense of his virtue. But that he may obtain the favour of God, and be free from every stain, let him always implore the mercy of God, and pray for nothing else but pardon for his sins, even though he has none. If he desires anything else, there is no need of expressing it in word to one who knows what we wish; if anything good shall happen to him, let him give thanks; if any evil, let him make amends, and let him confess that the evil has happened to him on account of his faults; and even in evils let him nothing less give thanks, and make amends in good things, that he may be the same at

all times, and be firm, and unchangeable, and unshaken. <sup>67</sup>[Lactantius (250-325AD), Divine Institutes, 6.25]

**4:6 these things, brethren, I have in a figure transferred to myself and to Apollos.** Just so likewise here, to make his argument free from invidiousness and acceptable, he introduces the members speaking: that when they shall hear nature answering them, being thus convicted by experience herself and by the general voice, they may have nothing further to oppose. <sup>68</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Corinthians]

**4:15 I have begotten you through the gospel.** But the seed of which we are born again is the word of God, that is, the gospel. Whence the apostle says, "For in Christ Jesus I have begotten you through the gospel. <sup>17</sup>[Augustine of Hippo (354-430AD), Answer to Petilian the Donatist, 2.5.11]



**4:21** Therefore also the Apostle says: What will you, shall I come to you with a rod, or in love and in the spirit of gentleness? First he made mention of the rod, and like the almond rod struck those who were wandering, that he might afterwards comfort them in the spirit of meekness. And so meekness restored him whom the rod had deprived of the heavenly sacraments. And to his disciple he gave similar injunctions, saying: Reprove, beseech, rebuke. (2

Cor. 2:10) Two of these are hard, one is gentle, but they are hard only that they may soften; for as to suffering from excess of gall, bitter food or drink seems sweet, and on the other hand sweet food is bitter, so where the mind is wounded it grows worse under the influence of pleasurable flattery, and again is made sound by the bitterness of correction. <sup>3</sup>[Ambrose of Milan (338-397AD), Letter, 41.4]

## 1 CORINTHIANS 5

### Action to be taken against incest

<sup>1</sup> It is reported commonly *that there is* fornication among you, and such fornication as is not so much as <sup>a</sup>named among the Gentiles, <sup>b</sup>that one should have his <sup>c</sup>father's wife. <sup>2</sup> And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. <sup>3</sup> <sup>d</sup>For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed, <sup>4</sup> In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, <sup>e</sup>with the power of our Lord Jesus Christ, <sup>5</sup> <sup>f</sup>To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. <sup>6</sup> Your glorying *is* not good. Know ye not that <sup>g</sup>a little leaven leaveneth the whole lump? <sup>7</sup> Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even <sup>i</sup>Christ our <sup>h</sup>passover is sacrificed for us: <sup>8</sup> Therefore <sup>j</sup>let us keep the feast, <sup>k</sup>not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

### Bad Christians are to be excommunicated

<sup>9</sup> I wrote unto you in an epistle <sup>l</sup>not to company with fornicators: <sup>10</sup> Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go <sup>m</sup>out of the world. <sup>11</sup> But now I have written unto you not to keep company, <sup>n</sup>if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one <sup>o</sup>no not to eat. <sup>12</sup> For what have I to do to judge <sup>p</sup>them also that are without? do not ye judge them that are within? <sup>13</sup> But them that have I to do to judge <sup>q</sup>judgeth. Therefore put away from among yourselves that wicked person.

|              |                |               |            |                |                |                |
|--------------|----------------|---------------|------------|----------------|----------------|----------------|
| 1 a Eph 5:3  | 4 e Mat 18:18  | Act 26:18     | Joh 19:14  | Isa 53:7       | 10 m Joh 17:15 | Mat 18:17      |
| b Deu 27:20  | Joh 20:23      | Psa 109:6     | Exo 12:5-6 | 8 j Exo 12:15  | 11 n Gal 2:12  | 12 p Mar 4:11  |
| c 2 Cor 7:12 | 2 Cor 2:10     | 6 g Gal 5:9   | i Rev 5:6  | k Deu 16:3     | o 2 Joh 1:10   | 1 Tim 3:7      |
| 3 d Col 2:5  | 5 f 1 Tim 1:20 | 7 h Rev 5:6-9 | 1 Pet 1:19 | 9 l 2 Cor 6:14 | Rom 16:17      | 13 q Ecc 12:14 |

**5:1-2** For we then best correct the forward, when what they believe themselves to have done well we shew to have been ill done; that whence glory is believed to have been gained, thence wholesome confusion may ensue. But sometimes, when they are not at all aware of being guilty of the vice of forwardness, they more speedily come to correction if they are confounded by the infamy of some other person's more manifest guilt, sought out from a side quarter; that from that which they cannot defend, they may be made conscious of wrongly holding to what they do defend. <sup>43</sup>[Gregory the Great (540-604AD), Pastoral Rule, 1.8]

**5:5 deliver such an one unto Satan for the destruction of the flesh.** Having explained Paul's meaning, let us now consider the words themselves, in what sense he said that he had delivered him to Satan for the destruction of the flesh, for the devil it is who tries us. For he brings ailments on each of our limbs, and sickness on our whole bodies. And then, too, he smote holy Job with evil sores from the feet to the head, because he had received the power of destroying his flesh, when God said: Behold, I give him up unto you, only preserve his life. (Job 2:6) This the Apostle took up in the same words, giving up this man to Satan for the destruction of the flesh, that his

spirit might be saved in the day of our Lord Jesus Christ. (1 Cor. 5:5) Great is the power, great is the gift, which commands the devil to destroy himself. For he destroys himself when he makes the man whom he is seeking to overthrow by temptation stronger instead of weak, because while he is weakening the body he is strengthening his soul. For sickness of the body restrains sin, but luxury sets on fire the sin of the flesh. The devil is then deceived so as to wound himself with his own bite, and to arm against himself him whom he thought to weaken. So he armed holy Job the more after he wounded him, who, with his whole body covered with sores, endured indeed the bite of the devil, but felt not his poison. And so it is well said of him, You shall draw out the dragon with an hook, you will play with him as with a bird, you shall bind him as a boy does a sparrow, you shall lay your hand upon him. You see how he is mocked by Paul, so that, like the child in prophecy, he lays his hand on the hole of the asp, and the serpent injures him not; he draws him out of his hiding-places, and makes of his venom a spiritual antidote, so that what is venom becomes a medicine, the venom serves to the destruction of the flesh, it becomes medicine to the healing of the spirit. For that which hurts the body benefits the spirit. Let,



then, the serpent bite the earthy part of me, let him drive his tooth into my flesh, and bruise my body; and may the Lord say of me: I give him up unto you, only preserve his life. How great is the power of Christ, that the guardianship of man is made a charge even to the devil himself, who always desires to injure him. Let us then make the Lord Jesus favorable to ourselves. At the command of Christ the devil himself becomes the guardian of his prey. Even unwillingly he carries out the commands of heaven, and, though cruel, obeys the commands of gentleness. <sup>3</sup>[Ambrose of Milan (338-397AD), On Repentance, 13.62-66]

**5:5 destruction of the flesh.** What is this spirit of which the apostle affirms and desires salvation when he says: "I gave him up to Satan for the death of the flesh, that his spirit may be saved, etc."? The death of the flesh takes place when one gives oneself to the pleasures and desires of the flesh, and thus makes oneself worthy of hell, for one thus buys death at the price of the works of the flesh. Through these works man becomes carnal; for just as by living in the law he becomes all spiritual until then, when he participates in spirituality and takes the name of the soul; thus living according to the desires of the world and guilty pleasures, he becomes wholly carnal in all his being and tends entirely towards the death of the flesh. And to explain this truth even more clearly, just as the flesh that is fragile, corruptible and mortal, losing the soul loses all its beauty and all its form and dies, because to die for it is to lose what gave the life to all its members; thus the soul loses all its beauty and all its form in contact with that body whose vigor has despised the soul united to the flesh and plunged it into all the defilements of vice. Far, therefore, that the soul can be of no use to the flesh, the flesh becomes for the soul a cause of death, because the soul which God had given as queen to the flesh did not govern the body spiritually, but taught him to do the works of the flesh. So when the Church rejects such a man from within, she keeps the spirit, that is, the Holy Spirit who is the protector of the Church, for if they had suffered in the midst of this man who dared to defile the wife of his father, because they had the design to arm himself against the law to preserve others from his contact, and that this crime forces the Holy Spirit to withdraw from the Church, we can no longer say that the Church has preserved the Spirit. In fact, one does not keep what one loses, and when in the day of the Lord they appear to be stripped of the Spirit, they cannot be admitted to the number of the children of God, for it is the Spirit who makes us bear witness that we are the children of God. The Apostle addresses himself here to the people, because not all the churches had bishops yet. He therefore commands the faithful to do what the bishop would do if he were at their head, that is to say, to unite all to reject him from the bosom of the Church and not appear to be accomplices of his crime. He who does not take back a culprit, when he can, but who welcomes him as if he were innocent, increases for him the ease of sinning, and by the same defiles his soul and puts to flight the Holy Spirit. St. Paul writing to the Thessalonians said to them in the same sense: "May your spirit, your soul, and your body be kept intact and undefiled for the coming of Our Lord." (1 Thess. 5:23) This is the same meaning, since to

be kept safe and to be intact means one and the same thing. So the king said to Daniel, "Are the seals safe?" (Dan. 14:16), Daniel answers him, "Yes, king, they are safe," that is to say, "intact." So the Spirit is intact for us, when it does not abandon us. Those whom the Holy Spirit abandons, are no longer intact for the work of regeneration, because they no longer have in them the one that gave them to be called God's children. There is no contradiction in saying that the Holy Spirit abandons us when we sin, and that he is no longer intact or whole. We are abandoned by the one who was our guide and our master, for if he is our leader we are his members, and when we do an action which displeases him, he is not the one who abandons us, it is we who abandon him, and then he seems to be no longer intact and whole in losing us. It is an obvious truth that he is not the one who walks away from us, but we who walk away from him when we sin. The Apostle in his Epistle to the Colossians said to them, "Whose whole body is supported by his bonds and by his joints, converses and increases for the increase of the Lord God." (Col. 2:19) These words if we hear them in their literal sense, they do not seem to be admissible, for there is no void in God which we are called to fill, but when we return to the author of our life, and confess that he is our God he seems to acquire us for salvation, and his divinity take in us from increase in our soul, while it undergoes a real decrease in those who are departing from him and undergo a decrease are therefore two synonymous expressions. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q.49]

**5:7 For even Christ our passover.** Should we interpret the word passover in the sense of the passing over, as the Greeks explain? The apostle could not be mistaken when he said: "Jesus Christ, our paschal lamb, was slain for us." (1 Cor. 5:7) And this is not his doctrine here, but that of the law, in which Moses said to the Israelites, "When your children ask you, What is this ceremony? You will answer: It is the sacrifice of the Passover of the Lord." What more is needed to establish the truth that occupies us? The law speaks, the Apostle gives proof, it remains only to repel the contradictors if they persevere in their stubbornness. It is obvious, indeed, that the passing over took place after the Passover. And they took of the blood of the lamb that was slain, and put it on the one and on the other, and on the tops of their houses so that the angel who was to pass during the night should spare the houses which would be marked with the blood of the lamb. It is therefore the blood that saved them, not the passing, for it is the blood that has opposed the passing to become deadly and fatal. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.96]

**5:8** And as to the feast of unleavened bread, all Christians sound in the faith keep it, not in the leaven of the old life, that is, of wickedness, but in the truth and sincerity of the faith; not for seven days, but always, as was typified by the number seven, for days are always counted by sevens. And if this observance is somewhat difficult in this world since the way which leads to life is strait and narrow, (Matt. 7:13) the future reward is sure; and this difficulty is typified in the bitter herbs, which are a little



distasteful. <sup>20</sup>[Augustine of Hippo (354-430AD), Contra Faustum, 32.11]

**5:11 not to keep company.** The force of the law figuratively interpreted, which, in the example of a leper (who was not to be touched, but was rather to be removed from all intercourse with others), prohibited any communication with a person who

was defiled with sins (5:12-14), with whom the apostle also forbids us even to eat food, forasmuch as the taint of sins would be communicated as if contagious, wherever a man should mix himself with the sinner. <sup>77</sup>[Tertullian of Carthage (155-240AD) Against Marcion, 4.9]

## 1 CORINTHIANS 6

### Public litigation to be avoided

<sup>1</sup> Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? <sup>2</sup> Do ye not know that <sup>a</sup>the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? <sup>3</sup> Know ye not that we shall <sup>b</sup>judge angels? how much more things that pertain to this life? <sup>4</sup> If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. <sup>5</sup> I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? <sup>6</sup> But brother goeth to law with brother, and that before the unbelievers.

### Better to suffer wrong than risk doing injustice to another

<sup>7</sup> Now therefore there is utterly a fault among you, because ye go to law one with another. <sup>c</sup>Why do ye not rather take wrong? why do ye not rather *suffer yourselves to be defrauded*? <sup>8</sup> Nay, ye do wrong, and defraud, <sup>d</sup>and that *your* brethren. <sup>9</sup> Know ye not that <sup>e</sup>the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, <sup>10</sup> Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. <sup>11</sup> And such were some of you: <sup>f</sup>but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

### Sacredness of the body

<sup>12</sup> <sup>g</sup>All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. <sup>13</sup> Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is not* for fornication, but <sup>h</sup>for the Lord; <sup>i</sup>and the Lord for the body. <sup>14</sup> And <sup>j</sup>God hath both raised up the Lord, and will also raise up us <sup>k</sup>by his own power. <sup>15</sup> Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. <sup>16</sup> What? know ye not that he which is joined to an harlot is one body? *for* <sup>l</sup>two, saith he, *shall be one flesh*. <sup>17</sup> <sup>m</sup>But he that is joined unto the Lord is one spirit. <sup>18</sup> Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth <sup>n</sup>against his own body. <sup>19</sup> What? <sup>o</sup>know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, <sup>p</sup>and ye are not your own? <sup>20</sup> For <sup>q</sup>ye are bought with a price: therefore <sup>r</sup>glorify God in your body, and in your spirit, which are God's.

|               |                |                  |               |                 |               |
|---------------|----------------|------------------|---------------|-----------------|---------------|
| 2 a Psa 49:14 | 7 c Pro 20:22  | Act 22:16        | i 1 The 4:3   | Gen 2:24        | p Rom 14:7    |
| Dan 7:22      | Mat 5:39       | Eph 5:26         | 14 j Act 2:24 | 17 m Joh 17:21  | 20 q Gal 3:13 |
| Luk 22:30     | Rom 12:17      | Heb 10:22        | Rom 6:5       | Eph 4:4         | Heb 9:12      |
| Rev 2:26      | 8 d 1 The 4:6  | 1 Pet 3:21       | 2 Cor 4:14    | 18 n 1 The 4:4  | 1 Pet 1:18    |
| 3 b 2 Pet 2:4 | 9 e Isa 3:11   | 12 g 1 Cor 10:23 | k Eph 1:19    | Rom 1:24        | Rev 5:9       |
| Jud 1:6       | 11 f Joh 13:10 | 13 h Eph 5:23    | 16 l Mat 19:5 | 19 o 2 Cor 6:16 | r Mat 5:16    |

**6:1** And his saying, *that he wishes some to go to law before the saints*, points out those who ask by prayer that those who have done wrong should suffer retaliation for their injustice, and intimates that the second are better than the former; but they are not yet obedient, if they do not, having become entirely free of resentment, pray even for their enemies. It is well, then, for them to receive right dispositions from repentance, which results in faith. For if the truth seems to get enemies who entertain bad feeling, yet it is not hostile to any one. For God makes His sun to shine on the just and on the unjust, (Matt. 5:45) and sent the Lord Himself to the just and the unjust. And he that earnestly strives to be assimilated to God, in the exercise of great absence of resentment, forgives seventy times seven times, as it were all his life through, and in all his course in this world (that

being indicated by the enumeration of sevens) shows clemency to each and any one; if any during the whole time of his life in the flesh do the Gnostic wrong. For he not only deems it right that the good man should resign his property alone to others, being of the number of those who have done him wrong; but also wishes that the righteous man should ask of those judges forgiveness for the offenses of those who have done him wrong. <sup>34</sup>[Clement of Alexandria (150–215AD), The Stomata, 7.14]

**6:2-3** You perceive wherefore the saints belong to the whole world; they that shall sit upon twelve thrones to judge the twelve tribes of Israel, since the twelve tribes of Israel, also, are the twelve tribes of the whole of Israel. For like as they that are to judge are from the whole world, so also they that are to be



judged are from the whole world. The Apostle Paul of himself, when he was reproving believing laymen, because they referred not their causes to the Church, but dragged them with whom they had matters before the public, said, Do you not know that we shall judge Angels? (1 Cor. 6:3) See after what sort He has made Himself judge: not only himself, but also all that judge aright in the Church. Since then it is evident, that many are to judge with the Lord, but that others are to be judged, not however on equality, but according to their wages; He will come with all His Angels, (Matt. 25:31) when before Him shall be gathered all nations, and among all the Angels are to be reckoned those that have been made so perfect, that sitting upon twelve thrones they judge the twelve tribes of Israel. For men are called Angels: the Apostle says of himself, As an angel of God ye received me. (Gal. 4:14) Of John Baptist it is said, Behold, I send My Angel before Your face, that shall prepare Your way before You. Therefore, coming with all Angels, together with Him He shall have the Saints also. For plainly says Isaiahs also, He shall come to judgment with the elders of the people. (Is. 3:14) Those elders of the people, then, those but now named Angels, those thousands of many men made perfect coming from the whole world, are called Heaven. But the others are called earth, yet fruitful. Which is the earth that is fruitful? That which is to be set on the right hand, unto which it shall be said, I was an hungred, and you gave Me to eat: (Matt. 25:35) truly fruitful earth in which the Apostle does joy, when they sent to him to supply his necessities: Not because I ask a gift, he says, but I require fruit. (Philip. 4:17) And he gives thanks, saying, Because at length you have budded forth again to be thoughtful for me. (Philip. 4:10) He says, You have budded forth again, as to trees which had withered away with a kind of barrenness. Therefore the Lord coming to judgment (that we may now hear the Psalm, brethren), He will do what? He will call the heaven from above (Ps. 49:4). The heaven, all the Saints, those made perfect that shall judge, them He shall call from above, to be sitters with Him to judge the twelve tribes of Israel. For how shall He call the heaven from above, when the heaven is always above? But those that He here calls heaven, the same elsewhere He calls heavens. What heavens? That tell out the glory of God: for, The heavens tell out the glory of God: whereof is said, Into all the earth their sound has gone forth, and into the ends of the world their words. For see the Lord severing in judgment: He shall call the heaven from above and the earth, to sever His people. From whom but from evil men? Of whom here afterwards no mention is made, now as it were condemned to punishment. See these good men, and distinguish. He shall call the heaven from above, and the earth, to sever His people. <sup>19</sup>[Augustine of Hippo (354-430AD), Exposition on the Psalms, 50.11]

**6:3 we shall judge angels.** Here he calls the demons angels. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on 1 Corinthians]

**6:3** Remember that the Apostle also said, We shall judge angels. And our Lord said to His disciples, You shall sit on twelve thrones, and judge twelve tribes of the house of Israel. And Ezekiel said concerning righteous men, (Ezek. 23:24-25) that they shall judge Ahola and Aholibah. Since, then, the righteous

are to judge the wicked, He has made clear concerning them that they shall not come into judgment. And as to what the apostles say, that We shall judge angels, hear, and I will instruct you. The angels who shall be judged by the apostles are the priests who have violated the law; as the Prophet said, The lips of the priest shall guard knowledge, and the law shall they inquire of his mouth; because he is the angel of the Lord, the most mighty. (Mal. 2:7) The angels who are the priests, of whose mouth the law is inquired, when they transgress the law, shall be judged at the last by the apostles, and the priests who observe the law. <sup>4</sup>[Aphrahat (280-345), Demonstrations, 22.16]

**6:6** The charge is twofold; both that he “goes to law,” and “before the unbelievers.” For if even the thing by itself, To go to law with a brother, be a fault, to do it also before aliens, what pardon does it admit of?

<sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Corinthians]

**6:7** Now it might have been supposed in this case that it is not a sin to have a quarrel with another, that the only sin is in wishing to have it adjudicated upon outside the Church, had not the apostle immediately added: Now therefore there is utterly a fault among you, because ye go to law with one another. And lest any one should excuse himself by saying that he had a just cause, and was suffering wrong, and that he only wished the sentence of the judges to remove his wrong, the apostle immediately anticipates such thoughts and excuses, and says: Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Thus bringing us back to our Lord's saying, If any man will sue you at the law, and take away your coat, let him have your cloak also; and again, Of him that takes away your goods, ask them not again. Therefore our Lord has forbidden His followers to go to law with other men about worldly affairs. And carrying out this principle, the apostle here declares that to do so is altogether a fault. But when, notwithstanding, he grants his permission to have such cases between brethren decided in the Church, other brethren adjudicating, and only sternly forbids them to be carried outside the Church, it is manifest that here again an indulgence is extended to the infirmities of the weak. It is in view, then, of these sins, and others of the same sort, and of others again more trifling still, which consist of offenses in words and thought (as the Apostle James confesses, In many things we offend all ), that we need to pray every day and often to the Lord, saying, Forgive us our debts, and to add in truth and sincerity, as we forgive our debtors.

<sup>21</sup>[Augustine of Hippo (354-430AD), Enchiridion, 78]

**6:11** *And such were some of you*— such manifestly as those still are whom you do not forgive; *but you are washed*, not simply as the rest, but with knowledge; you have cast off the passions of the soul, in order to become assimilated, as far as possible, to the goodness of God's providence by long-suffering, and by forgiveness towards the just and the unjust, casting on them the gleam of benignity in word and deeds, as the sun... *But you are sanctified*. For he who has come to this state is in a condition to be holy, falling into none of the passions in any way, but as it were already disembodied and already grown holy without this



earth. <sup>34</sup>[Clement of Alexandria (150–215AD), The Stomata, 7.14]

**6:12-17** Wherefore, he says, *you are justified in the name of the Lord*. You are made, so to speak, by Him to be righteous as He is, and are blended as far as possible with the Holy Spirit. For *are not all things lawful to me? Yet I will not be brought under the power of any*, (1 Cor. 6:12) so as to do, or think, or speak anything contrary to the Gospel. *Meats for the belly, and the belly for meats, which God shall destroy*, (1 Cor. 6:13) — that is, such as think and live as if they were made for eating, and do not eat that they may live as a consequence, and apply to knowledge as the primary end. And does he not say that these are, as it were, the fleshy parts of the holy body? As a body, the Church of the Lord, the spiritual and holy choir, is symbolized. Whence those, who are merely called, but do not live in accordance with the word, are the fleshy parts. *Now this spiritual body, the holy Church, is not for fornication*. (6:13) Nor are those things which belong to heathen life to be adopted by apostasy from the Gospel. For he who conducts himself heathenishly in the Church, whether in deed, or word, or even in thought, commits fornication with reference to the Church and his own body. He who in this way *is joined to the harlot*, (6:15) that is, to conduct contrary to the Covenant becomes another *body*, not holy, *and one flesh*, and has a heathenish life and another hope. But he that *is joined to the Lord in spirit* (6:17) becomes a spiritual body by a different kind of conjunction. Such an one is wholly a son, an holy man, passionless, gnostic, perfect, formed by the teaching of the Lord; in order that in deed, in word, and in spirit itself, being brought close to the Lord, he may receive the mansion that is due to him who has reached manhood thus...Let the specimen suffice to those who have ears. For it is not required to unfold the mystery, but only to indicate what is sufficient for those who are partakers in knowledge to bring it to mind; who also will comprehend how it was said by the Lord, *Be perfect as your father, perfectly*, (Matt.5) by forgiving sins, and forgetting injuries, and living in the habit of passionlessness. For as we call a physician perfect, and a philosopher perfect, so also, in my view, do we call a Gnostic perfect. But not one of those points, although of the greatest importance, is assumed in order to the likeness of God. For we do not say, as the Stoics do most impiously, that virtue in man and God is the same. Ought we not then to be perfect, as the Father wills? For it is utterly impossible for any one to become perfect as God is. Now the Father wishes us to be perfect by living blamelessly, according to the obedience of the Gospel. <sup>34</sup>[Clement of Alexandria (150–215AD), The Stomata, 7.14]

**6:18 sinneth against his own body**. There is a great number of sins whose body is the object, for every man who commits an act of violence on any part of his body, sin against his body. Thus this one mutilates himself, that one hangs himself, this other plunges a dagger into the breast. Why then does the apostle say, "Every sin that man commits is outside

his body, but he who gives himself up to fornication sins against his body?" Do you want to accuse the Apostle of ignorance, or do you simply want the explanation of these words? Saint Paul under the name of body, includes not only the man but the woman, because the woman is a part of the man. Now, all these crimes of which we speak above, that is to say those acts of violence to which we are against ourselves, do not defile the whole body, because the man sins alone, and by the same becomes guilty only. In fornication, on the contrary, the defilement extends to the whole body, because the consent to the crime is at the same time the fact of the man and the woman, that is why the fornication is a crime so serious, because it is pushing the sin until the excess, than to seek an accomplice to his crime. If the virtuous man receives the reward due to the one he has won for good, and if the vicious man is not only punished for himself, but for the one he associates with his condemnation, how much more who commits fornication, and who by one sin imprints upon himself, so to speak, a double defilement? Indeed, as soon as he sinned against the flesh that comes from him, he dishonors himself by a double adultery. If we wish to give another explanation of this question, by applying these words either to the Church or to the body of Jesus Christ, this interpretation cannot be admitted. It is to violently divert the meaning of these words and to resemble Novatian who, to defend his extravagances, claims that the one who commits fornication, does not sin against his body, but against the body of Jesus Christ, because Christians are the body of Jesus Christ, that is, fornication is the same as sacrilege, and he who is guilty of it sin against Jesus Christ as he who denies Jesus Christ. Now, nothing weaker and more fragile than this interpretation, on whatever side it turns, it falls into difficulties that it is impossible for it to avoid. Indeed, if the Lord sins against the body of Jesus Christ, the other sins will no longer be offenses against Jesus Christ. For example, the crime of a Christian who kills his brother, sacrificed to idols, or is guilty of some other sin, because all sin is outside the body, except fornication. If, on the contrary, all sin is not outside the body, but all without exception, are so many direct offenses against Jesus Christ, it must be said that the thief, the perjurer, the liar, the one who strikes his brother, or commits some other similar crime, sins against Jesus Christ or against the Holy Spirit, which is supremely absurd, and yet the Apostle calls the members of the Church the body of Jesus Christ, and we are members of each other. How, then, does the fornicator sin against his body, and not against the body of Jesus Christ? Because it is from the mystery of the formation of the Church that we are called not our body, but the body of Jesus Christ. This explanation is further removed from the question we are dealing with, because the fornicator sins against his body, because Adam is defiled by this sin. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q.50]



### Advice to the married

<sup>1</sup> Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman. <sup>2</sup> Nevertheless, <sup>a</sup>*to avoid* fornication, let every man have his own wife, and let every woman have her own husband. <sup>3</sup> <sup>b</sup>Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. <sup>4</sup> The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. <sup>5</sup> Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that <sup>c</sup>Satan tempt you not for your incontinency. <sup>6</sup> But I speak this by permission, <sup>d</sup>*and* not of commandment. <sup>7</sup> For <sup>e</sup>I would that all men were <sup>f</sup>even as I myself. But <sup>g</sup>every man hath his proper gift of God, one after this manner, and another after that.

### Advice to the unmarried

<sup>8</sup> I say therefore to the unmarried and widows, <sup>h</sup>It is good for them if they abide even as I. <sup>9</sup> But <sup>i</sup>if they cannot contain, let them marry: for it is better to marry than to burn. <sup>10</sup> And unto the married I command, *yet* not I, but the Lord. <sup>j</sup>Let not the wife depart from *her* husband: <sup>11</sup> But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

### Obligation of the one who believes to an unbelieving spouse

<sup>12</sup> But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. <sup>13</sup> And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. <sup>14</sup> For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else <sup>k</sup>were your children unclean; but now are they holy. <sup>15</sup> But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace. <sup>16</sup> For what knowest thou, O wife, whether thou shalt <sup>l</sup>save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

### No charge to be sought

<sup>17</sup> But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And <sup>m</sup>so ordain I in all churches. <sup>18</sup> Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? <sup>n</sup>let him not be circumcised. <sup>19</sup> <sup>p</sup>Circumcision is nothing, and uncircumcision is nothing, but <sup>o</sup>the keeping of the commandments of God. <sup>20</sup> <sup>q</sup>Let every man abide in the same calling wherein he was called. <sup>21</sup> <sup>r</sup>Art thou called *being* a servant? care not for it: but if thou mayest be <sup>u</sup>made free, use *it* rather. <sup>22</sup> For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is <sup>v</sup>Christ's servant. <sup>23</sup> <sup>w</sup>Ye are bought with a price; be not ye the servants of men. <sup>24</sup> Brethren, let every man, wherein he is called, therein abide with God.

### The state of virginity

<sup>25</sup> Now concerning virgins <sup>x</sup>I have no commandment of the Lord: yet I give my judgment, as one <sup>y</sup>that hath obtained mercy of the Lord <sup>z</sup>to be faithful. <sup>26</sup> I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be. <sup>27</sup> Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. <sup>28</sup> But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

### The benefits of virginity

<sup>29</sup> But <sup>aa</sup>thus I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none; <sup>30</sup> And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; <sup>31</sup> And they that use this world, as not <sup>ab</sup>abusing *it*: for <sup>ac</sup>the fashion of this world passeth away. <sup>32</sup> But I would have you without carefulness. <sup>b</sup>He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: <sup>33</sup> But he that is married careth for the things that are of the world, how he may please *his* wife. <sup>34</sup> There is difference *also* between a wife and a virgin. The unmarried woman <sup>c</sup>careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband. <sup>35</sup> And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

### Duty of father to virgin daughter

<sup>36</sup> But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. <sup>37</sup> Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. <sup>38</sup> <sup>d</sup>So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

### Widows

<sup>39</sup> <sup>e</sup>The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. <sup>40</sup> But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.



|                |                  |                |               |                |                |               |
|----------------|------------------|----------------|---------------|----------------|----------------|---------------|
| f 1 Cor 9:5    | Mal 2:14,16      | Act 15:19      | p Col 3:11    | 1 Pet 2:16     | Phi 4:5        | 38 d Heb 13:4 |
| g Act 26:29    | Jer 3:20         | Act 15:1,5     | Gal 6:15      | 23 u Lev 25:42 | Heb 10:25      | 39 e Rom 7:2  |
| 8 h 1 Cor 7:26 | 14 k Mal 2:15    | 19 o Rev 22:14 | 20 q Eph 4:1  | 1 Pet 1:18     | 1 Pet 4:7      |               |
| 9 i 1 Tim 5:14 | 16 l Jam 5:19-20 | 1 Joh 2:3      | 2 The 3:11    | 25 v 1 Cor 4:2 | 31 z Jam 4:14  |               |
| 10 j Luk 16:18 | 1 Pet 3:1        | Joh 15:14      | 21 r Isa 58:6 | w 1 Tim 1:16   | Psa 39:6       |               |
| Mar 10:11-12   | 17 m 2 Cor 11:28 | Mat 5:19       | s Gal 3:28    | x 2 Cor 8:8,10 | a 1 Cor 9:18   |               |
| Mat 19:6       | 18 n Gal 5:2     | Jer 7:22-23    | 22 t Gal 5:13 | 29 y Mat 24:13 | 32 b 1 Tim 5:5 |               |
| Mat 5:32       | Act 15:24,28     | 1 Sam 15:22    | Eph 6:6       | Rom 13:12      | 34 c Luk 10:40 |               |

**7:1-10** Husbands and wives are to be admonished to remember that they are joined together for the sake of producing offspring; and, when, giving themselves to immoderate intercourse, they transfer the occasion of procreation to the service of pleasure, to consider that, though they go not outside wedlock yet in wedlock itself they exceed the just dues of wedlock. Whence it is needful that by frequent supplications they do away their having fouled with the admixture of pleasure the fair form of conjugal union. For hence it is that the Apostle, skilled in heavenly medicine, did not so much lay down a course of life for the whole as point out remedies to the weak when he said, *It is good for a man not to touch a woman: but on account of fornication let every man have his own wife, and let every woman have her own husband* (1 Cor. 7:1-2). For in that he premised the fear of fornication, he surely did not give a precept to such as were standing, but pointed out the bed to such as were falling, lest haply they should tumble to the ground. Whence to such as were still weak he added, *Let the husband render unto the wife her due; and likewise also the wife unto the husband* (1 Cor. 7:3). And, while in the most honorable estate of matrimony allowing to them something of pleasure, he added, *But this I say by way of indulgence, not by way of command* (1 Cor. 7:6). Now where indulgence is spoken of, a fault is implied; but one that is the more readily remitted in that it consists, not in doing what is unlawful, but in not keeping what is lawful under control. Which thing Lot expresses well in his own person, when he flies from burning Sodom, and yet, finding Zoar, does not still ascend the mountain heights. For to fly from burning Sodom is to avoid the unlawful fires of the flesh. But the height of the mountains is the purity of the continent. Or, at any rate, they are as it were upon the mountain, who, though cleaving to carnal intercourse, still, beyond the due association for the production of offspring, are not loosely lost in pleasure of the flesh. For to stand on the mountain is to seek nothing in the flesh except the fruit of procreation. To stand on the mountain is not to cleave to the flesh in a fleshly way. But, since there are many who relinquish indeed the sins of the flesh, and yet, when placed in the state of wedlock, do not observe solely the claims of due intercourse, Lot went indeed out of Sodom, but yet did not at once reach the mountain heights; because a damnable life is already relinquished, but still the loftiness of conjugal continence is not thoroughly attained. But there is midway the city of Zoar, to save the weak fugitive; because, to wit, when the married have intercourse with each other even incontinently, they still avoid lapse into sin, and are still saved through mercy. For they find as it were a little city, wherein to be protected from the fire; since this married life is not indeed marvelous for virtue, but yet is secure from punishment. Whence the same Lot says to the angel, This city is near to flee unto, and

it is small, and I shall be saved therein. Is it not a little one, and my soul shall live in it (Gen. 19:20)? So then it is said to be near, and yet is spoken of as a refuge of safety, since married life is neither far separated from the world, nor yet alien from the joy of safety. But the married, in this course of conduct, then preserve their lives as it were in a small city, when they intercede for each other by continual supplications. Whence it is also rightly said by the Angel to the same Lot, See I have accepted your prayers concerning this thing also, that I will not overthrow the city for the which you have spoken (Gen. 19:21). For in truth, when supplication is poured out to God, such married life is by no means condemned. Concerning which supplication Paul also admonishes, saying, *Defraud not one the other except it be with consent for a time, that you may give yourselves to prayer* (1 Cor. 7:5). But, on the other hand, those who are not bound by wedlock are to be admonished that they observe heavenly precepts all the more closely in that no yoke of carnal union bows them down to worldly cares; that, as they are free from the lawful burden of wedlock, the unlawful weight of earthly anxiety by no means press them down; that the last day find them all the more prepared, as it finds them less encumbered; lest from being free and able, and yet neglecting, to do better things, they therefore be found deserving of worse punishment. Let them hear how the Apostle, when he would train certain persons for the grace of celibacy, did not condemn wedlock, but guarded against the worldly cares that are born of wedlock, saying, *This I say for your profit, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without hindrance* 1 (Cor. 7:3-5). For from wedlock proceed earthly anxieties; and therefore the teacher of the Gentiles persuaded his bearers to better things, lest they should be bound by earthly anxiety. The man, then, whom, being single, the hindrance of secular cares impedes, though he has not subjected himself to wedlock, has still not escaped the burdens of wedlock. The single are to be admonished not to think that they can have intercourse with disengaged women without incurring the judgment of condemnation. For, when Paul inserted the vice of fornication among so many execrable crimes, he indicated the guilt of it, saying, Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall possess the kingdom of God (1 Cor. 6:9-10). And again, But fornicators and adulterers God will judge (Heb. 13:4). They are therefore to be admonished that, if they suffer from the storms of temptation with risk to their safety, they should seek the port of wedlock. For it is written, *It is better to marry than to burn* (1 Cor. 7:9). They come, in fact, to marriage without blame, if only they have not vowed better things. For whosoever has



proposed to himself the attainment of a greater good has made unlawful the less good which before was lawful. For it is written, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God (Luke 9:62). He therefore who has been intent on a more resolute purpose is convicted of looking back, if, leaving the larger good, he reverts to the least.<sup>43</sup>[Gregory the Great (540-604AD), Pastoral Rule, 3.27]

**7:11 let her remain unmarried.** I should undo the heroism of the wife who chose to bear the blame of a separation rather than to blacken the character and expose the stains of him who was one body with her. I will only urge this one plea which is sufficient to exonerate a chaste matron and a Christian woman. The Lord has given commandment that a wife must not be put away "except it be for fornication, and that, if put away, *she must remain unmarried.*" (Matt. 19:9; 1 Cor. 7:11) Now a commandment which is given to men logically applies to women also. For it cannot be that, while an adulterous wife is to be put away, an incontinent husband is to be retained.<sup>51</sup>[Jerome of Stridon (347-420AD), Letter 77.3]

**7:12 But to the rest speak I, not the Lord.** And not only so, but the Lord also showed that certain precepts were enacted for them by Moses, on account of their hardness of heart, and because of their unwillingness to be obedient, when, on their saying to Him, Why then did Moses command to give a writing of divorcement, and to send away a wife? He said to them, Because of the hardness of your hearts he permitted these things to you; but from the beginning it was not so; (Matt. 19:7-8) thus exculpating Moses as a faithful servant, but acknowledging one God, who from the beginning made male and female, and reproving them as hard-hearted and disobedient. And therefore it was that they received from Moses this law of divorcement, adapted to their hard nature. But why say I these things concerning the Old Testament? For in the New also are the apostles found doing this very thing, on the ground which has been mentioned, Paul plainly declaring, *But these things I say, not the Lord.* (1 Cor. 7:12) And again: But this I speak by permission, not by commandment. (1 Cor. 7:6) And again: Now, as concerning virgins, I have no commandment from the Lord; yet I give my judgment, as one that has obtained mercy of the Lord to be faithful. (1 Cor. 7:25) But further, in another place he says: That Satan tempt you not for your incontinence. (1 Cor. 7:5) If, therefore, even in the New Testament, the apostles are found granting certain precepts in consideration of human infirmity, because of the incontinence of some, lest such persons, having grown obdurate, and despairing altogether of their salvation, should become apostates from God — it ought not to be wondered at, if also in the Old Testament the same God permitted similar indulgences for the benefit of His people, drawing them on by means of the ordinances already mentioned, so that they might obtain the gift of salvation through them, while they obeyed the Decalogue, and being restrained by Him, should not revert to idolatry, nor apostatize from God, but learn to love Him with the whole heart. And if certain persons, because of the disobedient and ruined Israelites, do assert that the giver (doctor) of

the law was limited in power, they will find in our dispensation, that many are called, but few chosen; (Matt. 20:16) and that there are those who inwardly are wolves, yet wear sheep's clothing in the eyes of the world; and that God has always preserved freedom, and the power of self-government in man, while at the same time He issued His own exhortations, in order that those who do not obey Him should be righteously judged (condemned) because they have not obeyed Him; and that those who have obeyed and believed on Him should be honored with immortality.<sup>49</sup>[Irenaeus of Lyons (100-200AD), Against Heresies, 4.15.2]

**7:14** The manifest sense of Holy Scripture which we have considered, removes all obscurities. Even as death is in this our mortal body derived from the beginning, so from the beginning has sin been drawn into this sinful flesh of ours, for the cure of which, both as it is derived by propagation and augmented by willful transgression, as well as for the quickening of our flesh itself, our Physician came in the likeness of sinful flesh, who is not needed by the sound, but only by the sick — and who came not to call the righteous, but sinners. (Mark 2:17) Therefore the saying of the apostle, when advising believers not to separate themselves from unbelieving partners: *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy,* (1 Cor. 7:14) must be either so understood as both we ourselves elsewhere, and as Pelagius in his notes on this same Epistle to the Corinthians, has expounded it, according to the purport of the passages already mentioned, that sometimes wives gained husbands to Christ, and sometimes husbands converted wives, while the Christian will of even one of the parents prevailed towards making their children Christians; or else (as the apostle's words seem rather to indicate, and to a certain degree compel us) some particular sanctification is to be here understood, by which an unbelieving husband or wife was sanctified by the believing partner, and by which the children of the believing parents were sanctified, — whether it was that the husband or the wife, during the woman's menstruation, abstained from cohabiting, having learned that duty in the law (for Ezekiel classes this among the precepts which were not to be taken in a metaphorical sense Ezekiel 18:6), or on account of some other voluntary sanctification which is not there expressly prescribed — a sprinkling of holiness arising out of the close ties of married life and children. Nevertheless, whatever be the sanctification meant, this must be steadily held: that there is no other valid means of making Christians and remitting sins, except by men becoming believers through the sacrament according to the institution of Christ and the Church. For neither are unbelieving husbands and wives, notwithstanding their intimate union with holy and righteous spouses, cleansed of the sin which separates men from the kingdom of God and drives them into condemnation, nor are the children who are born of parents, however just and holy, absolved from the guilt of original sin, unless they have been baptized into Christ; and in behalf of these our plea should be the more earnest, the less able they are to urge one themselves.<sup>25</sup>[Augustine of Hippo (354-430AD), On



Merit and the Forgiveness of Sins, and the Baptism of Infants, 3.21]

**7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.** This plan of God's mercy and justice, though in the ages past it was in a measure enshrouded in darkness, was yet not so completely hidden that the saints, who have most merited praise from the beginning till the coming of the Lord, were precluded from understanding it: seeing that the salvation, which was to come through Christ, was promised both by the words of prophecy and by the significance of events, and this salvation not only they attained who foretold it, but all they also who believed their predictions. For the one Faith justifies the saints of all ages, and to the self-same hope of the faithful pertains all that by Jesus Christ, the Mediator between God and man, we acknowledge done, or our fathers reverently accepted as to be done. And between Jew and Gentile there is no distinction, since, as the Apostle says, "*Circumcision is nothing, and uncircumcision is nothing, but the keeping of God's commands* (1 Cor. 7:19)," and if they be kept in entirety of faith, they make Christians the true sons of Abraham, that is perfect, for the same Apostle says, "For whosoever of you were baptized in Christ Jesus, have put on Christ. There is neither Jew nor Greek: there is neither slave nor free: there is neither male nor female. For ye are all one in Christ. But if ye are Christ's, then are ye Abraham's seed, heirs according to promise (Gal. 3:27–29)." <sup>68</sup>[Leo the Great (391-461AD), Sermon 68.2]

**7:25** Concerning virginity we have received no commandment; but we leave it to the power of those that are willing, as a vow: exhorting them so far in this matter that they do not promise anything rashly; since Solomon says, It is better not to vow, than to vow and not pay. (Eccl. 5:5) Let such a virgin, therefore, be holy in body and soul, as the temple of God, (1 Cor. 7:34) as the house of Christ, as the habitation of the Holy Spirit. For she that vows ought to do such works as are suitable to her vow; and to show that her vow is real, and made on account of leisure for piety, not to cast a reproach on marriage. Let her not be a wanderer abroad, nor one that rambles about unseasonably; not double-minded, but grave, continent, sober, pure, avoiding the conversation of many, and especially of those that are of ill reputation. <sup>29</sup>[Apostolic Constitutions (375-390AD), 4.2.14]

**7:25:37** I have now brought to an end what I have to say respecting continence and marriage and chastity, and intercourse with men, and in which of these there is help towards progress in righteousness; but it still remains to speak concerning virginity— if, indeed, anything be prescribed on this subject. Let us then treat this subject also; for it stands thus: (1 Cor. 7:25-28) *Now concerning virgins, I have no commandment of the Lord: yet I give my judgment, as one that has obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress; I say, that it is good for a man so to be. Are you bound unto a wife? Seek not to be loosed. Are you loosed from a wife? Seek not a wife. But if you marry, you have not sinned; and if a virgin marry, she has not sinned. Nevertheless such shall have trouble in the*

*flesh: but I spare you.* Having given his opinion with great caution respecting virginity, and being about to advise him who wished it to give his virgin in marriage, so that none of those things which conduce to sanctification should be of necessity and by compulsion, but according to the free purpose of the soul. for this is acceptable to God, he does not wish these things to be said as by authority, and as the mind of the Lord, with reference to the giving of a virgin in marriage; for after he had said, (1 Cor. 7:28) *if a virgin marry, she has not sinned*, directly afterwards, with the greatest caution, he modified his statement, showing that he had advised these things by human permission, and not by divine. So, immediately after he had said, if a virgin marry, she has not sinned, he added, *such shall have trouble in the flesh: but I spare you.* (1 Cor. 7:28) By which he means: I sparing you, such as you are, consented to these things, because you have chosen to think thus of them, that I may not seem to hurry you on by violence, and compel any one to this. But yet if it shall please you who find chastity hard to bear, rather to turn to marriage; I consider it to be profitable for you to restrain yourselves in the gratification of the flesh, not making your marriage an occasion for abusing your own vessels to uncleanness. Then he adds, *But this I say, brethren, the time is short: it remains, that both they that have wives be as though they had none.* And again, going on and challenging them to the same things, he confirmed his statement, powerfully supporting the state of virginity, and adding expressly the following words to those which he had spoken before, he exclaimed, (1 Cor. 7:32-34) *I would have you without carefulness. He that is unmarried cares for the things that belong to the Lord: but he that is married cares for the things that are of the world, how he may please his wife. There is a difference also between a wife and a virgin. The unmarried woman cares for the things of the Lord, that she may be holy both in body and in spirit: but she that is married cares for the things of the world, how she may please her husband.* Now it is clear to all, without any doubt, that to care for the things of the Lord and to please God, is much better than to care for the things of the world and to please one's wife. For who is there so foolish and blind. as not to perceive in this statement the higher praise which Paul accords to chastity? *And this*, he says, (1 Cor. 7:35) *I speak for your own profit, not that I may cast a snare upon you, but for that which is comely.* Consider besides how, in addition to the words already quoted, he commends the state of virginity as a gift of God. Wherefore he rejects those of the more incontinent, who, under the influence of vain-glory, would advance to this state, advising them to marry, lest in their time of manly strength, the flesh stirring up the desires and passions, they should be goaded on to defile the soul. For let us consider what he lays down: *But if any man think that he behaves himself uncomely towards his virgin*, he says, if she pass the flower of her age, and need so require, let him do what he will, he sins not: let him marry; properly here preferring marriage to *uncomeliness*, in the case of those who had chosen the state of virginity, but afterwards finding it intolerable and grievous, and in word boasting of their perseverance before men, out of shame, but indeed no longer having the power to persevere in the life of a eunuch.



But for him who of his own free will and purpose decides to preserve his flesh in virgin purity, *having no necessity*, (1 Cor. 7:37) that is, passion calling forth his loins to intercourse, for there are, as it seems, differences in men's bodies; such a one contending and struggling, and zealously abiding by his profession, and admirably fulfilling it, he exhorts to abide and to preserve it, according the highest

prize to virginity. For he that is able, he says, and ambitious to preserve his flesh pure, does better; but he that is unable, and enters into marriage lawfully, and does not indulge in secret corruption, does well. And now enough has been said on these subjects. <sup>69</sup>[Methodius of Olympus (died 311AD), Banquet of the Ten Virgins, 3.13]

## 1 CORINTHIANS 8

### Idols do not sin

<sup>1</sup> Now <sup>a</sup>as touching things offered unto idols, we know that we all have <sup>b</sup>knowledge. Knowledge puffeth up, but charity edifieth. <sup>2</sup> And <sup>c</sup>if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. <sup>3</sup> But if any man love God, <sup>d</sup>the same is known of him. <sup>4</sup> As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that <sup>e</sup>an idol *is* nothing in the world, <sup>f</sup>and that *there is* none other God but one. <sup>5</sup> For though there be that are <sup>g</sup>called gods, whether in heaven or in earth, (as there be gods many, and lords many,) <sup>6</sup> But <sup>h</sup>to us *there is but* one God, the Father, <sup>i</sup>of whom *are* all things, and we in him; and <sup>j</sup>one Lord Jesus Christ, <sup>k</sup>by whom *are* all things, and we by him.

### Practical rules to avoid scandal

<sup>7</sup> Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. <sup>8</sup> But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. <sup>9</sup> But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. <sup>10</sup> For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; <sup>11</sup> And through thy knowledge shall the weak brother perish, for whom Christ died? <sup>12</sup> But <sup>m</sup>when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. <sup>13</sup> Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

1 a Act 15:20

3 d Gal 4:9

4 e Isa 41:24

Mar 12:29

Joh 1:3

Joh 5:20-29

1 Eph 4:6

b Rom 14:14

Mat 7:23

f Deu 3:24

5 g Joh 10:34

j Phi 2:11

Mat 11:27

12 m Mat 25:40

2 c Gal 6:3

Nah 1:7

Deu 4:39

6 h Mal 2:10

Eph 1:20-23

k Rom 11:36

Act 9:4

1 Tim 6:4

Exo 33:12

Isa 37:16

i Heb 1:2

Act 2:36

Act 17:28

**8:1 Knowledge puffeth up.** When you have read and carefully listened to these things, you shall know what God bestows on such as rightly love Him, being made [as you are] a paradise of delight, presenting in yourselves a tree bearing all kinds of produce and flourishing well, being adorned with various fruits. For in this place the tree of knowledge and the tree of life have been planted; but it is not the tree of knowledge that destroys — it is disobedience that proves destructive. Nor truly are those words without significance which are written, how God from the beginning planted the tree of life in the midst of paradise, revealing through knowledge the way to life, and when those who were first formed did not use this [knowledge] properly, they were, through the fraud of the Serpent, stripped naked. For neither can life exist without knowledge, nor is knowledge secure without life. Wherefore both were planted close together. The Apostle, perceiving the force [of this conjunction], and blaming that knowledge which, without true doctrine, is admitted to influence life, declares, Knowledge puffs up, but love edifies. For he who thinks he knows anything without true knowledge, and such as is witnessed to by life, knows nothing, but is deceived by the Serpent, as not loving life. But he who combines knowledge with fear, and seeks after life, plants in hope, looking for fruit. Let your heart be your wisdom; and let your life be true knowledge inwardly received. Bearing this

tree and displaying its fruit, you shall always gather in those things which are desired by God, which the Serpent cannot reach, and to which deception does not approach; nor is Eve then corrupted, but is trusted as a virgin; and salvation is manifested, and the Apostles are filled with understanding, and the Passover of the Lord advances, and the choirs are gathered together, and are arranged in proper order, and the Word rejoices in teaching the saints — by whom the Father is glorified: to whom be glory forever. <sup>92</sup>[The Epistle of Mathetes to Diognetus (2<sup>nd</sup> century), 12]

**8:7 their conscience being weak is defiled.** Why does Paul sometimes prohibit the eating of the idol sacrifices, and sometimes allows them to eat it? And we say that he prudently allows those who consciences are sound and whose knowledge is perfect to eat of the sacrifices; but novices and those who are weak in knowledge he prohibits entirely from eating the sacrifices, that there be no stumbling block in the Church through such deeds; for we said above that Paul and also the Apostles conceded many things by reason of the novelty of that time; but after the time was completed in knowledge, they admonished that believers should observe the exactitude of the commandments. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Acts]

**8:10** How think ye may men be deceived by idols, which they suppose are honored by Christians? A



man may say, God knows my heart. Yes, but your brother did not know your heart. If you are weak, beware of a still greater weakness; if you are strong, have a care of your brother's weakness. They who see what you do, are emboldened to do more, so as to desire not only to eat, but also to sacrifice there. And lo, Through your knowledge the weak brother perishes. Hear then, my brother; if you disregarded the weak, would you disregard a brother also? Awake. What if so you sin against Christ Himself? For attend to what you can not by any means disregard. But, says he, when you sin so against the brethren, and wound their weak conscience, you sin against Christ. Let them who disregard these words, go now, and sit at meat in the idol's temple; will they not be of those who press, and do not touch? And when they have been at meat in the idol's temple, let them come and fill the Church; not to receive saving health, but to make a pressure there. But you will say, I am afraid lest I offend those above me. By all means be afraid of offending them, and so you will not offend God. For you who are afraid lest you offend those above you, see whether there be not One above him whom you are afraid of offending. By all means then be loth to offend those above you. This is an established rule with you. But then is it not plain, that he must on no account be offended, who is above all others? Run over now the list of those above you. First are your father and mother, if they are educating you aright; if they are bringing you up for Christ; they are to be heard in all things, they must be obeyed in every command; let them enjoin nothing against one above themselves, and so let them be obeyed. And who, you will say, is above him who begot me? He who created you. For man begets, but God creates. How it is that man begets, he does not know; and what he shall beget, he does not know. But He who saw you that He might make you, before that he whom He made existed, is surely above your father. Your country again should be above your very parents; so that whereinsoever your parents enjoin anything against your country, they are not to be listened to. And whatsoever your country enjoin against God, it is not to be listened to. For if you will be healed, if after the issue of blood, if after twelve years' continuance in that disease, if after having spent your all upon physicians, and not having received health, you wish at length to be made whole; O woman, whom I am addressing as a figure of the Church, your father enjoins you this, and your people that. But your Lord says to you, Forget your own people, and your father's house. For what good? For what advantage? With what useful result? Because the King has desired your beauty. He has desired what He made, since when deformed He loved you, that He might make you beautiful. For you unbelieving, and deformed, He shed His Blood, and He made you faithful and beauteous, He has loved His own gifts in you. For what did you bring to your spouse? What did you receive for dowry from your former father, and former people? Was it not the excesses and the rags of sins? Your rags He cast away, your robe impure He tore asunder. He pitied you that He might adorn you. He adorned you, that

He might love you. What need of more, Brethren. You are Christians, and have heard, that If you sin against the brethren, and wound their weak conscience, you sin against Christ. Do not disregard it, if you would not be wiped out of the book of life. How long shall I go about to speak in bright and pleasing terms to you, what my grief forces me to speak in some sort, and will not suffer me to keep secret? Whosoever they are who are minded to disregard these things, and sin against Christ, let them only consider what they are doing. We wish the rest of the Heathen to be gathered in; and you are stones in their way: they have a wish to come; they stumble, and so return. For they say in their hearts, Why should we leave the gods whom the very Christians worship as we do? God forbid, you will say, that I should worship the gods of the Gentiles. I know, I understand, I believe you. But what account are you making of the consciences of the weak which you are wounding? What account are you making of their price, if you disregard the purchase? Consider for how great a price was the purchase made. Through your knowledge, says the Apostle, shall the weak brother perish; that knowledge which you profess to have, in that you know that an idol is nothing, and that in your mind you are thinking only of God, and so sittest down in the idol's temple. In this knowledge the weak brother perishes. And lest you should pay no regard to the weak brother, he added, for whom Christ died. If you would disregard him, yet consider his Price, and weigh the whole world in the balance with the Blood of Christ. And lest you should still think that you are sinning against a weak brother, and so esteem it after that he had heard that he was Peter, a trivial fault, and of small account, he says, You sin against Christ. For men are in the habit of saying, I sin against man; am I sinning against God? Deny then that Christ is God. Do you dare deny that Christ is God? Have you learned this other doctrine, when you sat at meat in the idol's temple? The school of Christ does not admit that doctrine. I ask; Where did you learn that Christ is not God? The Pagans are wont to say so. Do you see what bad associations do? Do you see, that evil communications corrupt good manners? There you can not speak of the Gospel, and you hear others talking of idols. There you lose the truth that Christ is God; and what you drink in there, you vomit out in the Church. It may be you are bold enough to speak here; bold enough to mutter among the crowds; Was not then Christ a man? Was He not crucified? This have you learned of the Pagans. You have lost your soul's health, you have not touched the border. On this point then touch again the border, and receive health. As I taught you to touch it in this that is written, Whoever sees a brother sit at meat in the idol's temple; touch it also concerning the Divinity of Christ. The same border said of the Jews, Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Behold, against Whom, even the Very God, you sin, when you sit down with false gods. <sup>9</sup>[Augustine of Hippo (354-430AD), Sermon 12 on the New Testament, 7-9]



### Paul explains his claim to certain rights

<sup>1</sup> <sup>a</sup>Am I not an apostle? am I not free? have <sup>b</sup>I not seen Jesus Christ our Lord? are not ye my work in the Lord? <sup>2</sup> If I be not an apostle unto others, yet doubtless I am to you: for <sup>c</sup>the seal of mine apostleship are ye in the Lord. <sup>3</sup> Mine answer to them that do examine me is this, <sup>4</sup> <sup>d</sup>Have we not power to eat and to drink? <sup>5</sup> Have we not power to lead about a sister, a wife, as well as other apostles, and *as* <sup>e</sup>the brethren of the Lord, and <sup>c</sup>Cephas? <sup>6</sup> Or I only and Barnabas, <sup>g</sup>have not we power to forbear working? <sup>7</sup> Who <sup>j</sup>goeth a warfare any time at his own charges? who <sup>i</sup>planteth a vineyard, and eateth not of the fruit thereof? or who <sup>h</sup>feedeth a flock, and eateth not of the milk of the flock? <sup>8</sup> Say I these things as a man? or saith not the law the same also? <sup>9</sup> For it is written in the law of Moses, <sup>k</sup>THOU SHALT NOT MUZZLE THE MOUTH OF THE OX THAT TREADETH OUT THE CORN. Doth God take care for oxen? <sup>10</sup> Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that <sup>l</sup>he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. <sup>11</sup> <sup>m</sup>If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? <sup>12</sup> If others be partakers of *this* power over you, *are* not we rather? <sup>n</sup>Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. <sup>13</sup> <sup>o</sup>Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar? <sup>14</sup> Even so <sup>p</sup>hath the Lord ordained <sup>q</sup>that they which preach the gospel should live of the gospel.

### Reason for not using rights

<sup>15</sup> But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void. <sup>16</sup> For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! <sup>17</sup> For if I do this thing willingly, I have a reward: but if against my will, <sup>r</sup>a dispensation *of the gospel* is committed unto me. <sup>18</sup> What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

### Paul is all things to all men

<sup>19</sup> For though I be free from all *men*, yet have <sup>s</sup>I made myself servant unto all, <sup>t</sup>that I might gain the more. <sup>20</sup> And <sup>u</sup>unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; <sup>21</sup> <sup>w</sup>To them that are without law, as without law, <sup>v</sup>(being not without law to God, but under the law to Christ,) that I might gain them that are without law. <sup>22</sup> <sup>x</sup>To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some. <sup>23</sup> And this I do for the gospel's sake, that I might be partaker thereof with you.

### He makes sure his reward

<sup>24</sup> Know ye not that they which run in a race run all, but one receiveth the prize? <sup>y</sup>So run, that ye may obtain. <sup>25</sup> And every man that <sup>z</sup>striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we <sup>a</sup>an incorruptible. <sup>26</sup> I therefore so run, <sup>b</sup>not as uncertainly; so fight I, not as one that beateth the air: <sup>27</sup> But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be <sup>c</sup>a castaway.

|               |               |                 |               |                  |               |                 |
|---------------|---------------|-----------------|---------------|------------------|---------------|-----------------|
| 1 a 1 Tim 2:7 | Mar 6:3       | j 2 Cor 10:4    | 14 p Luk 10:7 | 1 Pet 3:1        | Mat 5:17-20   | Mat 10:22       |
| b Act 9:3     | Mat 13:55     | 9 k Deu 25:4    | q Gal 6:6     | 20 u Act 16:3    | w Gal 3:2     | 25 z 1 Tim 6:12 |
| 2 c 2 Cor 3:2 | 6 g Act 18:3  | 10 l 2 Tim 2:6  | 1 Tim 5:17    | 21 v Gal 5:22-23 | Rom 2:12      | a Jam 1:12      |
| 4 d 2 The 3:9 | 7 h 1 Pet 5:2 | 11 m Mat 10:10  | 17 r Phi 1:17 | Gal 5:13-14      | 22 x Rom 15:1 | Rev 2:10        |
| 5 e Mat 8:14  | Joh 21:15     | Rom 15:27       | Gal 2:7       | 1 Cor 7:22       | 24 y Heb 6:15 | 26 b 2 Cor 5:1  |
| f Gal 1:19    | i Pro 27:18   | 12 n 2 Cor 11:7 | 19 s Gal 5:13 | Rom 7:25         | Gal 2:2       | 27 c Jer 6:30   |
| Luk 6:15      | Deu 20:6      | 13 o Lev 6:16   | t Mat 18:15   | Rom 7:22         | Mat 24:13     |                 |

**9:1 have I not seen Jesus Christ our Lord.** I will take out of the New Testament a confirmation of our view, that you may not straightway attribute to the Father every possible relation and condition which I ascribe to the Son. Behold, then, I find both in the Gospels and in the writings of the apostles a visible and an invisible God revealed to us, under a manifest and personal distinction in the condition of both. There is a certain emphatic saying by John: No man has seen God at any time; (Jn. 1:18) meaning, of course, at any previous time. But he has indeed taken away all question of time, by saying that God had never been seen. The apostle confirms this statement; for, speaking of God, he says, Whom no man has seen, nor can see; (1 Tim. 6:16) because the man indeed would die who should see Him. But the very same apostles testify that they had both

seen and handled Christ. (1 Jn. 1:1) Now, if Christ is Himself both the Father and the Son, how can He be both the Visible and the Invisible? In order, however, to reconcile this diversity between the Visible and the Invisible, will not some one on the other side argue that the two statements are quite correct: that He was visible indeed in the flesh, but was invisible before His appearance in the flesh; so that He who as the Father was invisible before the flesh, is the same as the Son who was visible in the flesh? If, however, He is the same who was invisible before the incarnation, how comes it that He was actually seen in ancient times before coming in the flesh? And by parity of reasoning, if He is the same who was visible after coming in the flesh, how happens it that He is now declared to be invisible by the apostles? How, I repeat, can all this be, unless it be



that He is one, who anciently was visible only in mystery and enigma, and became more clearly visible by His incarnation, even the Word who was also made flesh; while He is another whom no man has seen at any time, being none else than the Father, even Him to whom the Word belongs? Let us, in short, examine who it is whom the apostles saw. That, says John, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. (1 Jn. 1:1) Now the Word of life became flesh, and was heard, and was seen, and was handled, because He was flesh who, before He came in the flesh, was the Word in the beginning with God the Father, (Jn. 1:1-2) and not the Father with the Word. For although the Word was God, yet was He with God, because He is God of God; and being joined to the Father, is with the Father. And we have seen His glory, the glory as of the only begotten of the Father; John 1:14 that is, of course, the glory of the Son, even Him who was visible, and was glorified by the invisible Father. And therefore, inasmuch as he had said that the Word of God was God, in order that he might give no help to the presumption of the adversary, (which pretended) that he had seen the Father Himself and in order to draw a distinction between the invisible Father and the visible Son, he makes the additional assertion, *ex abundanti* as it were: No man has seen God at any time. (1 Jn. 4:12) What God does he mean? The Word? But he has already said: Him we have seen and heard, and our hands have handled the Word of life. Well, I must again ask, what God does he mean? It is of course the Father, with whom was the Word, the only begotten Son, who is in the bosom of the Father, and has Himself declared Him. (Jn. 1:18) He was both heard and seen and, that He might not be supposed to be a phantom, was actually handled. Him, too, did Paul behold; but yet he saw not the Father. Have I not, he says, seen Jesus Christ our Lord? (1 Cor. 9:1) Moreover, he expressly called Christ God, saying: Of whom are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. (Rom. 9:5) He shows us also that the Son of God, which is the Word of God, is visible, because He who became flesh was called Christ. Of the Father, however, he says to Timothy: Whom none among men has seen, nor indeed can see; and he accumulates the description in still ampler terms: Who only has immortality, and dwells in the light which no man can approach unto. (1 Tim. 6:16) It was of Him, too, that he had said in a previous passage: Now unto the King eternal, immortal, invisible, to the only God; (1 Tim. 1:17) so that we might apply even the contrary qualities to the Son Himself — mortality, accessibility — of whom the apostle testifies that He died according to the Scriptures, (1 Cor. 15:3) and that He was seen by himself last of all, — by means, of course, of the light which was accessible, although it was not without jeopardizing his sight that he experienced that light. (Acts 22:11) A like danger to which also befell Peter, and John, and James, (who confronted not the same light) without risking the loss of their reason and mind; and if they, who were unable to endure the glory of the Son, had only seen the Father, they must have died then and there: For no man shall see God, and live. (Ex. 33:20) This being the case, it is evident that He was always seen from the beginning, who

became visible in the end; and that He, on the contrary, was not seen in the end who had never been visible from the beginning; and that accordingly there are two — the Visible and the Invisible. It was the Son, therefore, who was always seen, and the Son who always conversed with men, and the Son who has always worked by the authority and will of the Father; because the Son can do nothing of Himself, but what He sees the Father do (Jn. 5:19) — do that is, in His mind and thought. For the Father acts by mind and thought; while the Son, who is in the Father's mind and thought, gives effect and form to what He sees. Thus all things were made by the Son, and without Him was not anything made. (Jn. 1:3) <sup>77</sup>[Tertullian of Carthage (155-240AD) Against Praxeas, 15]

**9:5** In accordance with this rule Peter and the other Apostles had indeed wives, but those which they had taken before they knew the Gospel. But once they were received into the Apostolate, they forsook the offices of marriage. For when Peter, representing the Apostles, says to the Lord: (Matt. 19:27) Lo we have left all and followed you, the Lord answered him, (Luke 18:29-30) Verily I say unto you, there is no man that has left house or wife, or brethren, or parents, or children for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life. But if, in order to show that all the Apostles had wives, he meets us with the words Have we no right to lead about women or wives (for *yuvῆ* in Greek has both meanings) even as the rest of the apostles, and Cephas, and the brethren of the Lord? let him add what is found in the Greek copies, Have we no right to lead about women that are sisters, or wives? This makes it clear that the writer referred to other holy women, who, in accordance with Jewish custom, ministered to their teachers of their substance, as we read was the practice with even our Lord himself. Where there is a previous reference to eating and drinking, and the outlay of money, and mention is afterwards made of women that are sisters, it is quite clear, as we have said, that we must understand, not wives, but those women who ministered of their substance. <sup>51</sup>[Jerome of Stridon (347-420AD), Against Jovinianus, 1.26]

**9:7-22** *For in the law of Moses it is written, You shall not muzzle the ox that treads out the grain. Does God care for oxen? Or says he it for our sake altogether? For our sakes truly is it written, because he that ploughs ought to plough in hope, and he that threshes in hope of partaking of the fruits.* By these words the Apostle Paul sufficiently indicates, that it was no usurping unto themselves of anything beyond their due on the part of his fellow-Apostles, that they wrought not bodily, whence they might have the things which to this life are necessary, but as the Lord ordained, should, living by the Gospel, eat bread gratuitously given of them unto whom they were preaching a gratuitous grace. Their charges, namely, they did like soldiers receive, and of the fruit of the vineyard by them planted, they did, as need was, freely gather; and of the milk of the flock which they fed, they drank; and of the threshing-floor on which they threshed, they took their meat. But he speaks more openly in the rest which he subjoins, and altogether removes all causes of doubting. "If we unto you," saith he, "have sown spiritual things, is it



a great matter if we shall reap your carnal things?" What are the spiritual things which he sowed, but the word and mystery of the sacrament of the kingdom of heaven? And what the carnal things which he saith he had a right to reap, but these temporal things which are indulged to the life and indigency of the flesh? These however being due to him he declares that he had not sought nor accepted, lest he should cause any impediment to the Gospel of Christ. What work remaineth for us to understand him to have wrought, whereby he should get his living, but bodily work, with his own bodily and visible hands? For if from spiritual work he sought food and clothing, that is, to receive these of them whom he was edifying in the Gospel, he could not, as he does, go on to say, *"If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power, but tolerate all things that we may not cause any hindrance to the Gospel of Christ."* (1 Cor. 9:12) What power doth he say he had not used, but that which he had over them, received of the Lord, the power to reap their carnal things, in order to the sustenance of this life which is lived in the flesh? Of which power were others also partakers, who did not at the first announce the Gospel to them, but came thereafter to their Church preaching the self-same. Therefore, when he had said, "If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things?" he subjoined, "If others be partakers of this power over you, are not we rather?" And when he had demonstrated what power they had: "Nevertheless we have not used," saith he, "this power; but we put up with all things, lest we should cause any impediment to the Gospel of Christ." Let therefore these persons say in what way from spiritual work the Apostle had carnal food, when himself openly says that he had not used this power. But if from spiritual work he had not carnal food, it remains that from bodily work he had it and thereof saith, "Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an example unto you to follow us. (2 Thess. 3:8-9) "All things," saith he, "we suffer, lest we cause any hindrance to the Gospel of Christ." <sup>21</sup>[Augustine of Hippo (354-430AD), Of the Works of Monks, 8-9]

**9:13-15** And he comes back again, and in all ways, over and over again, enforceth what he hath the right to do, yet doeth not. *"Do ye not know,"* saith he, *"that they which work in the temple, eat of the things which are in the temple? they which serve the altar, have their share with the altar? So hath the Lord ordained for them which preach the Gospel, to live of the Gospel. But I have used none of these things."* (1 Cor. 9:13-15) What more open than this? what more clear? I fear lest haply, while I discourse wishing to expound this, that become obscure which in itself is bright and clear. For they who understand not these words, or feign not to understand, do much less understand mine, or profess to understand: unless perchance they do therefore quickly understand ours, because it is allowed them to deride them being understood; but concerning the Apostle's words this same is not allowed. For this reason, where they cannot interpret them otherwise according to their own sentence, be it ever so clear

and manifest, they answer that it is obscure and uncertain because wrong and perverse they dare not call it. Cries the man of God, "The Lord hath ordained for them which preach the Gospel, of this Gospel to live; but I have used none of these things;" and flesh and blood essayeth to make crooked what is straight; what open, to shut; what serene, to cloud over. "It was," saith it, "spiritual work that he was doing, and thereof did he live." If it be so, of the Gospel did he live: why then doth he say, "The Lord hath ordained for them which preach the Gospel, of the Gospel to live; but I have used none of these things?" Or if this very word, "to live" which is here used, they will needs also interpret in respect of spiritual life, then had the Apostle no hope towards God, in that he did not live by the Gospel, because he hath said, "I have used none of these things." Wherefore, that he should have certain hope of life eternal the Apostle did of the Gospel in any wise spiritually live. What therefore he saith, "But I have used none of these things," doth without doubt make to be understood of this life which is in the flesh, that which he hath said of the Lord's ordaining to them which preach the Gospel, that of the Gospel they should live; that is, this life which hath need of food and clothing, they by the Gospel shall sustain; as above he said of his fellow-apostles; of whom the Lord Himself saith, "The workman is worthy of his meat;" and, "The workman is worthy of his hire." This meat, then, and this hire of the sustenance of this life, due to evangelists, this of them to whom he evangelized the Apostle accepted not, saying a true thing, "I have used none of these things." And he goes on, and adjoins, lest perchance any should imagine that he only therefore received not, because they had not given: *"But I have not written these things that they may be so done unto me: good is it for me rather to die than that any make void my glory."* (1 Cor. 9:15) What glory, unless that which he wished to have with God, while in Christ suffering with the weak? <sup>21</sup>[Augustine of Hippo (354-430AD), Of the Works of Monks, 10-11]

**9:16-22** As he is presently about to say most openly; *"For if I shall have preached the Gospel, there is not to me any glory: for necessity is laid upon me;"* (1 Cor. 9:16) that is, of sustaining this life. *"For woe will be to me,"* he saith, *"if I preach not the Gospel:"* that is, to my own will shall I forbear to preach the Gospel, because I shall be tormented with hunger, and shall not have whereof to live. For he goes on, and says; *"For if willingly I do this, I have a reward."* By his doing it willingly, he means, if he do it uncompelled by any necessity of supporting this present life; and for this he hath reward, to wit, with God, of glory everlasting. *"But if unwilling,"* saith he, *"a dispensation is entrusted unto me:"* (1 Cor. 9:17) that is, if being unwilling, I am by necessity of passing through this present life, compelled to preach the Gospel, *"a dispensation is entrusted unto me;"* to wit, that by my dispensation as a steward, because Christ, because the truth, is that which I preach, howsoever because of occasion, howsoever seeking mine own, howsoever by necessity of earthly emolument compelled so to do, other men do profit, but I have not that glorious and everlasting reward with God. *"What then,"* saith he, *"shall be my reward?"* He saith it as asking a question: therefore the pronunciation must be suspended, until he give



the answer. Which the more easily to understand, let, as it were, us put the question to him, "What, then, will be thy reward, O Apostle, when that earthly reward due to good evangelists, not for its sake evangelizing, but yet taking it as the consequence and offered to them by the Lord's appointment, thou acceptest not? What shall be thy reward then?" See what he replies: "*That, preaching the Gospel, I may make the Gospel of Christ without charge;*" that is, that the Gospel may not be to believers expensive, lest they account that for this end is the Gospel to be preached to them, that its preachers should seem as it were to sell it. And yet he comes back again and again, that he may show what, by warrant of the Lord, he hath a right unto, yet doeth not: "*that I abuse not,*" saith he, "*my power in the Gospel.*" (1 Cor. 9:18) But now, that as bearing with the infirmity of men he did this, let us hear what follows: "*For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. To them that are under the law, I became as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.*" (1 Cor. 9:19–21) Which thing he did, not with craftiness of simulation, but with mercy of compassion with others; that is, not as if to feign himself a Jew, as some have thought, in that he observed at Jerusalem the things prescribed by the old law. For he did this in accordance with his free and openly declared sentence, in which he says, "Is any called being circumcised? let him not become uncircumcised." That is, let him not so live, as though he had become uncircumcised, and covered that which he had laid bare: as in another place he saith, "Thy circumcision is become uncircumcision." (Rom. 2:25) It was in accordance then with this his sentence, in which he saith, "Is any called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised;" (1 Cor. 7:18) that he did those things, in which, by persons not understanding and not enough attending, he has been accounted to have feigned. For he was a Jew, and was called being circumcised; therefore he would not become uncircumcised; that is, would not so live as if he had not been circumcised. For this he now had in his power to do. And "under" the law, indeed, he was not as they who servilely wrought it; but yet "in" the law of God and of Christ. For that law was not one, and the law of God another, as accursed Manicheans are wont to say. Otherwise, if when he did those things he is to be accounted to have feigned, then he feigned himself also a pagan, and sacrificed to idols, because he says that he became to those without law, as without law. By whom, doubtless, he would have us to understand no other than Gentiles whom we call Pagans. It is one thing therefore to be under the law, another in the law, another without law. "Under the law," the carnal Jews; "in the law," spiritual men, both Jews and Christians; (whence the former kept that custom of their fathers, but did not impose unwonted burdens upon the believing Gentiles; and therefore they also were circumcised;) but "without law," are the Gentiles which have not yet believed, to whom yet the Apostle testifieth himself to have become like, through sympathy of a merciful

heart, not simulation of a changeable exterior; that is, that he might in that way succor carnal Jew or Pagan, in which way himself, if he were that, would have wished to be succored: bearing, to wit, their infirmity, in likeness of compassion, not deceiving in fiction of lying; as he straightway goes on, and says, "*I became to the weak as weak, that I might gain the weak.*" (1 Cor. 9:22) For it was from this point that he was speaking, in saying all those other things. As then, that he became to the weak as weak, was no lie; so all those other things above rehearsed. For what doth he mean his weakness towards the weak to have been, but that of suffering with them, insomuch that, lest he should appear to be a seller of the Gospel, and by falling into an ill suspicion with ignorant men, should hinder the course of God's word, he would not accept what by warrant of the Lord was his due? Which if he were willing to accept, he would not in any wise lie, because it was truly due to him; and for that he would not, he did not in any wise lie. For he did not say, it was not due; but he showed it to be due, and that being due he had not used it, and professed that he would not at all use it, in that very thing becoming weak; namely, in that he would not use his power; being, to wit, with so merciful affection endued, that he thought in what way he should wish to be dealt withal, if himself also were made so weak, that possibly, if he should see them by whom the Gospel was preached to him, accepting their charges, he might think it a bringing of wares to market, and hold them in suspicion accordingly. <sup>21</sup>[Augustine of Hippo (354-430AD), Of the Works of Monks, 11-12]

**9:22 I am made all things to all men.** Why does the Apostle say that he has become all things to everyone, which seems to be the fault of a fanatic and a hypocrite? The adversary gives his approval not to oppose the one whom he wishes to render favorable. He who, to avoid scandal, does something which has no danger, it is true, but which is also useless, desires the salvation of him to whom he will spare scandal. When the Apostle St. Paul circumcised his disciple Timothy, who had caused the Jews, and purified himself before entering the temple, he did so not to scandalize those who defended with exceeding zeal the traditions of their fathers, and who could have put him to death or looked at our religion as being directly opposed to them. He therefore consented to submit to a less important observance to earn more. He might have exposed himself to a grave fault by not going as a Jew in the temple to pray; he therefore submitted in their interest to this prescription. He also lent himself to the way of seeing of those who were under the law, that is, Samaritans, in that they admitted that the books of Moses came from God, and that circumcision and the Sabbath were also divine institutions. It was by means of these books that he proved to them that the Christ whom they hoped for was the one whom he preached to them. This is what the Samaritan woman utters when she says to the Lord: "I know that the Messiah must come, when he comes, he will tell us all things. (Jn. 4:25) It is according to this principle and in this sense that the Apostle went through all the books of Moses who said, "The Lord your God will raise up a prophet from among your brethren." (Deut. 18:15) Saint Paul is still made to those who were under the law, in this



respect that they recognize that the world and the human race have God as author. This is why he says to them: As some of your poets have said: We are the children of God himself. (Acts 17:28) This is how he made himself all for the sake of their salvation.

<sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q.51]

**9:23-24** In that perfect state the just man shall live absolutely without any sin, since there will be in his members no law warring against the law of his mind, (Rom. 7:23) but wholly will he love God, with all his heart, with all his soul, and with all his mind (Matt. 22:37). which is the first and chief commandment. For why should not such perfection be enjoined on man, although in this life nobody may attain to it? For we do not rightly run if we do not know whither we are to run. But how could it be known, unless it were pointed out in precepts? Let us therefore "*so run that we may obtain.*" (1 Cor. 9:23). For all who run rightly will obtain,—not as in the contest of the theatre, where all indeed run, but only one wins the prize. (1 Cor. 9:24) Let us run, believing, hoping, longing; let us run, subjugating the body, cheerfully and heartily doing alms,—in giving kindnesses and forgiving injuries, praying that our strength may be helped as we run; and let us so listen to the commandments which urge us to perfection, as not to neglect running towards the fulness of love. <sup>25</sup>[Augustine of Hippo

(354-430AD), A Treatise Concerning Man's Perfection in Righteousness, 19]

**9:27** Our righteousness in this pilgrimage is this—that we press forward to that perfect and full righteousness in which there shall be perfect and full love in the sight of His glory; and that now we hold to the rectitude and perfection of our course, by "*keeping under our body and bringing it into subjection,*" (1 Cor. 9:27). by doing our alms cheerfully and heartily, while bestowing kindnesses and forgiving the trespasses which have been committed against us, and by "continuing instant in prayer;" (Rom. 12:12)—and doing all this with sound doctrine, whereon are built a right faith, a firm hope, and a pure charity. This is now our righteousness, in which we pass through our course hungering and thirsting after the perfect and full righteousness, in order that we may hereafter be satisfied therewith. Therefore our Lord in the Gospel (after saying, "Take heed that ye do not your righteousness before men, to be seen of them," (Matt. 6:1) in order that we should not measure our course of life by the limit of human glory, declared in his exposition of righteousness itself that there is none except there be these three,—fasting, alms, prayers. <sup>25</sup>[Augustine of Hippo (354-430AD), A Treatise Concerning Man's Perfection in Righteousness, 18]

## 1 CORINTHIANS 10

### Warning to Christians from Jewish history

<sup>1</sup> Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under <sup>a</sup>the cloud, and all passed through <sup>b</sup>the sea; <sup>2</sup> And were all baptized unto Moses in the cloud and in the sea; <sup>3</sup> And did all eat the same <sup>c</sup>spiritual meat; <sup>4</sup> And did all drink the same <sup>d</sup>spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. <sup>5</sup> But with many of them God was not well pleased: for they were overthrown in the wilderness.

### Exhortation not to imitate the Jews

<sup>6</sup> Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. <sup>7</sup> Neither be ye idolaters, as *were* some of them; as it is written, <sup>e</sup>THE PEOPLE SAT DOWN TO EAT AND DRINK, AND ROSE UP TO PLAY. <sup>8</sup> Neither let us commit fornication, as some of them committed, and <sup>f</sup>fell in one day three and twenty thousand. <sup>9</sup> Neither let us tempt Christ, as <sup>g</sup>some of them also tempted, and were destroyed of serpents. <sup>10</sup> Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. <sup>11</sup> Now all these things happened unto them for ensamples: and <sup>h</sup>they are written for our admonition, <sup>i</sup>upon whom the ends of the world are come.

### Application

<sup>12</sup> Wherefore let him that thinketh he standeth take heed lest he fall. <sup>13</sup> There hath no temptation taken you but such as is common to man: but God *is* faithful, <sup>k</sup>who will not suffer you to be tempted above that ye are able; but will with the temptation also <sup>j</sup>make a way to escape, that ye may be able to bear *it*.

### Christians must not sacrifice to idols

<sup>14</sup> Wherefore, my dearly beloved, flee from idolatry. <sup>15</sup> I speak as to wise men; judge ye what I say. <sup>16</sup> <sup>l</sup>The cup of blessing which we bless, is it not the communion of the blood of Christ? <sup>m</sup>The bread which we break, is it not the communion of the body of Christ? <sup>17</sup> For <sup>n</sup>we *being* many are one bread, *and* one body: for we are all partakers of that one bread. <sup>18</sup> Behold <sup>o</sup>Israel after the flesh: <sup>p</sup>are not they which eat of the sacrifices partakers of the altar? <sup>19</sup> What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? <sup>20</sup> But *I say*, that the things which the Gentiles <sup>q</sup>sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. <sup>21</sup> <sup>r</sup>Ye cannot drink the cup of the Lord, and <sup>s</sup>the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. <sup>22</sup> Do we provoke the Lord to jealousy? <sup>t</sup>are we stronger than he?

### Practical directions

<sup>23</sup> All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. <sup>24</sup> <sup>u</sup>Let no man seek his own, but every man another's *wealth*. <sup>25</sup> <sup>v</sup>Whatsoever is sold in the



shambles, *that* eat, asking no question for conscience sake: <sup>26</sup> For the earth *is* the Lord's, and the fulness thereof. <sup>27</sup> If any of them that believe not bid you *to a feast*, and ye be disposed to go; <sup>28</sup> "whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not <sup>29</sup>for his sake that shewed it, and for conscience sake: for <sup>30</sup>the earth *is* the Lord's, and the fulness thereof: Conscience, I say, not thine own, but of the other: for <sup>31</sup>why is my liberty judged of another *man's* conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

### Give no offense

<sup>31</sup> <sup>a</sup>Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. <sup>32</sup> Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: <sup>33</sup> Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

|               |               |                |              |                 |                |                |
|---------------|---------------|----------------|--------------|-----------------|----------------|----------------|
| 1 a Exo 13:21 | Psa 78:15     | Deu 6:16       | Jer 29:11    | 16 l Mat 26:26  | s Deu 32:17    | y 1 Cor 8:10   |
| Isa 63:11     | Num 20:11     | Num 21:5       | Psa 124:7    | m Act 2:42      | 22 t Eze 22:14 | 29 z Rom 14:16 |
| b Exo 14:22   | Exo 17:6      | Exo 17:7       | Gen 19:20-21 | 17 n Rom 12:5   | Joh 9:4        | 31 a Zec 7:6   |
| 3 c Exo 16:15 | 7 e Exo 32:6  | Exo 17:2       | k 2 Pet 2:9  | 18 o Rom 4:12   | 24 u Rom 15:1  | Mat 5:16       |
| Deu 8:3       | 8 f Num 25:1  | 11 h Rom 15:4  | Luk 22:32    | p Lev 3:3       | 25 v 1 Tim 4:4 | Joh 15:8       |
| 4 d Rev 22:17 | 9 g Psa 78:56 | i Heb 10:25    | Psa 125:3    | 20 q Deu 32:17  | 27 w Luk 10:7  | Phi 1:11       |
| Joh 4:10      | Psa 78:18     | 13 j Act 27:44 | Exo 13:17    | 21 r 2 Cor 6:15 | 28 x Deu 10:14 |                |

**10:1-2** For the law and the prophets up to the time of John the Baptist had sacraments which foreshadowed things to come; but the sacraments of our time bear testimony that that has come already which the former sacraments foretold should come. <sup>7</sup>[Augustine of Hippo (354-430AD), Answer to the Letters of Petilian, the Donatist, 37.87]

**10:3** Wherefore, too, the Church, beholding so great grace, exhorts her sons and her friends to come together to the sacraments, saying: "Eat, my friends, and drink and be inebriated, my brother." (Cant. 5:1) What we eat and what we drink the Holy Spirit has elsewhere made plain by the prophet, saying, "Taste and see that the Lord is good, blessed is the man that hopeth in Him." (Ps. 34:9) In that sacrament is Christ, because it is the Body of Christ, it is therefore not bodily food but spiritual. Whence the Apostle says of its type: "Our fathers ate spiritual food and drank spiritual drink," (1 Cor. 10:3) for the Body of God is a spiritual body; the Body of Christ is the Body of the Divine Spirit, for the Spirit is Christ, as we read: "The Spirit before our face is Christ the Lord." (Lam. 4:20) And in the Epistle of Peter we read: "Christ died for us." (1 Pet. 2:21) Lastly, that food strengthens our heart, and that drink "maketh glad the heart of man," (Ps. 104:15) as the prophet has recorded. <sup>3</sup>[Ambrose of Milan (338-397AD), On the Mysteries, 9.58]

**10:4 that Rock was Christ.** This, of course, referring not to Christ's divine nature but to His flesh, whose ever-flowing fountain of blood has ever satisfied the hearts of His thirsting people. And so it was at that time declared in a mystery that the Lord Jesus, when crucified, should abolish in His flesh the sins of the whole world, and not their guilty acts merely, but the evil lusts of their hearts. <sup>8</sup>[Augustine of Hippo (354-430AD), On Christian Doctrine, 4.21.46]

**10:11** And there are numerous interpretations adapted to the multitude which are in circulation, and which edify those who are unable to understand profounder meanings, and which have somewhat the same character. But the interpretation is "spiritual," when one is able to show of what heavenly things the Jews "according to the flesh" served as an example and a shadow, and of what future blessings the law contains a shadow. And, generally, we must investi-gate, according to the

apostolic promise, "the wisdom in a mystery, the hidden wisdom which God ordained before the world for the glory" of the just, which "none of the princes of this world knew." (Cf. 1 Cor. 2:6-8) And the same apostle says somewhere, after referring to certain events mentioned as occurring in Exodus and Numbers, "that these things happened to them figuratively, but that they were written on our account, on whom the ends of the world are come." (1 Cor. 10:11) <sup>71</sup>[Origen of Alexandria (185-254AD), De Principiis, 4.1.12-13]

**10:12 Wherefore let him that thinketh he standeth take heed lest he fall.** Let the inquirer still go on, and say, "Why is it that to some who have in good faith worshipped Him He has not given to persevere to the end?" Why except because he does not speak falsely who says, "They went out from us, but they were not of us; for if they had been of us, doubtless they would have continued with us." (1 John 2:19) Are there, then, two natures of men? By no means. If there were two natures there would not be any grace, for there would be given a gratuitous deliverance to none if it were paid as a debt to nature. But it seems to men that all who appear good believers ought to receive perseverance to the end. But God has judged it to be better to mingle some who would not persevere with a certain number of His saints, so that those for whom security from temptation in this life is not desirable may not be secure. For that which the apostle says, checks many from mischievous elation: "Wherefore let him who seems to stand take heed lest he fall." (1 Cor. 10:12) But he who falls, falls by his own will, and he who stands, stands by God's will. "For God is able to make him stand;" (Rom. 14:4) therefore he is not able to make himself stand, but God. Nevertheless, it is good not to be high-minded, but to fear. Moreover, it is in his own thought that every one either falls or stands. Now, as the apostle says, and as I have mentioned in my former treatise, "We are not sufficient to think anything of ourselves, but our sufficiency is of God." (2 Cor. 3:5) Following whom also the blessed Ambrose ventures to say, "For our heart is not in our own power, nor are our thoughts." And this everybody who is humbly and truly pious feels to be most true. <sup>25</sup>[Augustine of Hippo (354-



430AD), A Treatise on the Gift of Perseverance, 1.19]

**10:13** What do these words of the Apostle mean: "Let only human temptations come to you?" — It is not without a providential purpose that the Apostle, Doctor of the Nations, expresses the wish that only human temptations should occur to us; because divine temptation can become mortal. It was because of this temptation that the Jews who lived under the law of God were victims of the bites of snakes. This is why the Apostle tells us: "Do not be surprised by a divine temptation, but simply be human." A man is said to be subject to divine temptation, while acting in the name of God. from God, he hopes for his salvation from idols, because he does not hold God to the test. For all that is not tried is tempted, and what is tempted becomes doubtful. This is why divine temptation is mortal, while human temptation is salutary; for if it is dangerous to doubt God, it is even more useful not to put one's hope in man, to remain faithful to the law of God. It is therefore in a spirit of high wisdom that the Apostle tells us: "Let only human temptations come to you." He wants that when men try our fidelity to the law of God, they find us strong and unshakable, and that while the carnal men doubt our fidelity, we pass as tested in the eyes of God, because those who are not tested before him, he tempts them to make them better. There is therefore a double temptation, we are tempted sometimes as faithful, sometimes as if overcome by defiance. The temptation of the faithful is a human temptation. For we are then tested by men for the cause of faith; they tempt us to make us renounce the faith. The temptations caused by defiance are meant to bring men back into the way of God through suffering and repentance, as happened to the Jews. They no longer had trust in God's providence, they were tempted by snakes, so that suffering inspired them with more just feelings. There is another temptation to which Abraham, Job, and Tobias, these great servants of God, have been subjected: Abraham, by the sacrifice which must have been so painful to him of his only and beloved son, reaped abundant fruits of justice for eternal glory (Gen. 22:1); Job saw the success of the loss of all his goods much greater riches for the earth and for heaven (Job 1-2); lastly, the loss of sight was so advantageous to Tobias, that it was followed by a glorious cure for him on earth, with the hope of eternal brightness for the future life. (Tobit 2:11) The righteous are therefore tested only for their advancement. This is why we must show in the temptations of great courage, in the conviction that we are far from doing harm they can only be useful if we support them patiently with the grace of Jesus Christ. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.99]

**10:15 I speak as to wise men; judge ye what I say.** Because he has cried out aloud and heightened the accusation, calling it idolatry; that he might not seem to exasperate them and to make his speech disgusting, in what follows he refers the decision to them, and sets his judges down on their tribunal with an encomium. For I speak as to wise men, says he: which is the mark of one very confident of his own rights, that he should make the accused himself the judge of his allegations. Thus also he more elevates the hearer, when he discourses not as commanding

nor as laying down the law, but as advising with them and as actually pleading before them. For with the Jews, as more foolishly and childishly disposed, God did not so discourse, nor did He in every instance acquaint them with the reasons of the commands, but merely enjoined them; but here, because we have the privilege of great liberty, we are even admitted to be counsellors. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Corinthians]

**10:16** But vain in every respect are they who despise the entire dispensation of God, and disallow the salvation of the flesh, and treat with contempt its regeneration, maintaining that it is not capable of incorruption. But if this indeed do not attain salvation, then neither did the Lord redeem us with His blood, nor is the cup of the Eucharist the communion of His blood, nor the bread which we break the communion of His body. (1 Cor. 10:16) For blood can only come from veins and flesh, and whatsoever else makes up the substance of man, such as the Word of God was actually made. By His own blood he redeemed us, as also His apostle declares, In whom we have redemption through His blood, even the remission of sins. (Col. 1:14) And as we are His members, we are also nourished by means of the creation, and He Himself grants the creation to us, for He causes His sun to rise, and sends rain when He wills (Matt. 5:45). He has acknowledged the cup which is a part of the creation as His own blood, from which He bedews our blood; and the bread also a part of the creation He has established as His own body, from which He gives increase to our bodies. When, therefore, the mingled cup and the manufactured bread receives the Word of God, and the Eucharist of the blood and the body of Christ is made, from which things the substance of our flesh is increased and supported, how can they affirm that the flesh is incapable of receiving the gift of God, which is life eternal, which flesh is nourished from the body and blood of the Lord, and is a member of Him?— even as the blessed Paul declares in his Epistle to the Ephesians, that we are members of His body, of His flesh, and of His bones. (Eph. 5:30) He does not speak these words of some spiritual and invisible man, for a spirit has not bones nor flesh; (Luke 24:39) but he refers to that dispensation by which the Lord became an actual man, consisting of flesh, and nerves, and bones — that flesh which is nourished by the cup which is His blood, and receives increase from the bread which is His body. And just as a cutting from the vine planted in the ground fructifies in its season, or as a grain of wheat falling into the earth and becoming decomposed, rises with manifold increase by the Spirit of God, who contains all things, and then, through the wisdom of God, serves for the use of men, and having received the Word of God, becomes the Eucharist, which is the body and blood of Christ; so also our bodies, being nourished by it, and deposited in the earth, and suffering decomposition there, shall rise at their appointed time, the Word of God granting them resurrection to the glory of God, even the Father, who freely gives to this mortal immortality, and to this corruptible incorruption, (1 Cor. 15:53) because the strength of God is made perfect in weakness, (2 Cor. 12:3) in order that we may never become puffed up, as if we had life from ourselves, and exalted against



God, our minds becoming ungrateful; but learning by experience that we possess eternal duration from the excelling power of this Being, not from our own nature, we may neither undervalue that glory which surrounds God as He is, nor be ignorant of our own nature, but that we may know what God can effect, and what benefits man receives, and thus never wander from the true comprehension of things as they are, that is, both with regard to God and with regard to man. <sup>49</sup>[Irenaeus of Lyons (100-200AD), *Against Heresies*, 4.2.2-3]

**10:17** Participation is spoken of; for through it we partake of the divinity of Jesus. Communion, too, is spoken of, and it is an actual communion, because through it we have communion with Christ and share in His flesh and His divinity: yea, we have communion and are united with one another through it. For since we partake of one bread, we all become one body of Christ and one blood, and members one of another, being of one body with Christ. With all our strength, therefore, let us beware lest we receive communion from or grant it to heretics; Give not that which is holy unto the dogs, saith the Lord, neither cast ye your pearls before swine (Matt. 7:6), lest we become partakers in their dishonor and condemnation. For if union is in truth with Christ and with one another, we are assuredly voluntarily united also with all those who partake with us. For this union is effected voluntarily and not against our inclination. For we are all one body because we partake of the one bread, as the divine Apostle says (1 Cor. 10:17). <sup>57</sup>[John of Damascus (676-749AD), *Orthodox Faith*, 4.13]

**10:18 partakers of the altar** But do thou, I pray, consider, how with regard to the Jews he said not, they are par-takers with God, but, they have communion with the altar; for what was placed thereon was burnt: but in respect to the Body of Christ, not so. But how? It is a Communion of the Lord's Body. For not with the altar, but with Christ Himself, do we have communion. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), *Homilies on 1 Corinthians*]

**10:20 Gentiles sacrifice, they sacrifice to devils.** Pagans, for they worship things which exist, though they should not be worshipped: for idols have an existence, though for salvation they are nought. So, to worship a tree with prayers, instead of improving it by cultivation, is not to worship nothing, but to worship in a wrong way. When the apostle says that "the things which the Gentiles sacrifice, they sacrifice to demons, and not to God," (1 Cor. 10:20) he means that these demons exist to whom the sacrifices are made, and with whom he wishes us not to be partakers. So, too, heaven and earth, the sea and air, the sun and moon, and the other heavenly bodies, are all objects which have a sensible existence. When the Pagans worship these as gods, or as parts of one great God (for some of them identify the universe with the Supreme Deity), they worship things which have an existence. In arguing with Pagans, we do not deny the existence of these things, but we say that they should not be worshipped; and we recommend the worship of the invisible Creator of all these things, in whom alone

man can find the happiness which all allow that he desires. To those, again, who worship what is invisible and immaterial, but still is created, as the soul or mind of man, we say that happiness is not to be found in the creature even under this form, and that we must worship the true God, who is not only invisible, but unchangeable; for He alone is to be worshipped, in the enjoyment of whom the worshipper finds happiness, and without whom the soul must be wretched, whatever else it possesses. You, on the other hand, who worship things which have no existence at all except in your fictitious legends, would be nearer true piety and religion if you were Pagans, or if you were worshippers of what has an existence, though not a proper object of worship. In fact, you do not properly worship the sun, though he carries your prayers with him in his course round the heavens. <sup>20</sup>[Augustine of Hippo (354-430AD), *Reply to Faustus the Manichæan*, 20.5]

**10:21 the table of devils.** Returning from the altars of the devil, they draw near to the holy place of the Lord, with hands filthy and reeking with smell, still almost breathing of the plague-bearing idol-meats; and even with jaws still exhaling their crime, and reeking with the fatal contact, they intrude on the body of the Lord, although the sacred Scripture stands in their way, and cries, saying, "Every one that is clean shall eat of the flesh; and whatever soul eateth of the flesh of the saving sacrifice, which is the Lord's, having his uncleanness upon him, that soul shall be cut off from his people." (Lev. 7:20) Also, the apostle testifies, and says, "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils." (1 Cor. 10:21) He threatens, moreover, the stubborn and froward, and denounces them, saying, "Whosoever eateth the bread or drinketh the cup of the Lord unworthily, is guilty of the body and blood of the Lord." (1 Cor. 11:27) <sup>33</sup>[Cyprian of Carthage (200-258AD), *Treatise*, 3.15]

**10:22** And this he said, reminding them of an ancient history and of their fathers' transgression. Wherefore also he makes use of this expression, which Moses likewise of old used against the Jews, accusing them of idolatry in the person of God. For they, says He, moved Me to jealousy with that which is not God; they provoked Me to anger with their idols. (Deut. 32:21) Are we stronger than He? Do you see how terribly, how awfully he rebukes them, thoroughly shaking their very nerves, and by his way of reducing them to an absurdity, touching them to the quick and bringing down their pride? Well, but why, some one will say, did he not set down these things at first, which would be most effectual to withdraw them? Because it is his custom to prove his point by many particulars, and to place the strongest last, and to prevail by proving more than was necessary. On this account then, he began from the lesser topics, and so made his way to that which is the sum of all evils: since thus that last point also became more easily admitted, their mind having been smoothed down by the things said before. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), *Homilies on 1 Corinthians*]



# 1 CORINTHIANS 11

## Women should cover their hair when praying

<sup>1</sup> Be <sup>a</sup>ye followers of me, even as I also *am* of Christ. <sup>2</sup> Now I praise you, brethren, that ye remember me in all things, and <sup>b</sup>keep the ordinances, as I delivered *them* to you. <sup>3</sup> But I would have you know, that <sup>c</sup>the head of every man is Christ; and <sup>d</sup>the head of the woman *is* the man; and <sup>e</sup>the head of Christ *is* God. <sup>4</sup> Every man praying or prophesying, having *his* head covered, dishonoureth his head. <sup>5</sup> But <sup>e</sup>every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were <sup>f</sup>shaven. <sup>6</sup> For if the woman be not covered, let her also be shorn: but if it be <sup>h</sup>a shame for a woman to be shorn or shaven, let her be covered. <sup>7</sup> For a man indeed ought not to cover *his* head, forasmuch as <sup>i</sup>he is the image and glory of God: but the woman is the glory of the man. <sup>8</sup> For <sup>j</sup>the man is not of the woman; but the woman of the man. <sup>9</sup> Neither was the man created for the woman; but the woman for the man. <sup>10</sup> For this cause ought the woman <sup>k</sup>to have power on *her* head <sup>l</sup>because of the angels.

## Nature requires a headdress for women

<sup>11</sup> Nevertheless <sup>m</sup>neither is the man without the woman, neither the woman without the man, in the Lord. <sup>12</sup> For as the woman *is* of the man, even so *is* the man also by the woman; <sup>n</sup>but all things of God. <sup>13</sup> Judge in yourselves: is it comely that a woman pray unto God uncovered? <sup>14</sup> Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? <sup>15</sup> But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering. <sup>16</sup> But <sup>o</sup>if any man seem to be contentious, we have no such custom, neither the churches of God.

## Abuses of the Eucharistic supper

<sup>17</sup> Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse. <sup>18</sup> For first of all, when ye come together in the church, <sup>p</sup>I hear that there be divisions among you; and I partly believe it. <sup>19</sup> For <sup>q</sup>there must be also heresies among you, <sup>r</sup>that they which are approved may be made manifest among you. <sup>20</sup> When ye come together therefore into one place, *this* is not to eat the Lord's supper. <sup>21</sup> For in eating every one taketh before *other* his own supper: and one is hungry, and <sup>s</sup>another is drunken. <sup>22</sup> What? have ye not houses to eat and to drink in? or <sup>t</sup>despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

## Institution of the Eucharist

<sup>23</sup> For <sup>u</sup>I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: <sup>24</sup> And when he had given thanks, he brake *it*, and said, **Take, eat: this is my body, which is broken for you: this do in remembrance of me.** <sup>25</sup> After the same manner also *he* took the cup, when he had supped, saying, **This cup is <sup>v</sup>the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.** <sup>26</sup> For as often as ye eat this bread, and drink *this* cup, ye do shew the Lord's death <sup>w</sup>till he come. <sup>27</sup> <sup>x</sup>Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. <sup>28</sup> But <sup>y</sup>let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. <sup>29</sup> For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. <sup>30</sup> For this cause many *are* weak and sickly among you, and many sleep. <sup>31</sup> For <sup>z</sup>if we would judge ourselves, we should not be judged. <sup>32</sup> But when we are judged, <sup>a</sup>we are chastened of the Lord, that we should not be condemned with the world. <sup>33</sup> Wherefore, my brethren, when ye come together to eat, tarry one for another. <sup>34</sup> And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest <sup>b</sup>will I set in order when <sup>c</sup>I come.

1 a Eph 5:1-2  
Phi 2:4-5  
2 The 3:9  
2 b 1 Cor 7:17  
3 c Phi 2:7  
Gal 4:4

Joh 4:34  
d Gen 3:16  
e Eph 5:23  
Rom 14:9  
5 f Deu 21:12  
g Act 21:9

6 h Num 5:18  
7 i Gen 1:26  
8 j Gen 2:21  
Pro 18:22  
10 k Gen 24:65  
l Ecc 5:6

11 m Gal 3:28  
12 n 1 Cor 8:6  
Rom 11:36  
Pro 16:4  
16 o 1 Tim 6:4  
18 p 1 Cor 1:10

19 q Luk 17:1  
r Luk 2:35  
21 s Jud 1:12  
22 t Lev 19:30  
Psa 89:7  
23 u Gal 1:1

25 v Heb 9:15  
26 w Heb 9:28  
1 Cor 4:5  
Act 1:11  
27 x Num 9:10  
Mat 22:11

28 y 2 Cor 13:5  
Gal 6:4  
31 z 1 Joh 1:9  
32 a Heb 12:5  
34 b Tit 1:5  
c 1 Cor 4:19

**11:1 Be ye followers of me, even as I also am of Christ.** Assimilation to God, then, so that as far as possible a man becomes righteous and holy with wisdom he lays down as the aim of faith, and the end to be that restitution of the promise which is effected by faith. <sup>34</sup>[Clement of Alexandria (150–215AD), The Stomata, 2.22]

**11:2 keep the ordinances, as I delivered them to you.** Moreover that the Apostles handed down much that was unwritten, Paul, the Apostle of the Gentiles, tells us in these words: Therefore, brethren, stand fast and hold the traditions which ye have been taught of us, whether by word or by epistle (2 Thess.

2:15). And to the Corinthians he writes, Now I praise you, brethren, that ye remember me in all things, and keep the traditions as I have delivered them to you (1 Cor. 11:2).<sup>57</sup>[John of Damascus (676-749AD), Orthodox Faith, 4.12]

**11:3 the head of the woman is the man.** For with us indeed the woman is reasonably subjected to the man: since equality of honor causes contention. And not for this cause only, but by reason also of the deceit (1 Tim. 2:14) which happened in the beginning. Wherefore you see, she was not subjected as soon as she was made; nor, when He brought her to the man, did either she hear any such



thing from God, nor did the man say any such word to her: he said indeed that she was bone of his bone, and flesh of his flesh: (Gen. 2:23) but of rule or subjection he nowhere made mention unto her. But when she made an ill use of her privilege and she who had been made a helper was found to be an ensnarer and ruined all, then she is justly told for the future, your turning shall be to your husband. (Gen. 3:16) To account for which; it was likely that this sin would have thrown our race into a state of warfare; (for her having been made out of him would not have contributed any thing to peace, when this had happened, nay, rather this very thing would have made the man even the harsher, that she made as she was out of him should not have spared even him who was a member of herself:) wherefore God, considering the malice of the Devil, raised up the bulwark of this word and what enmity was likely to arise from his evil device, He took away by means of this sentence and by the desire implanted in us: thus pulling down the partition-wall, i.e., the resentment caused by that sin of hers. But in God and in that undefiled Essence, one must not suppose any such thing. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Corinthians]

**11:3 the head of Christ is God.** The Head of Christ, then, is God, in so far as His form of a servant, that is, of man, not of God, is considered. But it is nothing against the Son of God, if, in accordance with the reality of His flesh, He is like unto men, whilst in regard of His Godhead He is one with the Father, for by this account of Him we do not take ought from His sovereignty, but attribute compassion to Him. But who can with a good conscience deny the one Godhead of the Father and the Son, when our Lord, to complete His teaching for His disciples, said: "That they may be one, even as we also are one." (John 17:11) The record stands for witness to the Faith. <sup>3</sup>[Ambrose of Milan (338-397AD), Exposition of the Christian Faith, 4.3.33-34]

**11:4** Just as if the Apostle were teaching pride when he says, "Every man praying or prophesying with veiled head shameth his head;" (1 Cor. 11:4) and, "A man ought not to veil his head, forasmuch as he is the image and glory of God." (1 Cor. 11:14) Consequently he who says, "Ought not," knows not perchance how to teach humility! However, if this same disgrace in time of the Gospel, which was a thing of a holy meaning in time of Prophecy, be by these people courted as matter of humility, then let them be shorn, and veil their head with haircloth. Only then there will be none of that attracting of people's eyes in which they trade. <sup>21</sup>[Augustine of Hippo (354-430AD), Of the Work of Monks, 39]

**11:5** How then did the apostle tell us that the man is the image of God, and therefore he is forbidden to cover his head; but that the woman is not so, and therefore is commanded to cover hers? Unless, forsooth, according to that which I have said already, when I was treating of the nature of the human mind, that the woman together with her own husband is the image of God, so that that whole substance may be one image; but when she is referred separately to her quality of help-meet, which regards the woman herself alone, then she is not the image of God; but as regards the man alone, he is the image of God as fully and completely as when the woman too is joined with him in one. As we said of the nature of the

human mind, that both in the case when as a whole it contemplates the truth it is the image of God; and in the case when anything is divided from it, and diverted in order to the cognition of temporal things; nevertheless on that side on which it beholds and consults truth, here also it is the image of God, but on that side whereby it is directed to the cognition of the lower things, it is not the image of God. And since it is so much the more formed after the image of God, the more it has extended itself to that which is eternal, and is on that account not to be restrained, so as to withhold and refrain itself from thence; therefore the man ought not to cover his head. But because too great a progression towards inferior things is dangerous to that rational cognition that is conversant with things corporeal and temporal; this ought to have power on its head, which the covering indicates, by which it is signified that it ought to be restrained. <sup>21</sup>[Augustine of Hippo (354-430AD), On the Holy Trinity, 7.10]

**11:10 because of the angels.** This, Let her have power on her head because of the angels, who are attached to us; because to each one of us an angel is attached; and they are grieved if they see us do anything unbecoming of our nature. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on 1 Corinthians]

**11:16** We, so far as in us lies, do not strive on behalf of heretics with our colleges and fellow-bishops, with whom we hold the harmony that God enjoins, and the peace of our Lord, especially as the apostle says, 'If any man seem to be contentious, we have no such custom, neither the churches of God.' (1 Cor. 11:16) Christian love in our souls, the honor of our fraternity, the bond of faith, the harmony of the priesthood, all these are maintained by us with patience and gentleness. <sup>20</sup>[Augustine of Hippo (354-430AD), Against the Donatists, 8]

**11:19** Divine Providence allows many heretics with various errors, so that when they insult us and ask us things that we ignore, we shake laziness and the desire to know the Divine Scriptures. This is why the Apostle says: *it is necessary that there be heresies, so that among you the good may be manifested.* Those who can teach straight are good for God... Many, if it were not for the inconvenience and insulting they receive from heretics, which serve to awaken them from sleep, to put their empire on their faces and to make them see that they are shipwrecked in the faith without due knowledge, would be lazy to seek truth. Men who are firm in faith do not bow to heretics; on the contrary, they seek by all means arguments with which to replicate. To these God does not abandon; as petitioners, they receive; as researchers, they find; as beggars, they find the doors open (Matt. 7:7). Those who despair of finding what they are looking for in Catholic doctrine are numbed with mistakes, but if they continue to search hard, after great work, tired and almost half dead, they drink again at the same source from which they departed. <sup>28</sup>[Augustine of Hippo (354-430AD), On Genesis against the Manichees, 1.2]

**11:20 Lord's supper.** For the Lord might give the name of supper to what they had received, in already partaking of His body, so that it was after this that they partook of the cup: as the apostle says in another place, "When ye come together into one place, this is not to eat the Lord's Supper," (1 Cor.



11:20) giving to the receiving of the Eucharist to that extent (i.e. the eating of the bread) the name of the Lord's Supper. <sup>11</sup>[Augustine of Hippo (354-430AD), Letter 54.7]

**11:23-26** Even of itself the teaching of the Blessed Paul is sufficient to give you a full assurance concerning those Divine Mysteries, of which having been deemed worthy, you have become of the same body and blood with Christ. For you have just heard him say distinctly, *That our Lord Jesus Christ in the night in which He was betrayed, took bread, and when He had given thanks He broke it, and gave to His disciples, saying, Take, eat, this is My Body: and having taken the cup and given thanks, He said, Take, drink, this is My Blood.* Since then He Himself declared and said of the Bread, This is My Body, who shall dare to doubt any longer? And since He has Himself affirmed and said, This is My Blood, who shall ever hesitate, saying, that it is not His blood? He once in Cana of Galilee, turned the water into wine, akin to blood, and is it incredible that He should have turned wine into blood? When called to a bodily marriage, He miraculously wrought that wonderful work; and on the children of the bride-chamber (Matt. 9:15), shall He not much rather be acknowledged to have bestowed the fruition of His Body and Blood? Wherefore with full assurance let us partake as of the Body and Blood of Christ: for in the figure of Bread is given to you His Body, and in the figure of Wine His Blood; that you by partaking of the Body and Blood of Christ, may be made of the same body and the same blood with Him. For thus we come to bear Christ in us, because His Body and Blood are distributed through our members; thus it is that, according to the blessed Peter, we become partakers of the divine nature (2 Pet. 1:4). Christ on a certain occasion discoursing with the Jews said, Unless you eat My flesh and drink My blood, you have no life in you. (Jn. 6:53) They not having heard His saying in a spiritual sense were offended, and went back, supposing that He was inviting them to eat flesh. In the Old Testament also there was show-bread; but this, as it belonged to the Old Testament, has come to an end; but in the New Testament there is Bread of heaven, and a Cup of salvation, sanctifying soul and body; for as the Bread corresponds to our body, so is the Word appropriate to our soul. Consider therefore the Bread and the Wine not as bare elements, for they are, according to the Lord's declaration, the Body and Blood of Christ; for even though sense suggests this to you, yet let faith establish you. Judge not the matter from the taste, but from faith be fully assured without misgiving, that the Body and Blood of Christ have been vouchsafed to you. Also the blessed David shall advise you the meaning of this, saying, You have prepared a table before me in the presence of them that afflict me. What he says, is to this effect: Before Your coming, the evil spirits prepared a table for men, polluted and defiled and full of devilish influence; but since Your coming. O Lord, You have prepared a table before me. When the man says to God, You have prepared before me a table, what other does he indicate but that mystical and spiritual Table, which God has prepared for us over against, that is, contrary and in opposition to the evil spirits? And very truly; for that had communion with devils, but this, with God. You have anointed my head with

oil. With oil He anointed your head upon your forehead, for the seal which you have of God; that you may be made the engraving of the signet, Holiness unto God. And your cup intoxicates me, as very strong. You see that cup here spoken of, which Jesus took in His hands, and gave thanks, and said, This is My blood, which is shed for many for the remission of sins (Matt. 26:28). Therefore Solomon also, hinting at this grace, says in Ecclesiastes, Come hither, eat your bread with joy (that is, the spiritual bread; Come hither, he calls with the call to salvation and blessing), and drink your wine with a merry heart (that is, the spiritual wine); and let oil be poured out upon your head you see he alludes even to the mystic Chrism; and let your garments be always white, for the Lord is well pleased with your works (Eccl. 9:7-8); for before you came to Baptism, your works were vanity of vanities. But now, having put off your old garments, and put on those which are spiritually white, you must be continually robed in white: of course we mean not this, that you are always to wear white raiment; but you must be clad in the garments that are truly white and shining and spiritual, that you may say with the blessed Esaias, My soul shall be joyful in my God; for He has clothed me with a garment of salvation, and put a robe of gladness around me (Is. 61:10). Having learned these things, and been fully assured that the seeming bread is not bread, though sensible to taste, but the Body of Christ; and that the seeming wine is not wine, though the taste will have it so, but the Blood of Christ; and that of this David sung of old, saying, And bread strengthens man's heart, to make his face to shine with oil, strengthen your heart, by partaking thereof as spiritual, and make the face of your soul to shine. <sup>36</sup>[Cyril of Jerusalem (313-386AD), Catechetical Lecture 22]

**11:27 eat this bread, and drink this cup of the Lord, unworthily.** But they who still abide in life should be baptized with the baptism of the Church, that they may obtain remission of sins, lest by the presumption of others they remain in their old error, and die without the completion of grace. But what a crime is theirs on the one hand who receive, or on the other, theirs who are received, that their foulness not being washed away by the laver of the Church, nor their sins put away, communion being rashly seized, they touch the body and blood of the Lord, although it is written, "Whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord!" <sup>33</sup>[Cyprian of Carthage (200-258AD), Letter 84.21]

**11:28** But let a man prove himself: which also he says in the second Epistle: try your own selves, prove your own selves: (2 Cor. 13:5) not as we do now, approaching because of the season rather than from any earnestness of mind. For we do not consider how we may approach prepared, with the ills that were within us purged out, and full of compunction, but how we may come at festivals and whenever all do so. But not thus did Paul bid us come: he knows only one season of access and communion, the purity of a man's conscience. Since if even that kind of banquet which the senses take cognizance of cannot be partaken of by us when feverish and full of bad humors, without risk of perishing: much more is it unlawful for us to touch this Table with profane lusts, which are more



grievous than fevers. Now when I say profane lusts, I mean both those of the body, and of money, and of anger, and of malice, and, in a word, all that are profane. And it becomes him that approaches, first to empty himself of all these things and so to touch that pure sacrifice. And neither if indolently disposed and reluctantly ought he to be compelled to approach by reason of the festival; nor, on the other hand, if penitent and prepared, should any one prevent him because it is not a festival. For a festival is a showing forth of good works, and a reverence of soul, and exactness of deportment. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Corinthians]

**11:29** He eats and drinks unworthily who is in the state of sin, or who handles the sacrament irreverently; and such a one eats and drinks judgment, that is, damnation, unto himself. <sup>85</sup>[Glossa Ordinaria (12th century), on 1 Corinthians]

**11:30 sleep.** That is to say, being dead, they sleep because of the hope of the resurrection. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on 1 Corinthians]

**11:31-32** For many sins seem in this world to be overlooked and visited with no punishment, whose punishment is reserved for the future (for it is not in vain that the day when Christ shall come as Judge of quick and dead is peculiarly named the day of judgment); just as, on the other hand, many sins are

punished in this life, which nevertheless are pardoned, and shall bring down no punishment in the future life. Accordingly, in reference to certain temporal punishments, which in this life are visited upon sinners, the apostle, addressing those whose sins are blotted out, and not reserved for the final judgment, says: "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." <sup>21</sup>[Augustine of Hippo (354-430AD), The Enchiridion, 66]

**11:33-34** Had He appointed that the sacrament should be always partaken of after other food, I believe that no one would have departed from that practice. But when the apostle, speaking of this sacrament, says, "Wherefore, my brethren, when ye come together to eat, tarry one for another: and if any man hunger, let him eat at home; that ye come not together unto condemnation," he immediately adds, "and the rest will I set in order when I come." (1 Cor. 11:33-34) Whence we are given to understand that, since it was too much for him to prescribe completely in an epistle the method observed by the universal Church throughout the world, it was one of the things set in order by him in person, for we find its observance uniform amid all the variety of other customs. <sup>33</sup>[Augustine of Hippo (354-430AD), The Letter 64.6.8]

## 1 CORINTHIANS 12

### Our spiritual gifts come from the Holy Spirit

<sup>1</sup> Now <sup>a</sup>concerning spiritual *gifts*, brethren, I would not have you ignorant. <sup>2</sup> Ye know <sup>b</sup>that ye were Gentiles, carried away unto these dumb idols, even as ye were led. <sup>3</sup> Wherefore I give you to understand, <sup>c</sup>that no man speaking by the Spirit of God calleth Jesus accursed: and <sup>d</sup>that no man can say that Jesus is the Lord, but by the Holy Ghost.

### A list of spiritual gifts

<sup>4</sup> Now <sup>f</sup>there are diversities of gifts, but <sup>e</sup>the same Spirit. <sup>5</sup> And there are differences of administrations, but the same Lord. <sup>6</sup> And there are diversities of operations, but it is the same God <sup>g</sup>which worketh all in all. <sup>7</sup> <sup>h</sup>But the manifestation of the Spirit is given to every man to profit withal. <sup>8</sup> For to one is given by the Spirit <sup>i</sup>the word of wisdom; to another <sup>j</sup>the word of knowledge by the same Spirit; <sup>9</sup> <sup>k</sup>To another faith by the same Spirit; to another <sup>l</sup>the gifts of healing by the same Spirit; <sup>10</sup> <sup>p</sup>To another the working of miracles; to another <sup>o</sup>prophecy; <sup>n</sup>to another discerning of spirits; to another <sup>m</sup>divers kinds of tongues; to another the interpretation of tongues: <sup>11</sup> But all these worketh that one and the selfsame Spirit, <sup>r</sup>dividing to every man severally <sup>q</sup>as he will.

### All are unified through Baptism

<sup>12</sup> For as the body is one, and hath many members, and all the members of that one body, being many, are one body: <sup>s</sup>so also *is* Christ. <sup>13</sup> For <sup>v</sup>by one Spirit are we all baptized into one body, <sup>u</sup>whether *we be* Jews or Gentiles, whether *we be* bond or free; and <sup>t</sup>have been all made to drink into one Spirit. <sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

### The nature of Christian society

<sup>16</sup> And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? <sup>17</sup> If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? <sup>18</sup> But now hath God set the members every one of them in the body, as it hath pleased him. <sup>19</sup> And if they were all one member, where *were* the body? <sup>20</sup> But now *are they* many members, yet but one body. <sup>21</sup> And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. <sup>22</sup> Nay, much more those members of the body, which seem to be more feeble, are necessary: <sup>23</sup> And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. <sup>24</sup> For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: <sup>25</sup> That there should be no schism in the body; but *that* the members should have the same



care one for another. <sup>26</sup> And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

#### Christ's mystical body

<sup>27</sup> Now <sup>w</sup>ye are the body of Christ, and members in particular. <sup>28</sup> And <sup>b</sup>God hath set some in the church, first <sup>a</sup>apostles, secondarily <sup>z</sup>prophets, thirdly teachers, after that miracles, then gifts of healings, <sup>y</sup>helps, <sup>x</sup>governments, diversities of tongues. <sup>29</sup> Are all apostles? are all prophets? are all teachers? are all workers of miracles? <sup>30</sup> Have all the gifts of healing? do all speak with tongues? do all interpret? <sup>31</sup> But <sup>c</sup>covet earnestly the best gifts: and yet shew I unto you a more excellent way.

|                |               |               |               |              |                |                 |
|----------------|---------------|---------------|---------------|--------------|----------------|-----------------|
| 1 a 1 Cor 14:1 | 7 h Rom 12:6  | 9 k Mat 17:19 | Joh 3:8       | Eph 2:16     | Isa 44:3-5     | z Rom 12:6      |
| 2 b Eph 2:11   | 8 i 2 Cor 8:7 | 1 Mar 16:18   | r Eph 4:7     | Eph 2:13-14  | 27 w Eph 4:12  | Act 13:1        |
| 3 c Mar 9:39   | j Eph 1:17-18 | 10 m Act 2:4  | 1 Cor 7:7     | Gal 3:28     | Eph 1:23       | a Eph 2:20      |
| d Mat 16:17    | 1 Cor 2:6     | n 1 Joh 4:1   | Rom 12:6-8    | v Rom 6:5    | Rom 12:5       | b Eph 4:11      |
| 4 e Eph 4:4    | Act 6:3       | o Rom 12:6    | 12 s Gal 3:16 | Joh 1:33     | 28 x Heb 13:17 | 31 c 1 Cor 14:1 |
| f Heb 2:4      | Mat 13:11     | p Gal 3:5     | 13 t Joh 6:63 | Mat 3:11     | Rom 12:8       |                 |
| 6 g Eph 1:23   | Gen 41:38-39  | 11 q Heb 2:4  | u Col 3:11    | Eze 36:25-27 | y Num 11:17    |                 |

**12:3** What is the meaning of these words of the Apostle: "No one can say Jesus is the Lord, except by the Holy Spirit?" So Photin, who denies the divinity of Christ, can confess in the Holy Spirit that Jesus is the Lord; Marcion and Manichea, who deny the incarnation of Christ, will also be able to say that Jesus Christ is the Lord, and so are women of bad life and filthiness, whereas the Holy Spirit does not dwell in a submissive body to sin, and that wisdom does not enter a soul that wants evil. (Wis. 1:4) It is not according to persons that we must judge the truth or the falsity of an assertion. All that is in conformity with the good and the truth is said without doubt by the Holy Spirit. That a man is reprehensible on other points is not a reason to refuse to believe him when he speaks the truth. It is not him when we refuse to believe, but our Lord Jesus Christ is contradicted. By arguing that he does not speak the truth, it is Jesus Christ who is insulted. If, indeed, this man speaks the truth, and it is denied that he has said by the Holy Spirit that truth which Jesus Christ approves (for no good man can condemn him who says of him what is true, and it is not by revelation that we learn what tradition teaches us), no one can be condemned by telling the truth. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q.53] **12:8 wisdom.** Paul, in the catalogue of "charismata" bestowed by God, placed first "*the word of wisdom*," and second, as being inferior to it, "*the word of knowledge*," but third, and lower down, "faith." (Cf. 1 Cor. 12:8) And because he regarded "the word" as higher than miraculous powers, he for that reason places "workings of miracles" and "gifts of healings" in a lower place than the gifts of the word. And in the Acts of the Apostles Stephen bears witness to the great learning of Moses, which he had obtained wholly from ancient writings not accessible to the multitude. For he says: "And Moses was learned in all the wisdom of the Egyptians." (Acts 7:22) And therefore, with respect to his miracles, it was suspected that he wrought them perhaps, not in virtue of his professing to come from God, but by means of his Egyptian knowledge, in which he was well versed. For the king, entertaining such a suspicion, summoned the Egyptian magicians, and wise men, and enchanters, who were found to be of no avail as against the wisdom of Moses, which proved superior to all the wisdom of the Egyptians. <sup>71</sup>[Origen of Alexandria (185-254AD), Against Celsus, 3.46]

**12:9 faith by the same Spirit.** For the name of Faith is in the form of speech one, but has two distinct senses. For there is one kind of faith, the dogmatic, involving an assent of the soul on some particular point: and it is profitable to the soul, as the Lord says: He that hears My words, and believes Him that sent Me, has everlasting life, and comes not into judgment (Jn. 5:24); and again, He that believes in the Son is not judged, but has passed from death unto life. Oh the great loving-kindness of God! For the righteous were many years in pleasing Him: but what they succeeded in gaining by many years of well-pleasing, this Jesus now bestows on you in a single hour. For if you shall believe that Jesus Christ is Lord, and that God raised Him from the dead, you shall be saved, and shall be transported into Paradise by Him who brought in there the robber. And doubt not whether it is possible; for He who on this sacred Golgotha saved the robber after one single hour of belief, the same shall save you also on your believing. But there is a second kind of faith, which is bestowed by Christ as a gift of grace. *For to one is given through the Spirit the word of wisdom, and to another the word of knowledge according to the same Spirit: to another faith, by the same Spirit, and to another gifts of healing.* (1 Cor. 12:8-9) This faith then which is given of grace from the Spirit is not merely doctrinal, but also works things above man's power. For whosoever has this faith, shall say to this mountain, Remove hence to yonder place, and it shall remove. (Mark 11:23) For whenever any one shall say this in faith, believing that it comes to pass, and shall not doubt in his heart, then receives he the grace. And of this faith it is said, If you have faith as a grain of mustard seed. Matthew 17:20 For just as the grain of mustard seed is small in size, but fiery in its operation, and though sown in a small space has a circle of great branches, and when grown up is able even to shelter the fowls (Matt. 13:32); so, likewise, faith in the swiftest moment works the greatest effects in the soul. For, when enlightened by faith, the soul has visions of God, and as far as is possible beholds God, and ranges round the bounds of the universe, and before the end of this world already beholds the Judgment, and the payment of the promised rewards. Have thou therefore that faith in Him which comes from your own self, that you may also receive from Him that faith which works things above man. <sup>36</sup>[Cyril of Jerusalem (313-386AD), Catechetical Lecture, 5.10-11]



**12:10 to another discerning of spirits.** There were among them many indeed who prophesied truly, but some prophesied falsely. This also he says in the Epistle to the Corinthians, that on this account He gave "*the discernings of spirits.*" (1 Cor. 12:10) For the devil, of his vile craft, wished through this gift of grace to subvert everything pertaining to the Church. For since both the demon and the Spirit prophesied concerning the future, the one indeed uttering falsehood, and the other truth, and it was not possible from any quarter to receive a proof of one or the other, but each spoke without being called to account, as Jeremiah and Ezekiel had done, but when the time came they were convicted, He gave also the "discernings of spirits." Since therefore then also among the Thessalonians many were prophesying, glancing at whom he says, "Neither by word, nor by epistle, as from us, as that the day of the Lord is now present" (2 Thess. 2:2), he says this here. That is, do not, because there are false prophets among you, on their account prohibit also these, and turn away from them; "quench" them "not," that is, "despise not prophesyings." Seest thou that this is what he means by, "Prove all things"? Because he had said, "Despise not prophesyings," lest they should think that he opened the pulpit to all, he says, "Prove all things," that is, such as are really prophecies; "and hold fast that which is good. Abstain from every form of evil"; not from this or that, but from all; that you may by proof distinguish both the true things and the false, and abstain from the latter, and hold fast the former. For thus both the hatred of the one will be vehement and the love of the other arises, when we do all things not carelessly, nor without examination, but with careful investigation. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Thessalonians]

**12:10 divers kinds of tongues** For this reason does the apostle declare, We speak wisdom among them that are perfect, (1 Cor. 2:6) terming those persons perfect who have received the Spirit of God, and who through the Spirit of God do speak in all languages, as he used Himself also to speak. In like manner we do also hear many brethren in the Church, who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men, and declare the mysteries of God, whom also the apostle terms spiritual, they being spiritual because they partake of the Spirit, and not because their flesh has been stripped off and taken away, and because they have become purely spiritual. <sup>49</sup>[Irenaeus of Lyons (100-200AD), Against Heresies, 5.6.1]

**12:10 the interpretation of tongues.** He who had this gift, that when any one was speaking with a tongue, whatever it was, before hearers who did not

understand it, he rose and interpreted to them what he was saying; and they heard and profited. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on 1 Corinthians]

**12:12** For if His divine nature, though a far more distant object, and more sublime in its incomparable diversity, had ability so to take upon itself the nature of man on our account as to become one Person, and whilst appearing as Son of man on earth in the weakness of the flesh, was able to remain all the while in heaven in the divinity which partook of the flesh, how much easier for our faith is it to suppose that other men, who are His faithful saints, become one Christ with the Man Christ, so that, when all ascend by His grace and fellowship, the one Christ Himself ascends to heaven who came down from heaven? It is in this sense that the apostle says, "As we have many members in one body, and all the members of the body, being many, are one body, so likewise is Christ." (1 Cor. 12:12) He did not say, "So also is Christ's"—meaning Christ's body, or Christ's members—but his words are, "So likewise is Christ," thus calling the head and body one Christ. <sup>25</sup>[Augustine of Hippo (354-430AD), On Merit and the Forgiveness of Sins, and the Baptism of Infants, 1.60]

**12:13** *For into one Spirit, it says, we were all baptized in one body.* And in harmony with this are the passages: You shall be baptized with the Holy Ghost, (Acts 1:5) and He shall baptize you with the Holy Ghost. (Luke 3:16) But no one on this account would be justified in calling that baptism a perfect baptism wherein only the name of the Spirit was invoked. For the tradition that has been given us by the quickening grace must remain for ever inviolate. He who redeemed our life from destruction gave us power of renewal, whereof the cause is ineffable and hidden in mystery, but bringing great salvation to our souls, so that to add or to take away anything involves manifestly a falling away from the life everlasting. If then in baptism the separation of the Spirit from the Father and the Son is perilous to the baptizer, and of no advantage to the baptized, how can the rending asunder of the Spirit from Father and from Son be safe for us? Faith and baptism are two kindred and inseparable ways of salvation: faith is perfected through baptism, baptism is established through faith, and both are completed by the same names. For as we believe in the Father and the Son and the Holy Ghost, so are we also baptized in the name of the Father and of the Son and of the Holy Ghost; first comes the confession, introducing us to salvation, and baptism follows, setting the seal upon our assent. <sup>31</sup>[Basil of Caesarea (329-379AD), De Spiritu Sancto, 12.28]

## 1 CORINTHIANS 13

### The excellence of charity

<sup>1</sup> Though I speak with the tongues of men and of angels, and have not <sup>a</sup>charity, I am become *as* sounding brass, or a tinkling cymbal. <sup>2</sup> And though I have *the gift<sup>b</sup> of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, <sup>c</sup>so that I could remove mountains, and have not charity, I am nothing. <sup>3</sup> And <sup>d</sup>though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. <sup>4</sup> <sup>e</sup>Charity suffereth long, *and* is kind; charity envieth not;



charity vaunteth not itself, is not puffed up, <sup>5</sup> <sup>f</sup>Doth not behave itself unseemly, <sup>g</sup>seeketh not her own, is not easily provoked, thinketh no evil; <sup>6</sup> <sup>i</sup>Rejoiceth not in iniquity, but <sup>h</sup>rejoiceth in the truth; <sup>7</sup> <sup>j</sup>Beareth all things, believeth all things, hopeth all things, endureth all things.

#### Charity contrasted with other gifts

<sup>8</sup> Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. <sup>9</sup> <sup>k</sup>For we know in part, and we prophesy in part. <sup>10</sup> But <sup>l</sup>when that which is perfect is come, then that which is in part shall be done away. <sup>11</sup> When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. <sup>12</sup> For <sup>m</sup>now we see through a glass, darkly; but then <sup>n</sup>face to face: now I know in part; but then shall I know even as also I am known. <sup>13</sup> And now abideth faith, hope, charity, these three; <sup>o</sup>but the greatest of these *is* charity.

|               |                |               |               |                 |                 |
|---------------|----------------|---------------|---------------|-----------------|-----------------|
| 1 a Mat 25:45 | 3 d Mat 6:1-2  | Phi 2:4       | 7 j Gal 6:2   | Isa 54:13       | 13 o Mat 22:38- |
| Rom 14        | 4 e 1 Pet 4:8  | 6 h 2 Joh 1:4 | 9 k 1 Cor 8:2 | 12 m 2 Cor 3:18 | 39              |
| 2 b Mat 7:22  | 5 f Phi 4:8    | i Rom 1:32    | 1 Tim 6:4     | Phi 3:12        |                 |
| c Luk 17:6    | g Rom 14:12-15 | Psa 10:3      | 10 l Joh 6:45 | n Mat 18:10     |                 |

**13:1 the tongues of men and of angels.** Some hand down that the angels have by their nature speech and a special tongue, which men do not possess; and we, as long as we remain in this mortal body, are not able to hear it as it is in its kind; but in speaking with us, they compose dense sounds by the operation of their power, and they speak; because they have learnt the tongues that were given to us of old from the gradual division of tongues. Others say that first the Syriac tongue was given them, as also to the household of Adam; but they did not speak it completely thus like ourselves; but sharply and subtly according to their subtle nature. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on 1 Corinthians]

**13:2 have not charity, I am nothing.** But that this is the first and greatest commandment, and that the next has respect to love towards our neighbor, the Lord has taught, when He says that the entire law and the prophets hang upon these two commandments. Moreover, He did not Himself bring down from heaven any other commandment greater than this one, but renewed this very same one to His disciples, when He enjoined them to love God with all their heart, and others as themselves. But if He had descended from another Father, He never would have made use of the first and greatest commandment of the law; but He would undoubtedly have endeavored by all means to bring down a greater one than this from the perfect Father, so as not to make use of that which had been given by the God of the law. And Paul in like manner declares, "Love is the fulfilling of the law:" (Rom. 13:10) and he declares that when all other things have been destroyed, there shall remain "faith, hope, and love; but the greatest of all is love;" (1 Cor. 13:13) and that apart from the love of God, neither knowledge avails anything, (1 Cor. 13:2) nor the understanding of mysteries, nor faith, nor prophecy, but that without love all are hollow and vain; moreover, that love makes man perfect; and that he who loves God is perfect, both in this world and in that which is to come. For we do never cease from loving God; but in proportion as we continue to contemplate Him, so much the more do we love Him. <sup>49</sup>[Irenaeus of Lyons (100-200AD), Against Heresies, 4.12.2]

**13:3** For hence it arises that in the case of some who have despised the greatest possessions of this world, and not only large sums of gold and silver, but also large properties, we have seen them afterwards

disturbed and excited over a knife, or pencil, or pin, or pen. Whereas if they kept their gaze steadily fixed out of a pure heart they would certainly never allow such a thing to happen for trifles, while in order that they might not suffer it in the case of great and precious riches they chose rather to renounce them altogether. For often too some guard their books so jealously that they will not allow them to be even slightly moved or touched by any one else, and from this fact they meet with occasions of impatience and death, which give them warning of the need of acquiring the requisite patience and love; and when they have given up all their wealth for the love of Christ, yet as they preserve their former disposition in the matter of trifles, and are sometimes quickly upset about them, they become in all points barren and unfruitful, as those who are without the charity of which the Apostle speaks: and this the blessed Apostle foresaw in spirit, and "though," says he, "*I give all my goods to feed the poor, and give my body to be burned, but have not charity, it profiteth me nothing.*" (1 Cor. 13:3) And from this it clearly follows that perfection is not arrived at simply by self-denial, and the giving up of all our goods, and the casting away of honors, unless there is that charity, the details of which the Apostle describes, which consists in purity of heart alone. For "not to be envious," "not to be puffed up, not to be angry, not to do any wrong, not to seek one's own, not to rejoice in iniquity, not to think evil" etc., what is all this except ever to offer to God a perfect and clean heart, and to keep it free from all disturbances? <sup>58</sup>[John Cassian the Roman (360-435AD), Conferences, 6]

**13:10** These are the things which the spiritual law of Christ enjoins on us and those who observe that become superior to the law of Moses. *For when that which is perfect is come, then that which is in part shall be done away* (1 Cor. 13:10): and when the covering of the law, that is, the veil, is rent asunder through the crucifixion of the Savior, and the Spirit shines forth with tongues of fire, the letter shall be done away with, bodily things shall come to an end, the law of servitude shall be fulfilled, and the law of liberty be bestowed on us. Yea, we shall celebrate the perfect rest of human nature, I mean the day after the resurrection, on which the Lord Jesus, the Author of Life and our Savior, shall lead us into the heritage promised to those who serve God in the spirit, a heritage into which He entered Himself as our forerunner after He rose from the dead, and



whereon, the gates of Heaven being opened to Him, He took His seat in bodily form at the right hand of the Father, where those who keep the spiritual law shall also come. <sup>57</sup>[John of Damascus (676-749AD), Orthodox Faith, 4.23]

**13:13** If, therefore, even with respect to creation, there are some things the knowledge of which belongs only to God, and others which come within the range of our own knowledge, what ground is there for complaint, if, in regard to those things which we investigate in the Scriptures which are throughout spiritual, we are able by the grace of God to explain some of them, while we must leave others in the hands of God, and that not only in the present world, but also in that which is to come, so that God should for ever teach, and man should for ever learn the things taught him by God? As the apostle has said on this point, that, when other things have been done away, *then these three, faith, hope, and charity, shall endure.* (1 Cor. 13:13) For faith, which has respect to our Master, endures unchangeably,

assuring us that there is but one true God, and that we should truly love Him for ever, seeing that He alone is our Father; while we hope ever to be receiving more and more from God, and to learn from Him, because He is good, and possesses boundless riches, a kingdom without end, and instruction that can never be exhausted. If, therefore, according to the rule which I have stated, we leave some questions in the hands of God, we shall both preserve our faith uninjured, and shall continue without danger; and all Scripture, which has been given to us by God, shall be found by us perfectly consistent; and the parables shall harmonize with those passages which are perfectly plain; and those statements the meaning of which is clear, shall serve to explain the parables; and through the many diversified utterances of Scripture there shall be heard one harmonious melody in us, praising in hymns that God who created all things. <sup>49</sup>[Irenaeus of Lyons (100-200AD), Against Heresies, 2.28.3]

## 1 CORINTHIANS 14

### The gift of prophecy is superior to others

<sup>1</sup> Follow after <sup>da</sup>charity, <sup>c</sup>and desire spiritual *gifts*, <sup>b</sup>but rather that ye may prophesy. <sup>2</sup> For he that <sup>f</sup>speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh <sup>c</sup>mysteries. <sup>3</sup> But he that prophesieth <sup>g</sup>speaketh unto men *to* edification, and exhortation, and comfort. <sup>4</sup> He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. <sup>5</sup> I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

### The gift of tongues compared to prophecy

<sup>6</sup> Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? <sup>7</sup> And even things without life giving sound, whether <sup>h</sup>pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? <sup>8</sup> For if the trumpet give an uncertain sound, who shall prepare himself to the battle? <sup>9</sup> So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall <sup>i</sup>speak into the air. <sup>10</sup> There are, it may be, so many kinds of voices in the world, and none of them *is* without signification. <sup>11</sup> Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me. <sup>12</sup> Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

### The great value of the gift of prophecy

<sup>13</sup> Wherefore let him that speaketh in an *unknown* tongue pray that <sup>j</sup>he may interpret. <sup>14</sup> For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. <sup>15</sup> What is it then? I will pray with the spirit, and I will pray with the understanding also: <sup>k</sup>I will sing with the spirit, and I will sing <sup>l</sup>with the understanding also. <sup>16</sup> Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen <sup>m</sup>at thy giving of thanks, seeing he understandeth not what thou sayest? <sup>17</sup> For thou verily givest thanks well, but the other is not edified. <sup>18</sup> I thank my God, I speak with tongues more than ye all: <sup>19</sup> Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

### Functions of these gifts

<sup>20</sup> Brethren, <sup>n</sup>be not children in understanding: howbeit in malice <sup>o</sup>be ye children, but in understanding be men. <sup>21</sup> <sup>p</sup>In the law it is <sup>q</sup>written, **WITH MEN OF OTHER TONGUES AND OTHER LIPS WILL I SPEAK UNTO THIS PEOPLE; AND YET FOR ALL THAT WILL THEY NOT HEAR ME, SAITH THE LORD.** <sup>22</sup> Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe. <sup>23</sup> If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, <sup>r</sup>will they not say that ye are mad? <sup>24</sup> But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: <sup>25</sup> And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report <sup>s</sup>that God is in you of a truth.

### Practical directions



<sup>26</sup> How is it then, brethren? when ye come together, every one of you hath a psalm, <sup>27</sup>hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. <sup>28</sup>Let all things be done unto edifying. <sup>29</sup>If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret. <sup>30</sup>But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. <sup>31</sup>Let the prophets speak two or three, and let the other judge. <sup>32</sup>If *any thing* be revealed to another that sitteth by, <sup>33</sup>let the first hold his peace. <sup>34</sup>For ye may all prophesy one by one, that all may learn, and all may be comforted. <sup>35</sup>And <sup>36</sup>the spirits of the prophets are subject to the prophets.

#### Women should not talk in church

<sup>37</sup>For God is not *the author* of confusion, but of peace, <sup>38</sup>as in all churches of the saints. <sup>39</sup>Let your women keep silence in the churches: for it is not permitted unto them to speak; but <sup>40</sup>*they are commanded* to be under obedience, as also saith the <sup>41</sup>law. <sup>42</sup>And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

#### Order necessary

<sup>43</sup>What? came the word of God <sup>44</sup>out from you? or came it unto you only? <sup>45</sup>If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. <sup>46</sup>But if any man be ignorant, let him be ignorant. <sup>47</sup>Wherefore, brethren, <sup>48</sup>covet to prophesy, and forbid not to speak with tongues. <sup>49</sup>Let all things be done decently and in order.

|                  |              |                  |                |                   |                  |                  |
|------------------|--------------|------------------|----------------|-------------------|------------------|------------------|
| 1 a Lev 19:18    | Mat 22:39    | 7 h Job 21:11-12 | o Heb 5:12     | 25 s Zec 8:23     | Deu 33:10        | 36 c Isa 2:3     |
| b Rom 12:6       | 2 e Col 1:26 | 9 i 1 Cor 9:26   | Rom 16:19      | Isa 45:14         | 32 x 1 Joh 4:1   | 37 d Luk 10:16   |
| Num 11:25        | Mar 4:11     | 13 j 1 Cor 12:10 | Mat 11:25      | 26 t 1 Cor 12:8-9 | 33 y 1 Cor 11:16 | 39 e 1 Cor 12:31 |
| c 1 Cor 12:30-31 | Mat 16:17    | 15 k Eph 5:19    | Psa 119:99     | u Rom 14:19       | 34 z Gen 3:16    |                  |
| d Eph 5:2        | Mat 13:11    | 1 Psa 47:7       | 21 p Joh 10:34 | Eph 4:12          | a 1 Pet 3:1      |                  |
| Gal 5:14         | f Act 10:46  | 16 m 1 Cor 11:24 | q Isa 28:11    | 30 v 1 The 5:19   | Eph 5:22         |                  |
| Rom 13:8-10      | Act 2:4      | 20 n 1 Pet 2:2   | 23 r Hos 9:7   | 31 w Rom 12:7     | 1 Cor 11:3       |                  |
| Mar 12:31        | 3 g Rom 15:4 | Mat 18:3         | Act 2:13       | Ecc 12:9          | b 1 Tim 2:11     |                  |

**14:2-3** In no sense of all of us who have given the word spirit, as explained, do we use this word to designate the genre of the spiritual vision we are now dealing with, but only in that in which we find the Corinthians in the Epistle, where the spirit is distinguished with very clear evidence of the mind, because it says: *If I pray with the tongue, my spirit prays, but my mind is without fruit.* As in this place the Apostle understands by language the mystical and obscure expressions, from which if we turn aside the intention of the mind, nobody takes advantage of hearing what he does not understand, hence he says: *He who speaks unknowable tongue does not speak to men, but to God, because no one understands him, since the spirit speaks hidden things;* therefore, it sufficiently declares that in this place it calls language to the expressions or meanings that are like images and similarities of things, which to be understood need the look of the mind. When they don't understand each other, they say they are in the spirit and not in the mind. That is why he said more clearly: *If you bless with the spirit, how will the one who occupies the place of the ignorant say about your thanksgiving, when he does not know what you say?* The tongue, that is to say, the member of the body that we move in the mouth when speaking, utters the signs of things, but does not present its same realities; that is why the Apostle figuratively called any sign emission when they do not understand each other; but once they have been understood, action that only executes the mind, revelation, or knowledge, or prophecy, or teaching is given. That is why he says: *If I come to you speaking unknown tongues, I will take no advantage of you, unless I speak to you in revelation, or in knowledge, or in prophecy, or in doctrine;* that is to say, it will do you no good if the understanding does not penetrate the signs or the words, so that not only does the spirit work, but also the mind executes what the spirit

does. <sup>28</sup>[Augustine of Hippo (354-430AD), Literal Commentary on Genesis, 12.8]

**14:6** For "revelation" belongs to allegory whereby what is concealed under the historical narrative is revealed in its spiritual sense and interpretation, as for instance if we tried to expound how "all our fathers were under the cloud and were all baptized unto Moses in the cloud and in the sea," and how they "all ate the same spiritual meat and drank the same spiritual drink from the rock that followed them. But the rock was Christ." (1 Cor. 10:1-4) And this explanation where there is a comparison of the figure of the body and blood of Christ which we receive daily, contains the allegorical sense. But the knowledge, which is in the same way mentioned by the Apostle, is tropological, as by it we can by a careful study see of all things that have to do with practical discernment whether they are useful and good, as in this case, when we are told to judge of our own selves "whether it is fitting for a woman to pray to God with her head uncovered." (1 Cor. 11:13) And this system, as has been said, contains the moral meaning. So "prophecy" which the Apostle puts in the third place, alludes to the anagogical sense by which the words are applied to things future and invisible, as here: "But we would not have you ignorant, brethren, concerning those that sleep: that ye be not sorry as others also who have no hope. For if we believe that Christ died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say to you by the word of God, that we which are alive at the coming of the Lord shall not prevent those that sleep in Christ, for the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first." (1 Thess. 4:12-15) In which kind of exhortation the figure of anagoge is brought forward. But "doctrine" unfolds the simple course of historical exposition, under which is contained no more secret sense, but



what is declared by the very words: as in this passage: "For I delivered unto you first of all what I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again on the third day, and that he was seen of Cephas;" (1 Cor. 15:3–5) and: "God sent His Son, made of a woman, made under the law, to redeem them that were under the law;" (Gal. 4:4-5) or this: "Hear, O Israel, the Lord the God is one Lord." (Deut. 6:4) <sup>58</sup>[John Cassian the Roman (360-435AD), Conferences, 14.8]

**14:8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle.** Therefore we ought with all our power to observe what is the signification of the trumpets, lest, accepting them, like old women, as part of the story, we should be in danger if we were to think things unworthy of spiritual teaching, or not befitting the dignity of the Scriptures. For when we read that our warfare is not against flesh and blood, but against spiritual hosts of wickedness, which are in high places, (Eph. 6:12) we ought not to think of weapons of the flesh, but of such as are mighty before God. (2 Cor. 10:4) It is not enough that one see the trumpet or hear its sound, unless one understands the signification of the sound. For if the trumpet give an uncertain sound, how shall one prepare himself for war? (1 Cor. 14:8) Wherefore it is important that we understand the meaning of the voice of the trumpet, lest we seem barbarians, when we either hear or utter trumpet-sounds of this sort. And therefore when we speak, let us pray that the Holy Spirit would interpret them to us. <sup>3</sup>[Ambrose of Milan (338-397AD), On the Decease of His Brother Satyrus, 2.106]

**14:14** And we speak also of a spirit in man distinct from the mind, to which spirit belong the images that are formed after the likeness of bodies; and of this the apostle speaks to the Corinthians, where he says, "*But if I shall have prayed with a tongue, my spirit prayeth, but my understanding is unfruitful.*" (1 Cor. 14:14) For he speaks thus, when that which is said is not understood; since it cannot even be said, unless the images of the corporeal articulate sounds anticipate the oral sound by the thought of the spirit. <sup>21</sup>[Augustine of Hippo (354-430AD), On the Holy Trinity, 16.22]

**14:22 sign, not to them that believe, but to them that believe not.** They spoke with strange tongues (Acts 2), and not those of their native land; and the wonder was great, a language spoken by those who had not learnt it. And the sign is to them that believe not, (1 Cor. 14:22) and not to them that believe, that it may be an accusation of the unbelievers, as it is written, With other tongues and other lips will I speak unto this people, and not even so will they listen to Me (Isa. 28:11) saith the Lord. <sup>45</sup>[Gregory Nazianzen (329-390AD), Orations, 41:15]

**14:26** Do you see the foundation and the rule of Christianity? How, as it is the artificer's work to build, so it is the Christian's to profit his neighbors in all things. But since he had vehemently run down the gift; lest it might seem to be superfluous, for with a view to pull down their pride and no more, he did this:— again he reckons it with the other gifts, saying, has a psalm, has a teaching, has a tongue. For of old they used also to make psalms by a gift and to teach by a gift. Nevertheless, let all these look to one thing, says he, the correction of their

neighbor: let nothing be done at random. For if you come not to edify your brother, why do you come here at all? In fact, I do not make much account of the difference of the gifts. One thing concerns me, one thing is my desire, to do all things unto edifying. Thus also he that has the lesser gift will outrun him that has the greater, if this be not wanting. Yea, therefore are the gifts bestowed, that each might be edified; since unless this take place, the gift will rather turn to the condemnation of the receiver. For what, tell me, is the use of prophesying? What is the use of raising the dead, when there is none who profits by it? But if this be the end of the gifts, and if it be possible to effect it in another way without gifts, boast not yourself on the score of the signs, nor do thou bewail yourself to whom the gifts are denied. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Corinthians]

**14:27-28** What do you say, tell me? Having spoken so much of tongues, that the gift is a thing unprofitable, a thing superfluous, if it have no interpreter, do you command again to speak with tongues? I do not command, says he, neither do I forbid; as when he says, if any of them that believe not bid you to a feast and you be disposed to go, he says it not laying down a law for them to go, but not hindering them: so likewise here. And let him speak to himself and to God. If he endure not to be silent, says he, but is so ambitious and vain-glorious, let him speak by himself. And thus, by the very fact of so permitting, he greatly checked and put them to shame. Which he does also elsewhere, discoursing of converse with a wife and saying, But this I say because of your incontinency. But not so did he speak, when he was discoursing of prophecy. How then? In a tone of command and legislation: Let the prophets speak, two or three. And he no where here seeks the interpreter, nor does he stop the mouth of him that prophesies as under the former head, saying, If there be no interpreter, let him keep silence; because in fact he who speaks in a tongue is not sufficient of himself. Wherefore if any has both gifts, let him speak. But if he has not, yet wish to speak, let him do so with the interpreter's aid. For the prophet is an interpreter, but of God; whereas you are of man. But if there be no interpreter, let him keep silence: for nothing ought to be done superfluously, nothing for ambition. Only let him speak to himself and to God; i.e., mentally, or quietly and without noise: at least, if he will speak. For this is surely not the tone of one making a law, but it may be of one who shames them more even by his permission; as when he says, but if any hunger, let him eat at home: and seeming to give permission, he touches them hereby the more sharply. For you come not together for this purpose, says he, that you may show that you have a gift, but that you may edify the hearers; which also he before said, Let all things be done unto edifying. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Corinthians]

**14:34** We do not permit our "*women to teach in the Church,*" (1 Cor. 14:34) but only to pray and hear those that teach; for our Master and Lord, Jesus Himself, when He sent us the twelve to make disciples of the people and of the nations, did nowhere send out women to preach, although He did not want such. For there were with us the mother of



our Lord and His sisters; also Mary Magdalene, and Mary the mother of James, and Martha and Mary the sisters of Lazarus; Salome, and certain others. For, had it been necessary for women to teach, He Himself had first commanded these also to instruct

the people with us. For "if the head of the wife be the man," (1 Cor. 11:3) it is not reasonable that the rest of the body should govern the head. <sup>29</sup>[Apostolic Constitutions (375- 390AD), 3.1.6]

## 1 CORINTHIANS 15

### Christ's resurrection

<sup>1</sup> Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and <sup>a</sup>wherein ye stand; <sup>2</sup> <sup>b</sup>By which also ye are saved, if ye keep in memory what I preached unto you, unless <sup>c</sup>ye have believed in vain. <sup>3</sup> For I delivered unto you first of all that which I also received, how that Christ died for our sins <sup>d</sup>according to the scriptures; <sup>4</sup> And that he was buried, and that he rose again the third day <sup>e</sup>according to the scriptures: <sup>5</sup> <sup>f</sup>And that he was seen of Cephas, then <sup>g</sup>of the twelve: <sup>6</sup> After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. <sup>7</sup> After that, he was seen of James; then <sup>h</sup>of all the apostles. <sup>8</sup> <sup>i</sup>And last of all he was seen of me also, as of one born out of due time. <sup>9</sup> For I am the least of the apostles, that am not meet to be called an apostle, because <sup>j</sup>I persecuted the church of God. <sup>10</sup> But <sup>k</sup>by the grace of God I am what I am: and his grace *which was bestowed upon me* was not in vain; but <sup>l</sup>I laboured more abundantly than they all: <sup>m</sup>yet not I, but the grace of God which was with me. <sup>11</sup> Therefore whether *it were* I or they, so we preach, and so ye believed.

### The false doctrine

<sup>12</sup> Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? <sup>13</sup> But if there be no resurrection of the dead, <sup>n</sup>then is Christ not risen: <sup>14</sup> And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. <sup>15</sup> Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. <sup>16</sup> For if the dead rise not, then is not Christ raised: <sup>17</sup> And if Christ be not raised, your faith *is* vain; <sup>o</sup>ye are yet in your sins. <sup>18</sup> Then they also which are fallen asleep in Christ are perished. <sup>19</sup> If <sup>p</sup>in this life only we have hope in Christ, we are of all men most miserable.

### Christ the first-fruits

<sup>20</sup> But now <sup>q</sup>is Christ risen from the dead, *and* become <sup>r</sup>the firstfruits of them that slept. <sup>21</sup> For <sup>s</sup>since by man *came* death, by <sup>t</sup>man *came* also the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive. <sup>23</sup> But <sup>u</sup>every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. <sup>24</sup> Then *cometh* the end, when he shall have delivered up <sup>v</sup>the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. <sup>25</sup> For he must reign, till he hath put all enemies under his feet. <sup>w</sup> <sup>26</sup> <sup>x</sup>The last enemy *that* shall be destroyed *is* death. <sup>27</sup> For he <sup>y</sup>hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. <sup>28</sup> <sup>a</sup>And when all things shall be subdued unto him, then <sup>z</sup>shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

### Practical faith

<sup>29</sup> Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? <sup>30</sup> And <sup>b</sup>why stand we in jeopardy every hour? <sup>31</sup> I protest by your rejoicing which I have in Christ Jesus our Lord, <sup>c</sup>I die daily. <sup>32</sup> If after the manner of men <sup>d</sup>I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? <sup>e</sup>let us eat and drink; for to morrow we die. <sup>33</sup> Be not deceived: evil communications corrupt good manners. <sup>34</sup> <sup>f</sup>Awake to righteousness, and sin not; <sup>g</sup>for some have not the knowledge of God: I speak *this* to your shame.

### The mode of the resurrection

<sup>35</sup> But some *man* will say, <sup>h</sup>How are the dead raised up? and with what body do they come? <sup>36</sup> *Thou* fool, <sup>i</sup>that which thou sowest is not quickened, except it die: <sup>37</sup> And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*: <sup>38</sup> But <sup>j</sup>God giveth it a body as it hath pleased him, and to every seed his own body. <sup>39</sup> All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds. <sup>40</sup> *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. <sup>41</sup> *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. <sup>42</sup> <sup>k</sup>So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: <sup>43</sup> <sup>l</sup>It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

### The natural and the spiritual body

<sup>44</sup> It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. <sup>45</sup> And so it is written, The first man Adam <sup>m</sup>was made a living soul; <sup>n</sup>the last Adam *was made* <sup>o</sup>a



quickening spirit. <sup>46</sup> Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. <sup>47</sup> *The first man is of the earth, <sup>e</sup>earthy: the second man is the Lord <sup>p</sup>from heaven.* <sup>48</sup> *As is the earthy, such <sup>are</sup> they also that are earthy: <sup>e</sup>and as is the heavenly, such <sup>are</sup> they also that are heavenly.* <sup>49</sup> And *'as we have borne the image of the earthy, <sup>e</sup>we shall also bear the image of the heavenly.*

### Final glory of the body

<sup>50</sup> Now this I say, brethren, that *'flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.* <sup>51</sup> Behold, I shew you a mystery; *'We shall not all sleep, <sup>x</sup>but we shall all be changed,* <sup>52</sup> In a moment, in the twinkling of an eye, at the last trump: *'for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.* <sup>53</sup> For this corruptible must put on incorruption, and *'this mortal <sup>must</sup> put on immortality.* <sup>54</sup> So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *'DEATH IS SWALLOWED UP IN VICTORY.* <sup>55</sup> *'O death, where <sup>is</sup> thy sting? O grave, where <sup>is</sup> thy victory?* <sup>56</sup> The sting of death *is* sin; and *'the strength of sin is the law.* <sup>57</sup> *'But thanks <sup>be</sup> to God, which giveth us <sup>e</sup>the victory through our Lord Jesus Christ.* <sup>58</sup> Therefore, my beloved brethren, *'be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know <sup>e</sup>that your labour is not in vain in the Lord.*

|               |                 |                 |                  |                 |                 |                 |
|---------------|-----------------|-----------------|------------------|-----------------|-----------------|-----------------|
| 1 a Rom 5:2   | 7 h Act 1:3     | t Joh 11:25     | 1 Pet 3:22       | 34 f Eph 5:14   | Isa 9:6         | 54 a Rev 20:14  |
| 2 b Rom 1:16  | 8 i Act 9:4     | 23 u 1 The 4:15 | 28 z 1 Cor 11:3  | g 1 The 4:5     | q Gen 3:19      | 55 b Hos 13:14  |
| c Gal 3:4     | 9 j Act 8:3     | 24 v Dan 7:14   | 1 Cor 3:23       | 35 h Eze 37:3   | r Gen 2:7       | 56 c Rom 3:19   |
| 3 d Psa 22:15 | 10 k Eph 4:7    | Eph 5:27        | Joh 14:28        | 36 i Joh 12:24  | 48 s Phi 3:20   | 57 d Rom 7:25   |
| Isa 53:5      | 12 Cor 11:23    | 25 w Heb 1:13   | a Eph 1:10       | 38 j Psa 104:14 | 49 t Gen 5:3    | e Psa 98:1      |
| Dan 9:26      | m Gal 2:8       | Eph 1:22        | Mat 13:41        | 42 k Dan 12:3   | u Rom 8:29      | 58 f 2 Chr 15:7 |
| 1 Pet 2:24    | 13 n 1 The 4:14 | Luk 20:42-43    | 30 b 2 Cor 11:26 | Mat 13:43       | Phi 3:21        | g Psa 19:11     |
| 4 e Hos 6:2   | 17 o Rom 4:25   | Mar 12:36       | 31 c Act 20:23   | 43 l Phi 3:21   | 50 v Mat 16:17  | Isa 3:10        |
| Isa 53:10     | 19 p 2 Tim 3:12 | Mat 22:44       | Rom 8:36         | 45 m Joh 5:21   | 51 w 1 The 4:15 |                 |
| Psa 2:7       | 20 q 1 Pet 1:3  | Psa 110:1       | 32 d Luk 12:19   | n Rom 5:14      | x Phi 3:21      |                 |
| 5 f Luk 24:34 | r Act 26:23     | 26 x Heb 2:14   | Isa 22:13        | o Gen 2:7       | 52 y Mat 24:31  |                 |
| g Joh 20:19   | 21 s Rom 5:12   | 27 y Mat 28:18  | e 2 Cor 1:8      | 47 p Luk 2:11   | 53 z 2 Cor 5:4  |                 |

**15:3 Christ died for our sins according to the scriptures.** Let us be content with saying that Christ died, the Son of the Father; and let this suffice, because the Scriptures have told us so much. For even the apostle, to his declaration—which he makes not without feeling the weight of it—that *“Christ died,”* immediately adds, *“according to the Scriptures,”* (1 Cor. 15:3) in order that he may alleviate the harshness of the statement by the authority of the Scriptures, and so remove offence from the reader. Now, although when two substances are alleged to be in Christ—namely, the divine and the human—it plainly follows that the divine nature is immortal, and that which is human is mortal, it is manifest in what sense he declares *“Christ died”*—even in the sense in which He was flesh and Man and the Son of Man, not as being the Spirit and the Word and the Son of God. In short, since he says that it was Christ (that is, the Anointed One) that died, he shows us that that which died was the nature which was anointed; in a word, the flesh. <sup>77</sup>[Tertullian of Carthage (155-240AD) Against Praxeas, 29]

**15:8 as of one born out of due time.** This, *He was seen also by me, the abortion.* A child who comes out to the light from the womb before the time of birth, is called an abortion. Also by him He was thus seen from Heaven, in the fashion in which He shall be seen by all men, when He shall come from Heaven. But He honored Paul more than them all, inasmuch as he saw Him previously before all men in His revelation from Heaven, and he saw beforehand the light of the world to come. Others think that Paul says, I was not different from an incomplete abortion when I labored in the Law; for the Law is able to give birth to religion like this; for in comparison with the Apostles he call himself an abortion, because the Apostles from beginning to end clave our Lord; both in the hearing and in the

seeing of miracles for a length of time they were encouraged and strengthened like a babe that is completed and comes to birth in time; but he without such a long intercourse and a persuasive word has been captured and changed. For this reason he calls himself an abortion. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on 1 Corinthians]

**15:10** Wherefore also Paul, since he was the apostle of the Gentiles, says, *“I labored more than they all.”* (1 Cor. 15:10) For the instruction of the former, viz., the Jews, was an easy task, because they could allege proofs from the Scriptures, and because they, who were in the habit of hearing Moses and the prophets, did also readily receive the First-begotten of the dead, and the Prince of the life of God, —Him who, by the spreading forth of hands, did destroy Amalek, and vivify man from the wound of the serpent, by means of faith which was exercised towards Him. As I have pointed out in the preceding book, the apostle did, in the first place, instruct the Gentiles to depart from the superstition of idols, and to worship one God, the Creator of heaven and earth, and the Framers of the whole creation; and that His Son was His Word, by whom He founded all things; and that He, in the last times, was made a man among men; that He reformed the human race, but destroyed and conquered the enemy of man, and gave to His handiwork victory against the adversary. <sup>49</sup>[Irenaeus of Lyons (100-200AD), Against Heresies, 4.24.1]

**15:15** But if the Scripture named a *“witness”* only so far as that goes, the Apostle would not say, *“Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up.”* For so he shows that it is false witness to tell a lie, yea, in falsely praising a person. Or peradventure, doth the person who lies then utter false witness when he either invents or hides any man's sin, or hurts any man in whatever



way? For, if a lie spoken against a man's temporal life is detestable, how much more one against eternal life? as is every lie, if it take place in doctrine of religion. And it is for this reason that the Apostle calls it false witness, if a man tell a lie about Christ, yea, one which may seem to pertain to His praise. Now if it be a lie that neither inventeth or hideth any man's sin, nor is answered to a question of the judge, and hurteth no man, and profits some man, are we to say that it is neither false witness, nor a reprehensible lie? <sup>21</sup>[Augustine of Hippo (354-430AD), On Lying, 21]

**15:32** Were they not dead who said, "*Let us eat and drink, for to-morrow we die?*" for they did not believe in the resurrection of the dead. Those then who were corrupted by their evil communications, and followed them, were not they likewise falling with them into the pit? And yet among them there were men to whom the apostle was writing as being already baptized; nor would they, therefore, if they were corrected, be baptized afresh. <sup>7</sup>[Augustine of Hippo (354-430AD), On Baptism, Against the Donatists, 4.19.33]

**15:41** And what means he by these expressions? Wherefore from the resurrection of the body did he throw himself into the discourse of the stars and the sun? He did not throw himself out, neither did he break off from his purpose; far from it: but he still keeps to it. For whereas he had established the doctrine concerning the resurrection, he intimates in what follows that great will be then the difference of glory, though there be but one resurrection. And for the present he divides the whole into two: into bodies celestial, and bodies terrestrial. For that the bodies are raised again, he signified by the grain: but that they are not all in the same glory, he signifies by this. For as the disbelief of the resurrection makes men supine, so again it makes them indolent to think that all are vouchsafed the same reward. Wherefore he corrects both. And the one in the preceding verses he had completed; but this he begins now. And having made two ranks, of the righteous and of sinners, these same two he subdivides again into many parts, signifying that neither righteous nor sinners shall obtain the same; neither righteous men, all of them, alike with other righteous, nor sinners with other sinners. Now he makes, you see, first, one separation between righteous and sinners, where he says, bodies celestial, and bodies terrestrial: by the terrestrial intimating the latter, and by the celestial, the former. Then farther he introduces a difference of sinners from sinners, saying, All flesh is not the same flesh, but there is one flesh of fishes, another of birds, and another of beasts. And yet all are bodies; but some are in more, and some in lesser vileness. And that in their manner

of living too, and in their very constitution. And having said this, he ascends again to the heaven, saying, There is one glory of the sun, and another glory of the moon. For as in the earthly bodies there is a difference, so also in the heavenly; and that difference no ordinary one, but reaching even to the uttermost: there being not only a difference between sun and moon, and stars, but also between stars and stars. For what though they be all in the heaven? Yet some have a larger, others a less share of glory. What do we learn from hence? That although they be all in God's kingdom, all shall not enjoy the same reward; and though all sinners be in hell, all shall not endure the same punishment. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Corinthians]

**15:42-44** But this event happens neither to the soul, for it is the breath of life; nor to the spirit, for the spirit is simple and not composite, so that it cannot be decomposed, and is itself the life of those who receive it. We must therefore conclude that it is in reference to the flesh that death is mentioned; which flesh, after the soul's departure, becomes breathless and inanimate, and is decomposed gradually into the earth from which it was taken. This, then, is what is mortal. And it is this of which he also says, "He shall also quicken your mortal bodies." And therefore in reference to it he says, in the first Epistle to the Corinthians: "*So also is the resurrection of the dead: it is sown in corruption, it rises in incorruption.*" (1 Cor. 15:42) For he declares, "That which thou sowest cannot be quickened, unless first it die." (1 Cor. 15:36) But what is that which, like a grain of wheat, is sown in the earth and decays, unless it be the bodies which are laid in the earth, into which seeds are also cast? And for this reason he said, "*It is sown in dishonour, it rises in glory.*" (1 Cor. 15:43) For what is more ignoble than dead flesh? Or, on the other hand, what is more glorious than the same when it arises and partakes of incorruption? "*It is sown in weakness, it is raised in power.*" (1 Cor. 15:43) in its own weakness certainly, because since it is earth it goes to earth; but [it is quickened] by the power of God, who raises it from the dead. "*It is sown an animal body, it rises a spiritual body.*" (1 Cor. 15:44) He has taught, beyond all doubt, that such language was not used by him, either with reference to the soul or to the spirit, but to bodies that have become corpses. For these are animal bodies, that is, bodies which partake of life, which when they have lost, they succumb to death; then, rising through the Spirit's instrumentality, they become spiritual bodies, so that by the Spirit they possess a perpetual life. <sup>49</sup>[Irenaeus of Lyons (100-200AD), Against Heresies, 5.7.1-2]

## 1 CORINTHIANS 16

### The collection

<sup>1</sup> Now concerning <sup>a</sup>the collection for the saints, as I have given order to the churches of Galatia, even so do ye. <sup>2</sup> Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. <sup>3</sup> And when I come, <sup>c</sup>whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem. <sup>4</sup> And if it be meet that I go also, they shall go with me.



### Paul's plans

<sup>5</sup> Now I will come unto you, <sup>d</sup>when I shall pass through Macedonia: for I do pass through Macedonia. <sup>6</sup> And it may be that I will abide, yea, and winter with you, that ye may <sup>e</sup>bring me on my journey whithersoever I go. <sup>7</sup> For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. <sup>8</sup> But I will tarry at Ephesus until Pentecost. <sup>9</sup> For <sup>f</sup>a great door and effectual is opened unto me, and <sup>g</sup>there are many adversaries. <sup>10</sup> Now if Timotheus come, see that he may be with you without fear: for <sup>h</sup>he worketh the work of the Lord, as I also *do*. <sup>11</sup> <sup>i</sup>Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren. <sup>12</sup> As touching *our* brother <sup>j</sup>Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

### Final instructions to the Corinthians

<sup>13</sup> Watch ye, stand fast in the faith, quit you like men, be strong. <sup>14</sup> Let all your things be done with charity. <sup>15</sup> I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,) <sup>16</sup> That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth. <sup>17</sup> I am glad of the coming of Stephanas and Fortunatus and Achaicus: <sup>k</sup>for that which was lacking on your part they have supplied. <sup>18</sup> <sup>l</sup>For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

### Greetings

<sup>19</sup> <sup>n</sup>The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, <sup>m</sup>with the church that is in their house. <sup>20</sup> All the brethren greet you. Greet ye one another with an holy kiss. <sup>21</sup> The salutation of *me* Paul with mine own hand. <sup>22</sup> If any man love not the Lord Jesus Christ, <sup>o</sup>let him be Anathema <sup>p</sup>Maranatha. <sup>23</sup> The grace of our Lord Jesus Christ *be* with you. <sup>24</sup> My love *be* with you all in Christ Jesus. Amen. (The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.)

|               |                |                |                |                 |            |                |
|---------------|----------------|----------------|----------------|-----------------|------------|----------------|
| 1 a Act 11:29 | Act 20:7       | 6 e Act 15:3   | Phi 2:19-22    | 17 k 2 Cor 11:9 | n Rev 1:11 | 22 o Gal 1:8-9 |
| Rom 15:26     | Rev 1:10       | 9 f Act 14:27  | 11 i Luk 10:16 | 18 l Col 4:8    | Rev 1:4    | Heb 10:26      |
| Gal 2:10      | 3 c 2 Cor 8:19 | g Act 19:9     | 12 j Act 18:24 | 19 m Phm 1:2    | Act 19:10  | p Jud 1:14-15  |
| 2 b Luk 24:1  | 5 d Act 19:21  | 10 h Rom 16:21 | 1 Cor 1:12     | Rom 16:5        | Act 16:6   |                |

**16:8** What else can be understood here, save that, when the gospel had been first of all preached there by him, many had believed, and there had appeared many adversaries of the same faith, in accordance with that saying of the Lord, "No one cometh unto me, unless it were given him of my Father;" (John 6:66) and, "To you it is given to know the mysteries

of the kingdom of heaven, but to them it is not given"? (Luke 8:10) Therefore, there is an open door in those to whom it is given, but there are many adversaries among those to whom it is not given. <sup>25</sup>[Augustine of Hippo (354-430AD), A Treatise on the Predestination of the Saints, 1.40]



# THE SECOND EPISTLE OF SAINT PAUL TO THE CORINTHIANS

## PREFACE

Now after Timothy had returned to Corinth, he informed Paul that there had been great profit from what had been written; but afterwards Paul sent Titus to them without a letter; in order that he also should speak to them the things that would profit them, and lighten from off them the weight of the first one; but when Titus saw their zeal, he returned to Paul, and informed him about the sinner, that he mourned deeply on account of his sin; and the rest were in great suffering about the former things they had done. Now afterwards some of the Jews who believed remained in great strife, saying, that all the legal observances were to be kept by those who believed in the Christ. But Paul, because he had been appointed Apostle of the Gentiles, delivered the faith in Christ without the observances of the Law, saying that because Christ had fulfilled the Law in His own person, He had also freed us from the observances; and that we are justified by faith with the zeal of our will. But those cursed him, that they might detract from the praise and the expectation about him, and through this his teaching might be despised; and those people might accomplish their wishes. Those people then came also to Corinth, and they did these things, saying that the Law being despised, the indignity from the Law goes up also to God its Author. So because of these things Paul wrote this second epistle to them, relating many tribulations which he had borne for the sake of preaching; that by this letter he might assure himself that it was worth while to believe in his doctrine; because it had been revealed by facts, and he decreed that it was right to pardon him who had erred. And afterwards he compares legal things to those of the Christ, and shows that there is a great difference between them, and the other things that he recites. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on 2 Corinthians]

## 2 CORINTHIANS 1

### **Paul's greeting**



<sup>1</sup> Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, <sup>a</sup>with all the saints which are in all Achaia: <sup>2</sup> <sup>b</sup>Grace be to you and peace from God our Father, and *from* the Lord Jesus Christ.

#### Paul thanks God for consoling him when he was afflicted on his journey

<sup>3</sup> <sup>c</sup>Blessed *be* God, even the Father of our Lord Jesus Christ, <sup>d</sup>the Father of mercies, and the God of all comfort; <sup>4</sup> <sup>e</sup>Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. <sup>5</sup> For as <sup>f</sup>the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. <sup>6</sup> And whether we be afflicted, <sup>g</sup>*it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. <sup>7</sup> And our hope of you *is* stedfast, knowing, that <sup>h</sup>as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

#### Persecution and deliverance

<sup>8</sup> For we would not, brethren, have you ignorant of <sup>i</sup>our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: <sup>9</sup> But we had the sentence of death in ourselves, that we should not <sup>j</sup>trust in ourselves, but in God which raiseth the dead: <sup>10</sup> <sup>k</sup>Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; <sup>11</sup> Ye also <sup>l</sup>"helping together by prayer for us, that <sup>l</sup>for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

#### His sincerity

<sup>12</sup> For our rejoicing is this, the testimony of our conscience, that in simplicity and <sup>o</sup>godly sincerity, <sup>n</sup>not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. <sup>13</sup> For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; <sup>14</sup> As also ye have acknowledged us in part, <sup>p</sup>that we are your rejoicing, even as <sup>q</sup>ye also *are* ours in the day of the Lord Jesus.

#### Paul denies he is fickle

<sup>15</sup> And in this confidence <sup>r</sup>I was minded to come unto you before, that ye might have <sup>s</sup>a second benefit; <sup>16</sup> And to pass by you into Macedonia, and <sup>t</sup>to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea. <sup>17</sup> When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose <sup>u</sup>"according to the flesh, that with me there should be yea yea, and nay nay? <sup>18</sup> But *as* God *is* true, our word toward you was not yea and nay. <sup>19</sup> For <sup>v</sup>the Son of God, Jesus Christ, who was preached among you by us, *even* by me and <sup>w</sup>Silvanus and Timotheus, was not yea and nay, but in him was yea. <sup>20</sup> <sup>x</sup>For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us. <sup>21</sup> Now he which stablisheth us with you in Christ, and <sup>y</sup>hath anointed us, *is* God; <sup>22</sup> Who <sup>z</sup>hath also sealed us, and <sup>a</sup>given the earnest of the Spirit in our hearts.

#### His wish to spare the Corinthians

<sup>23</sup> Moreover I call God for a record upon my soul, <sup>b</sup>that to spare you I came not as yet unto Corinth. <sup>24</sup> Not for that we have dominion over your faith, but are helpers of your joy: for <sup>c</sup>by faith ye stand.

|                |                 |                 |                 |                 |                 |                 |
|----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|
| 1 a Col 1:2    | Act 9:4         | Job 5:17-22     | 12 n 1 Cor 2:4  | 17 u 2 Cor 10:2 | Psa 72:17       | 23 b 1 Cor 4:21 |
| 2 b Phi 1:2    | 6 g 2 Cor 4:15  | Psa 34:19       | o 2 Cor 2:17    | 19 v Mar 1:1    | 21 y 1 Joh 2:20 | 24 c Rom 11:20  |
| 3 c Eph 1:3    | 7 h Rom 8:17    | 2 Pet 2:9       | 14 p 2 Cor 5:12 | Luk 1:35        | 1 Joh 2:27      |                 |
| d Exo 34:6     | 8 i Act 19:23   | 11 l 2 Cor 4:15 | q Phi 2:16      | Act 9:20        | 22 z Eph 4:30   |                 |
| 4 e 2 The 2:16 | 9 j Heb 11:19   | m Phm 1:22      | 15 r 1 Cor 4:19 | w Act 18:5      | 2 Tim 2:19      |                 |
| 5 f Phi 1:20   | Jer 17:5,7      | Phi 1:19        | s Rom 1:11      | 20 x Rom 15:8-9 | Rev 2:17        |                 |
| 1 Cor 4:10-14  | 10 k 1 Sam 7:12 | Rom 15:30       | 16 t 1 Cor 16:5 | Isa 7:14        | a Eph 1:14      |                 |

**1:3** If, owing to the fault of human error, the word God has become a common name since in the world there are said and believed to be "gods many" (1 Cor. 8:5), yet "*the blessed God,*" who is "*the Father of our Lord Jesus Christ,*" (2 Cor. 1:3) will be understood to be no other God than the Creator, who both blessed all things that He had made, as you find in Genesis, (Gen. 1:22) and is Himself "blessed by all things," as Daniel tells us. (Dan. 2:19-20; 3:28-29; 4:34-37) Now, if the title of Father may be claimed for Marcion's sterile god, how much more for the Creator? To none other than Him is it suitable, who is also "*the Father of mercies,*" (2 Cor. 1:3) and in the prophets has been described as "full of compassion, and gracious, and plenteous in mercy." (Ps. 86:15; 112:4; 145:8; Jonah 4:2) In Jonah you find the signal act of His mercy, which He showed to the praying Ninevites. (Jon. 3:8) How inflexible was He at the

tears of Hezekiah! (2 Kings 20:3-5) How ready to forgive Ahab, the husband of Jezebel, the blood of Naboth, when he deprecated His anger. (1 Kings 21:27-29) How prompt in pardoning David on his confession of his sin (2 Sam. 12:13) —preferring, indeed, the sinner's repentance to his death, of course because of His gracious attribute of mercy. (Ezek. 33:11) <sup>77</sup>[Tertullian of Carthage (155-240AD) The Five Books Against Marcion, 5.11]

**1:5 sufferings of Christ abound in us.** That is to say, according to the greatness of the afflictions is also the consolation that Christ gives us, for whose sake we suffer. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on 2 Corinthians]

**1:7** For he says, *Which worked in the enduring of the same sufferings;* for not through believing only comes your salvation, but also through the suffering and enduring the same things with us. For like as a



pugilist is an object of admiration, when he does but show himself and is in good training and has his skill within himself, but when he is in action, enduring blows and striking his adversary, then most of all shines forth, because that then his good training is most put in action, and the proof of his skill evidently shown; so truly is your salvation also then more especially put into action, that is, is displayed, increased, heightened, when it has endurance, when it suffers and bears all things nobly. So then the work of salvation consists not in doing evil, but in suffering evil. Moreover he says not, which works, but, *which is wrought*, to show that together with their own willingness of mind, grace also which wrought in them did contribute much. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**1:11** Do you see the completeness of this prayer, both in regard of doctrine and of behavior? For when we have mentioned the Gospel and the clothing of incorruption and the Laver of Regeneration, we have mentioned all the doctrines: when again we spoke of a Godly mind, a sound understanding, and the rest of what we said, we suggested the mode of life. Then we bid them bow their heads; regarding it as a proof of their prayers being heard that God blessed them. For surely it is not a man that blesses; but by means of his hand and his tongue we bring unto the King Himself the heads of those that are present. And all together shout the Amen. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**1:14** *That we are your glorying, even as you also are our's, in the day of our Lord Jesus Christ.* Here he cuts at the root of the envy that his speech might occasion, by making them sharers and partners in the glory of his good works. 'For these stick not with us, but pass over unto you also, and again from you to us.' For seeing he had extolled himself, and produced proof of the past and given security for the future; lest his hearers should reflect on him for talking proudly, or, as I have said, be hurried to enviousness, he makes the rejoicing a common one and declares that this crown of praises is theirs. For if, he says, we have shown ourselves to be such, our praise is your glory: even as when you also are approved, we rejoice and leap for joy and are crowned. Here also again he displays his great humility by what he says. For he so levels his expressions, not as a master discoursing to disciples, but as a disciple unto fellow disciples of his own rank. And observe how he lifts them on high and fills them with philosophy, sending them on to That Day. For, he says, tell me not of the present things, that is, the reproaches, the revilings, the scoffings of the many, for the things here are no great matter, neither the good nor the painful; nor the scoffings nor the praises which come from men: but remember, I pray, that day of fear and shuddering in the which all things are revealed. For then both we shall glory in you, and you in us; when you shall be seen to have such teachers, who teach no doctrine of men nor live in wickedness nor give [men] any handle; and we to have such disciples, neither affected after the manner of men nor shaken, but taking all things with readiness of mind, and unseduced by sophistries from what side soever. For this is plain even now to those that have understanding, but then to all. So

that even if we are afflicted now, we have this, and that no light, consolation which the conscience affords now, and the manifestation itself then. For now indeed our conscience knows that we do all things by the grace of God, as you also know and shall know: but then, all men as well will learn both our doings and yours: and shall behold us glorified through each other. For that he may not appear himself alone to derive lustre from this glorying, he gives to them also a cause of boasting, and leads them away from their present distresses. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**1:18** *our word toward you was not yea and nay.* He skillfully overturns a rising objection. For one might say, If after having promised, you have put off coming, and yea is not yea, and nay nay, with you, but what you say now you unsay afterwards, as you did in the case of this Journey: woe is unto us, if all this were the case in the Preaching too. Now lest they should have these thoughts and be troubled thereat, he says, But as God is faithful, our word toward you was not yea and nay. This, says he, was not the case in the Preaching, but only in our travels and journeyings; whereas whatever things we have said in our preaching, these abide steadfast and unmoveable, (for he calls his preaching here, word.) Then he brings proof of this that cannot be gainsaid, by referring all to God. What he says is this; 'the promise of my coming was my own and I gave that promise from myself: but the preaching is not my own, nor of man, but of God, and what is of God it is impossible should lie.' Whereupon also he said, God is faithful, that is, true. 'Mistrust not then what is from Him, for there is nought of man in it.' <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**1:22** The Apostle says, we have now received "*the earnest*," an expression whereby we are to understand that His fullness is reserved for us till another life: that Holy Spirit, therefore, teacheth believers also in the present life, as far as they can severally apprehend what is spiritual; and enkindles a growing desire in their breasts, according as each one makes progress in that love, which will lead him both to love what he knows already, and to long after what still remains to be known: so that those very things which he has some notion of at present, he may know that he is still ignorant of, as they are yet to be known in that life which eye hath not seen, nor ear heard, nor the heart of man hath perceived. (1 Cor. 2:9) But were the inner Master wishing at present to say those things in such a way of knowing, that is, to unfold and make them patent to our mind, our human weakness would be unable to bear them. <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 97.1]

**1:24** *Not for that we have lordship over your faith.* That is, I did not therefore say, To spare you I came not, as lording it over you. Again, he said not you, but your faith, which was at once gentler and truer. For him that has no mind to believe, who has power to compel? *But are helpers of your joy.* For since, says he, your joy is ours, I came not, that I might not plunge you into sorrow and increase my own despondency; but I stayed away that you being reformed by the threat might be made glad. For we do every thing in order to your joy, and give diligence



in this behalf, because we are ourselves partakers of it. For by faith you stand. Behold him again speaking repressedly. For he was afraid to rebuke them again; since he had handled them severely in the former Epistle, and they had made some reformation. And

if, now that they were reformed, they again received the same reproof, this was likely to throw them back. Whence this Epistle is much gentler than the former. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

## 2 CORINTHIANS 2

### Paul's letter shows his love for them

<sup>1</sup> But I determined this with myself, <sup>a</sup>that I would not come again to you in heaviness. <sup>2</sup> For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? <sup>3</sup> And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; <sup>b</sup>having confidence in you all, that my joy is *the joy* of you all. <sup>4</sup> For out of much affliction and anguish of heart I wrote unto you with many tears; not <sup>c</sup>that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

### He pardons the offender

<sup>5</sup> <sup>d</sup>But if any have caused grief, he hath not <sup>e</sup>grieved me, but in part: that I may not overcharge you all. <sup>6</sup> Sufficient to such a man is this punishment, which *was inflicted* <sup>f</sup>of many. <sup>7</sup> <sup>g</sup>So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. <sup>8</sup> Wherefore I beseech you that ye would confirm *your* love toward him. <sup>9</sup> For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. <sup>10</sup> To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ; <sup>11</sup> Lest <sup>h</sup>Satan should get an advantage of us: for we are not ignorant of his devices.

### Thanksgiving for good news

<sup>12</sup> Furthermore, <sup>i</sup>when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord, <sup>13</sup> I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia. <sup>14</sup> Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. <sup>15</sup> For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: <sup>16</sup> To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things? <sup>17</sup> For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

|                 |                 |                |               |                  |               |
|-----------------|-----------------|----------------|---------------|------------------|---------------|
| 1 a 2 Cor 12:20 | 4 c 2 Cor 7:8-9 | e Gal 4:12     | 7 g Heb 12:12 | 11 h Eph 6:11-12 | 12 i Act 16:8 |
| 3 b Gal 5:10    | 5 d 1 Cor 5:1   | 6 f 1 Tim 5:20 | Gal 6:1       | 1 Pet 5:8        | Act 20:6      |

**2:6** And he says not to him that has committed fornication, but here again *to such a one*, as also in the former Epistle. Not however for the same reason; but there out of shame, here out of mercy. Wherefore he no where subsequently so much as mentions the crime; for it was time now to excuse. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**2:8** *Wherefore I beseech you.* He no longer commands but beseeches, not as a teacher but as an equal; and having seated them on the judgment seat he placed himself in the rank of an advocate; for having succeeded in his object, for joy he adopts without restraint the tone of supplication. And what can it be that you beseech? Tell me. *To confirm your love toward him.* That is, 'make it strong,' not simply have intercourse with him, nor any how. Herein, again, he bears testimony to their virtue as very great; since they who were so friendly and so applauded him as even to be puffed up, were so estranged that Paul takes such pains to make them confirm their love towards him. Herein is excellence of disciples, herein excellence of teachers; that they should so obey the rein, he so manage their motions. If this were so even now, they who sin would not have transgressed senselessly. For one ought neither to love carelessly, nor to be estranged

without some reason. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**2:9** *For to this end also did I write to you, that I might know the proof of you, whether you are obedient in all things;* not only in cutting off but also in reuniting. Do you see how here again he brings the danger to their doors. For as when he sinned, he alarmed their minds, except they should cut him off, saying, A little leaven leavens the whole lump, (1 Cor. 5:6) and several other things; so here too again he confronts them with the fear of disobedience, as good as saying, 'As then ye had to consult not for him, but for yourselves too, so now must ye not less for yourselves than for him; lest ye seem to be of such as love contention and have not human sensibilities, and not to be in all things obedient.' <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**2:10** What fellowship, then, can they have with you O Lord, who receive not the keys of the kingdom of heaven, saying that they ought not to remit sins? And this confession is indeed rightly made by them, for they have not the succession of Peter, who hold not the chair of Peter, which they rend by wicked schism; and this, too, they do, wickedly denying that sins can be forgiven even in the Church, whereas it was said



to Peter: I will give unto you the keys of the kingdom of heaven, and whatsoever you shall bind on earth shall be bound also in heaven, and whatsoever you shall loose on earth shall be loosed also in heaven. (Matt. 16:19) And the vessel of divine election himself said: *If you have forgiven anything to any one, I forgive also, for what I have forgiven I have done it for your sakes in the person of Christ.* (2 Cor. 2:10) Why, then, do they read Paul's writings, if they think that he has erred so wickedly as to claim for himself the right of his Lord? But he claimed what he had received, he did not usurp that which was not due to him. <sup>3</sup>[Ambrose of Milan (338-397AD), On Repentance, 1.7.32-33]

**2:11 for we are not ignorant of his devices.** Many are the schemes which the clever enemy employs against us. "The serpent," we are told, "was more subtle than any beast of the field which the Lord God had made." (Gen. 3:1) And the apostle says: "*We are not ignorant of his devices.*" (2 Cor. 2:11) Neither an affected nastiness nor a elegant smartness becomes a Christian. If there is anything of which you are ignorant, if you have any doubt about Scripture, ask one whose life commends him, whose

age puts him above suspicion, whose reputation does not contradict him; one who may be able to say: "I have espoused you to one husband that I may present you as a chaste virgin to Christ." Or if there should be none such able to explain, it is better to avoid danger at the price of ignorance than to court it for the sake of learning. <sup>51</sup>[Jerome of Stridon (347-420AD), Letter. 22.29]

**2:17 which corrupt the word of God.** For they who separate the Son and alienate the Word from the Father, ought themselves to be separated from the Catholic Church and to be alien from the Christian name. Let them therefore be anathema to you, because they have '*corrupted the word of truth*' (2 Cor. 2:17). 'It is an Apostolic injunction (Gal. 1:9), 'If any man preach any other Gospel unto you than that ye have received, let him be accursed.' Charge your people that no one hold communion with them, for there is no communion of light with darkness; put away from you all these, for there is no concord of Christ in Belial (2 Cor. 6:14-15). <sup>5</sup>[Athanasius of Alexandria (293-373AD), Defense Against the Arians, 1.3.49]

## 2 CORINTHIANS 3

### Corinthian church is Paul's praise

<sup>1</sup> Do <sup>a</sup>we begin again to commend ourselves? or need we, as some *others*, <sup>b</sup>epistles of commendation to you, or *letters* of commendation from you? <sup>2</sup> <sup>c</sup>Ye are our epistle written in our hearts, known and read of all men: <sup>3</sup> *Forasmuch as ye are* manifestly declared to be the epistle of Christ <sup>f</sup>ministered by us, written not with ink, but with the Spirit of the living God; not <sup>e</sup>in tables of stone, but <sup>d</sup>in fleshy tables of the heart.

### Man's dependence upon the grace of God

<sup>4</sup> And such trust have we through Christ to God-ward: <sup>5</sup> <sup>g</sup>Not that we are sufficient of ourselves to think any thing as of ourselves; but <sup>h</sup>our sufficiency *is* of God; <sup>6</sup> Who also hath made us able ministers of <sup>i</sup>the new testament; not <sup>k</sup>of the letter, but of the spirit: for <sup>j</sup>the letter killeth, <sup>i</sup>but the spirit giveth life.

### Excellence of the new law

<sup>7</sup> But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: <sup>8</sup> How shall not <sup>m</sup>the ministration of the spirit be rather glorious? <sup>9</sup> For if the ministration of condemnation *be* glory, much more doth the ministration <sup>n</sup>of righteousness exceed in glory. <sup>10</sup> For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. <sup>11</sup> For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

### The veil is taken away

<sup>12</sup> Seeing then that we have such hope, we use great plainness of speech: <sup>13</sup> And not as Moses, <sup>p</sup>which put a veil over his face, that the children of Israel could not stedfastly look to <sup>q</sup>the end of that which is abolished: <sup>14</sup> But <sup>r</sup>their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ. <sup>15</sup> But even unto this day, when Moses is read, the veil is upon their heart. <sup>16</sup> Nevertheless <sup>s</sup>when it shall turn to the Lord, <sup>t</sup>the veil shall be taken away. <sup>17</sup> Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty. <sup>18</sup> But we all, with open face beholding <sup>u</sup>as in a glass the glory of the Lord, <sup>v</sup>are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

|                |              |               |             |               |                  |             |
|----------------|--------------|---------------|-------------|---------------|------------------|-------------|
| 1 a 2 Cor 5:12 | Psa 40:8     | h 1 Cor 15:10 | k Rom 2:27  | 9 n Rom 1:17  | 14 q Isa 6:10    | u Joh 17:17 |
| b Act 18:27    | e Exo 24:12  | 6 i Rom 8:2   | 1 Heb 8:6,8 | 13 o Gal 3:23 | 16 r Rom 11:23   | Rom 8:29    |
| 2 c 1 Cor 9:2  | f 1 Cor 3:5  | j Gal 3:10    | Mat 26:28   | Rom 10:4      | s Isa 25:7       |             |
| 3 d Eze 11:19  | 5 g Joh 15:5 | Rom 3:20      | 8 m Gal 3:5 | p Exo 34:33   | 18 t 2 Cor 4:4,6 |             |

**3:3-4** Now, observe how consonant this diversity is with those words of the apostle which I quoted not long ago in another connection, and which I postponed for a more careful consideration afterwards: "Forasmuch," says he, "as ye are

manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." (2 Cor. 3:3) See how he shows that the one is written without man, that it may



alarm him from without; the other within man himself, that it may justify him from within. He speaks of the "fleshy tables of the heart," not of the carnal mind, but of a living agent possessing sensation, in comparison with a stone, which is senseless. The assertion which he subsequently makes,—that "the children of Israel could not look stedfastly on the end of the face of Moses," and that he accordingly spoke to them through a veil, (2 Cor. 3:13)—signifies that the letter of the law justifies no man, but that rather a veil is placed on the reading of the Old Testament, until it shall be turned to Christ, and the veil be removed;—in other words, until it shall be turned to grace, and be understood that from Him accrues to us the justification, whereby we do what He commands. And He commands, in order that, because we lack in ourselves, we may flee to Him for refuge. Accordingly, after most guardedly saying, "Such trust have we through Christ to God-ward," (2 Cor. 3:4) the apostle immediately goes on to add the statement which underlies our subject, to prevent our confidence being attributed to any strength of our own. He says: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us fit to be ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." (2 Cor. 3:5-6) <sup>25</sup>[Augustine of Hippo (354-430AD), A Treatise on the Spirit and the Letter, 30]

**3:5** "To think anything," he says,—he certainly means, "to think anything good;" but is it less to think than to desire. Because we think all that we desire, but we do not desire all that we think; because sometimes also we think what we do not desire. Since, then, it is a smaller thing to think than to desire,—for a man may think good which he does not yet desire, and by advancing may afterwards desire what before without desire he thought of,—how are we not sufficient as of ourselves to that which is less, that is, to the thinking of something good, but our sufficiency is of God; while to that which is greater,—that is, to the desire of some good thing—without the divine help, we are sufficient of free will? For what the apostle says here is not, "Not that we are sufficient as of ourselves to think that which is perfect;" but he says, "to think anything," to which "nothing" is the contrary. And this is the meaning of what the Lord says, "Without me ye can do nothing." <sup>25</sup>[Augustine of Hippo (354-430AD), A Treatise Against Two Letters of the Pelagians, 2.18]

**3:6-8** Therefore the New Testament will appertain to none other than Him who promised it — if not its letter, yet its spirit; (2 Cor. 3:6) and herein will lie its newness. Indeed, He who had engraved its letter in stones is the same as He who had said of its spirit, I will pour out of my Spirit upon all flesh. (Joel 2:28) Even if the letter kills, yet the Spirit gives life; (2 Cor. 3:6) and both belong to Him who says: I kill, and I make alive; I wound, and I heal. (Deut. 32:39) We have already made good the Creator's claim to this twofold character of judgment and goodness — killing in the letter through the law, and quickening in the Spirit through the Gospel. Now these attributes, however different they be, cannot possibly make two gods; for they have already in the prevenient dispensation of the Old Testament been found to meet in One. He alludes to Moses' veil, covered with which his face could not be steadfastly seen by the

children of Israel. (2 Cor. 3:7, 13) Since he did this to maintain the superiority of the glory of the New Testament, which is permanent in its glory, over that of the Old, which was to be done away, (2 Cor. 3:7-8) this fact gives support to my belief which exalts the Gospel above the law and you must look well to it that it does not even more than this. For only there is superiority possible where was previously the thing over which superiority can be affirmed. <sup>77</sup>[Tertullian of Carthage (155-240AD), Against Marcion, 5.11]

**3:7-9** Now, since, as he says in another passage, "the law was added because of transgression," (Gal. 3:19) meaning the law which is written externally to man, he therefore designates it both as "*the ministration of death*," (2 Cor. 3:7) and "*the ministration of condemnation*;" (2 Cor. 3:9) but the other, that is, the law of the New Testament, he calls "*the ministration of the Spirit*" (2 Cor. 3:8) and "*the ministration of righteousness*," (2 Cor. 3:9) because through the Spirit we work righteousness, and are delivered from the condemnation due to transgression. The one, therefore, vanishes away, the other abides; for the terrifying schoolmaster will be dispensed with, when love has succeeded to fear. <sup>25</sup>[Augustine of Hippo (354-430AD), A Treatise on the Spirit and the Letter, 31]

**3:15-18** Of Israel he says, *Even unto this day the same veil is upon their heart*; (2 Cor. 3:15) showing that the veil which was on the face of Moses was a figure of the veil which is on the heart of the nation still; because even now Moses is not seen by them in heart, just as he was not then seen by them in eye. But what concern has Paul with the veil which still obscures Moses from their view, if the Christ of the Creator, whom Moses predicted, is not yet come? How are the hearts of the Jews represented as still covered and veiled, if the predictions of Moses relating to Christ, in whom it was their duty to believe through him, are as yet unfulfilled? What had the apostle of a strange Christ to complain of, if the Jews failed in understanding the mysterious announcements of their own God, unless the veil which was upon their hearts had reference to that blindness which concealed from their eyes the Christ of Moses? Then, again, the words which follow, But when it shall turn to the Lord, the evil shall be taken away, (2 Cor. 3:16) properly refer to the Jew, over whose gaze Moses' veil is spread, to the effect that, when he is turned to the faith of Christ, he will understand how Moses spoke of Christ. But how shall the veil of the Creator be taken away by the Christ of another god, whose mysteries the Creator could not possibly have veiled — unknown mysteries, as they were of an unknown god? So he says that we now with open face (meaning the candour of the heart, which in the Jews had been covered with a veil), beholding Christ, are changed into the same image, from that glory (wherewith Moses was transfigured as by the glory of the Lord) to another glory. (2 Cor. 3:18) By thus setting forth the glory which illumined the person of Moses from his interview with God, and the veil which concealed the same from the infirmity of the people, and by superinducing thereupon the revelation and the glory of the Spirit in the person of Christ — even as, to use his words, by the Spirit of the Lord — he testifies that the whole Mosaic system was a figure of Christ, of



whom the Jews indeed were ignorant, but who is known to us Christians. We are quite aware that some passages are open to ambiguity, from the way in which they are read, or else from their punctuation,

when there is room for these two causes of ambiguity. <sup>77</sup>[Tertullian of Carthage (155-240AD), Against Marcion, 5.11]

## 2 CORINTHIANS 4

### The ministry of the Apostles

<sup>1</sup> Therefore seeing we have this ministry, as we have received mercy, we faint not; <sup>2</sup> But have renounced the hidden things of dishonesty, not walking in craftiness, <sup>3</sup>nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. <sup>3</sup> But if our gospel be hid, <sup>4</sup>it is hid to them that are lost: <sup>4</sup> In whom <sup>5</sup>the god of this world <sup>6</sup>hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, <sup>7</sup>who is the image of God, should shine unto them. <sup>5</sup> For we preach not ourselves, but Christ Jesus the Lord; and <sup>6</sup>ourselves your servants for Jesus' sake. <sup>6</sup> For God, <sup>7</sup>who commanded the light to shine out of darkness, hath <sup>8</sup>shined in our hearts, to give <sup>9</sup>the light of the knowledge of the glory of God in the face of Jesus Christ.

### God is their support in tribulations

<sup>7</sup> But we have this treasure in <sup>8</sup>earthen vessels, <sup>9</sup>that the excellency of the power may be of God, and not of us. <sup>8</sup> *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; <sup>9</sup> Persecuted, but not forsaken; cast down, but not destroyed; <sup>10</sup> <sup>11</sup>Always bearing about in the body the dying of the Lord Jesus, <sup>12</sup>that the life also of Jesus might be made manifest in our body. <sup>11</sup> For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. <sup>12</sup> So then death worketh in us, but life in you. <sup>13</sup> We having the same spirit of faith, according as it is written, "I believed, and therefore have I spoken; we also believe, and therefore speak; <sup>14</sup> Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you. <sup>15</sup> For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

### Future happiness sustains the Apostles

<sup>16</sup> For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. <sup>17</sup> For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; <sup>18</sup> While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

2 a 1 The 2:3,5

d Mat 13:4

5 f 1 Cor 9:19

Psa 27:1

1 Cor 2:5

m Rom 8:17

3 b Isa 6:9

Isa 6:10

6 g Eph 5:14

h 2 Pet 1:19

k 2 Cor 5:1

1 Pet 4:13

4 c Phi 2:6

e Eph 6:12

Eph 5:8

i Gen 1:3

10 1 Gal 6:17

13 n Psa 116:10

Joh 1:18

Joh 12:31

Isa 2:5

7 j Eph 1:19-20

Phi 3:10

**4:2** But what is, in craftiness? They had the reputation of taking nothing., but they took and kept it secret; they had the character of saints and approved Apostles, but they were full of numberless evil things. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**4:4** As to their affirming that Paul said plainly in the Second Epistle to the Corinthians, *In whom the god of this world has blinded the minds of them that believe not*, and maintaining that there is indeed one god of this world, but another who is beyond all principality, and beginning, and power, we are not to blame if they, who give out that they do themselves know mysteries beyond God, know not how to read Paul. For if any one read the passage thus — according to Paul's custom, as I show elsewhere, and by many examples, that he uses transposition of words — In whom God, then pointing it off, and making a slight interval, and at the same time read also the rest of the sentence in one clause, has blinded the minds of them of this world that believe not, he shall find out the true sense; that it is contained in the expression, God has blinded the minds of the unbelievers of this world. And this is

shown by means of the little interval between the clause. For Paul does not say, the God of this world, as if recognizing any other beyond Him; but he confessed God as indeed God. And he says, the unbelievers of this world, because they shall not inherit the future age of incorruption. I shall show from Paul himself, how it is that God has blinded the minds of them that believe not, in the course of this work, that we may not just at present distract our mind from the matter in hand, by wandering at large. <sup>49</sup>[Irenaeus of Lyons (100-200AD), Against Heresies, 3.7.1]

**4:7-18** But how does it happen, that the treasure which we have in these earthen vessels of ours (2 Cor. 4:7) should not be regarded as belonging to the God who owns the vessels? Now since God's glory is, that so great a treasure is contained in earthen vessels, and since these earthen vessels are of the Creator's make, it follows that the glory is the Creator's; nay, since these vessels of His smack so much of the excellency of the power of God, that power itself must be His also! Indeed, all these things have been consigned to the said earthen vessels for the very purpose that His excellence might be



manifested forth. Henceforth, then, the rival god will have no claim to the glory, and consequently none to the power. Rather, dishonour and weakness will accrue to him, because the earthen vessels with which he had nothing to do have received all the excellency! Well, then, if it be in these very earthen vessels that he tells us we have to endure so great sufferings, (2 Cor. 4:8-12) in which we bear about with us the very dying of God, (Marcion's) god is really ungrateful and unjust, if he does not mean to restore this same substance of ours at the resurrection, wherein so much has been endured in loyalty to him, in which Christ's very death is borne about, wherein too the excellency of his power is treasured. (2 Cor. 4:10) For he gives prominence to the statement, That the life also of Christ may be manifested in our body, (2 Cor. 4:10) as a contrast to the preceding, that His death is borne about in our body. Now of what life of Christ does he here speak? Of that which we are now living? Then how is it, that in the words which follow he exhorts us not to the things which are seen and are temporal, but to those which are not seen and are eternal (2 Cor. 4:16-18) — in other words, not to the present, but to the future? But if it be of the future life of Christ that he

speaks, intimating that it is to be made manifest in our body, (2 Cor. 4:11) then he has clearly predicted the resurrection of the flesh. (2 Cor. 4:14) He says, too, that our outward man perishes, (2 Cor. 4:16) not meaning by an eternal perdition after death, but by labours and sufferings, in reference to which he previously said, For which cause we will not faint. (2 Cor. 4:16) Now, when he adds of the inward man also, that it is renewed day by day, he demonstrates both issues here — the wasting away of the body by the wear and tear of its trials, and the renewal of the soul by its contemplation of the promises. <sup>77</sup>[Tertullian of Carthage (155-240AD), Against Marcion, 5.11]

**4:13** He is therefore one and the same Spirit who was in the prophets and apostles, except that in the former He was occasional, in the latter always. But in the former not as being always in them, in the latter as abiding always in them; and in the former distributed with reserve, in the latter all poured out; in the former given sparingly, in the latter liberally bestowed; not yet manifested before the Lord's resurrection, but conferred after the resurrection. <sup>79</sup>[Novatian (200–258AD), Concerning the Trinity, 29]

## 2 CORINTHIANS 5

### God promises us eternal life

<sup>1</sup> For we know that if <sup>a</sup>our earthly house of *this* tabernacle were dissolved, we have <sup>b</sup>a building of God, an house not made with hands, eternal in the heavens. <sup>2</sup> For in this <sup>c</sup>we groan, earnestly desiring to be clothed upon with our house which is from heaven: <sup>3</sup> If so be that <sup>d</sup>being clothed we shall not be found naked. <sup>4</sup> For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but <sup>e</sup>clothed upon, that mortality might be swallowed up of life. <sup>5</sup> Now <sup>f</sup>he that hath wrought us for the selfsame thing *is* God, who also <sup>g</sup>hath given unto us the earnest of the Spirit.

### Our goal is always to please God

<sup>6</sup> Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: <sup>7</sup> (For <sup>h</sup>we walk by faith, not by sight:) <sup>8</sup> We are confident, *I say*, and <sup>i</sup>willing rather to be absent from the body, and to be present with the Lord. <sup>9</sup> Wherefore we labour, that, whether present or absent, we may be accepted of him. <sup>10</sup> For we must all appear before the judgment seat of Christ; <sup>j</sup>that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

### Christ's love animates Paul

<sup>11</sup> Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. <sup>12</sup> For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart. <sup>13</sup> For <sup>k</sup>whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause. <sup>14</sup> For the love of Christ constraineth us; because we thus judge, that <sup>l</sup>if one died for all, then were all dead: <sup>15</sup> And *that* he died for all, <sup>m</sup>that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

### We are reconciled to God through Christ

<sup>16</sup> <sup>n</sup>Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, <sup>o</sup>yet now henceforth know we *him* no more. <sup>17</sup> Therefore if any man *be* in Christ, *he is* a new creature: <sup>p</sup>old things are passed away; behold, all things are become new. <sup>18</sup> And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; <sup>19</sup> To wit, that <sup>q</sup>God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

### Ambassadors of Christ

<sup>20</sup> Now then we are <sup>r</sup>ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. <sup>21</sup> For <sup>s</sup>he hath made him *to be* sin for us, who <sup>t</sup>knew no sin; that we might be made <sup>v</sup>the righteousness of God in him.



|                 |                 |                |                |               |              |           |
|-----------------|-----------------|----------------|----------------|---------------|--------------|-----------|
| g Rom 8:23      | 8 i Phi 1:23    | Isa 53:6       | 19 q Isa 43:25 | Mal 2:7       | t Heb 7:26   | v Phi 3:9 |
| Eph 1:14        | 10 j Rev 22:12  | 15 m 1 Pet 4:2 | Rom 3:24       | Pro 13:17     | Luk 1:35     |           |
| 7 h 1 Pet 1:8-9 | 13 k 2 Cor 11:1 | 16 n Joh 6:63  | Rom 11:15      | Job 33:23     | Isa 53:9     |           |
| 1 Cor 13:12     | 14 l 1 Joh 2:1  | o Mat 12:50    | 1 Joh 2:1-2    | 21 s Rom 1:17 | u 1 Pet 2:22 |           |
| Rom 8:24-25     | Rom 5:15        | 17 p Isa 65:17 | 20 r Eph 6:20  | Dan 9:24      | Gal 3:13     |           |
| Deu 12:9        | Mat 20:28       | Rev 21:5       | Act 26:17-18   | Jer 23:6      | Isa 53:6,9   |           |

**5:1-4** As to the house of this our earthly dwelling-place, when he says that we have an eternal home in heaven, not made with hands, (2 Cor. 5:1) he by no means would imply that, because it was built by the Creator's hand, it must perish in a perpetual dissolution after death. He treats of this subject in order to offer consolation against the fear of death and the dread of this very dissolution, as is even more manifest from what follows, when he adds, that in this tabernacle of our earthly body we do groan, earnestly desiring to be clothed upon with the vesture which is from heaven, (2 Cor. 5:2-3) if so be, that having been unclothed, we shall not be found naked; in other words, shall regain that of which we have been divested, even our body. And again he says: We that are in this tabernacle do groan, not as if we were oppressed with an unwillingness to be unclothed, but we wish to be clothed upon. (2 Cor. 5:4) He here says expressly, what he touched but lightly in his first epistle, where he wrote: The dead shall be raised incorruptible (meaning those who had undergone mortality), and we shall be changed (whom God shall find to be yet in the flesh). (1 Cor. 15:52) Both those shall be raised incorruptible, because they shall regain their body — and that a renewed one, from which shall come their incorruptibility; and these also shall, in the crisis of the last moment, and from their instantaneous death, while encountering the oppressions of anti-christ, undergo a change, obtaining therein not so much a divestiture of body as a clothing upon with the vesture which is from heaven. So that while these shall put on over their (changed) body this, heavenly raiment, the dead also shall for their part recover their body, over which they too have a supervesture to put on, even the incorruption of heaven; because of these it was that he said: This corruptible must put on incorruption, and this mortal must put on immortality. (1 Cor. 15:53) The one put on this (heavenly) apparel, when they recover their bodies; the others put it on as a supervesture, when they indeed hardly lose them (in the suddenness of their change). It was accordingly not without good reason that he described them as not wishing indeed to be unclothed, but (rather as wanting) to be clothed upon; (2 Cor. 5:4) in other words, as wishing not to undergo death, but to be surprised into life, that this moral (body) might be swallowed up of life, by being rescued from death in the supervesture of its changed state. <sup>77</sup>[Tertullian of Carthage (155-240AD), Against Marcion, 5.12]

**5:5-10** This is why he shows us how much better it is for us not to be sorry, if we should be surprised by death, and tells us that we even hold of God the earnest of His Spirit (2 Cor. 5:5) pledged as it were thereby to have the clothing upon, which is the object of our hope, and that so long as we are in the flesh, we are absent from the Lord; (2 Cor. 5:6) moreover, that we ought on this account to prefer rather to be absent from the body and to be present with the Lord, (2 Cor. 5:8) and so to be ready to meet even death with joy. In this view it is that he informs us

how we must all appear before the judgement-seat of Christ, that every one may receive the things done in his body, according as he has done either good or bad. (2 Cor. 5:10) Since, however, there is then to be a retribution according to men's merits, how will any be able to reckon with God? But by mentioning both the judgment-seat and the distinction between works good and bad, he sets before us a Judge who is to award both sentences, (2 Cor. 5:10) and has thereby affirmed that all will have to be present at the tribunal in their bodies. For it will be impossible to pass sentence except on the body, for what has been done in the body. God would be unjust, if any one were not punished or else rewarded in that very condition, wherein the merit was itself achieved. <sup>77</sup>[Tertullian of Carthage (155-240AD), Against Marcion, 5.12]

**5:14-15** The Apostle teaches that Jesus Christ died for all men. "all are therefore dead," said he, "and he died for all." The Savior says, on the contrary: The son of man has come to give his life for the redemption of many. (Matt 20:28) Is there a contradiction? The words are different, it is true, but the meaning is the same; at other times, on the other hand, words that seem the same have quite a different meaning, such as these: "All that is not done in good faith (ex fide) is a sin." (Rom. 14:23) and these others: "The law does not come from faith," (Gal. 3:12) although the law is not a sin. This great number of which the Savior speaks is all the men of whom St. Paul speaks: They are in great numbers, because the greater part of all peoples and all nations ought to believe in the Savior. It is this great number of those who must believe that the Apostle calls all men. "He is dead for all," he says, "that is, for those who believe and must believe." He died also for those who refused to believe, but by refusing the grace he offers them, they do not want Jesus Christ to be dead for them, and by the same he seems not to have died for those to that his death was much more harmful than useful. On the contrary, he truly died for those who won, and who understand the mystery of the redemption give thanks to God through our Lord Jesus Christ. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 2 Q. 54]

**5:16** "And if we have known Christ after the flesh." As "after the flesh" in our case is being in the midst of sins, and being out of them is "not after the flesh;" so also "after the flesh" in the case of Christ was His subjection to natural affections, and His not being subject to them is to be "not after the flesh." But, he says, as He was released, so also are we. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**5:18-19** Inasmuch as all things are reconciled through Him, perceive Him reconciling to the Father in Himself all things which He reconciled through Himself. For the same Apostle says, *But all things are from God, Who reconciled us to Himself through Christ, and gave unto us the ministry of reconciliation: to wit, that God was in Christ reconciling the world unto Himself.* Compare with



this the whole mystery of the faith of the Gospel. For He Who is seen when Jesus is seen, Who works in His works, and speaks in His words, also reconciles in His reconciliation. And for this cause, in Him and through Him there is reconciliation, because the Father abiding in Him through a like nature restored the world to Himself by reconciliation through and in Him.<sup>47</sup>[Hilary of Poitiers (310-361AD), On the Trinity, 8:51]

**5:20** And as Paul said, "*We are ambassadors for Christ, as though God did beseech you by us,*" so would we in the same spirit and language earnestly desire to be ambassadors for Christ to men, even as the Word of God beseeches them to the love of Himself, seeking to win over to righteousness, truth, and the other virtues, those who, until they receive the doctrines of Jesus Christ, live in darkness about God and in ignorance of their Creator.<sup>71</sup>[Origen of Alexandria (185-254AD), Against Celsus, 8.1]

**5:21** How to reconcile these words of the prophet Isaiah speaking of Christ: "He did not commit sin," (Isa. 53:9) with these others of the Apostle: "He was made sin for us who knew no sin?" (2 Cor. 5:21) — As to meaning, there are two different questions here; but the expressions which appear similar are partly similar, partly different; he did, and he did not do so are two contradictory terms; he did not know and he did not do so are two similar phrases. The Prophet, speaking of the person of Christ, therefore says that he has not committed sin, and that lies have not been found on his lips. The Apostle, on the other hand, speaks of the person of the Father who made sin for us Christ who did not know sin. What to hear in two ways. First he made sin when he resolved his incarnation and decreed that he who was not subject to this condition would take a body of sinful flesh, and thus it was sinned. He made it sin again by offering it for our sins, for the victim offered under the law for sins took the name of sin. Jesus Christ, therefore, did not know sin, as the Prophet declares, but his Father has made him sin, as we have shown. To offer Christ for us, is it not to give all power to those who want to put him to death? Now, why was this power granted to them, it is in our interest, so that Christ could descend to hell and strip it of the souls it held captive. It is an enormous sin, unheard of, to have put to death the one who not only was guilty of no sin, but who had restored life to so many; it is from this sin that the devil has been guilty, and he has thereby lost his power of proud opposition. We read something similar in the Galatian epistle: "It was made for us curse," says St. Paul. (Gal. 3:13) Now who made him a curse, if not the Father? For it is by an effect of God's judgment that the cross of Jesus Christ is the curse of the

Jews, and the death of the Savior highly proclaims their sin. He therefore wanted to be crucified, so that his passion might be useful to us, and that those who would come out of this life with the sign of the Savior would be free from the tyranny of the second death; for death dreads even the servants of him who triumphed over it. In this question not only the words, but the people are different. He did and he did not do it are two contradictory terms; but as the action claimed to have been made has not been done by the person who has been denied, it cannot be said that there is a contradiction. The words of the prophet apply to the person of Christ, those of the Apostle to the person of the Father. In fact, God the Father has reconciled the world through Jesus Christ, and this is how he has made Christ to be sin. He therefore made him sin, by bringing down into the bosom of a virgin to be born man, he who by his nature was not subject to a human birth, and thus he was made sin of the side of the flesh which is a flesh of sin. He was born to be offered as a victim for fishermen. Thus the Apostle says that he was made sin, because according to the law the victim who was offered for sins took the name of sin. We read something similar in the epistle of St. Paul to the Galatians. He says in speaking of the Savior, "He was made a curse for us," (Gal. 3:13) which words here are the meaning: God the Father did it for us, sin or curse, allowing the Jews to put Him to death, so that their unbelief, because of their disapproval, gives us place to take their place according to what the Savior said: "The kingdom of God will be taken away from you, and it will be given to a people who will bear the fruits." (Matt. 21:43) In the language of Scripture God is supposed to do what he allows, because something is done only because he allows it. So our Lord said to Pilate, "You shall have no power over me, unless it be given you from above." (Jn. 19:11) It is not by sending it from heaven, but by allowing the use of power that God gives it, and the perverse soul that receives the power to do what it wants becomes guilty, like the Jews who by putting to death the Savior made him their curse, by a just judgment of God. Indeed, the Savior's cross was the curse of the Jews. The sacrilege that was offered on the cross did not purify the one who offered it as the victim sacrificed for sins; on the contrary, the Savior in this sacrifice has become the sin that defiles the soul of those who offered it, and the justification of those who lived far from him, so that the blessing promised to Abraham may be repaired among the nations. Indeed the sacrifice of the Jews benefited the Gentiles, who did not hesitate to embrace the faith of Jesus Christ.<sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q. 74]

## 2 CORINTHIANS 6

### Difficulties of the apostolate

<sup>1</sup> We then, as <sup>a</sup>workers together *with him*, beseech you also <sup>b</sup>that ye receive not the grace of God in vain. <sup>2</sup> (For he saith, <sup>c</sup>**I HAVE HEARD THEE IN A TIME ACCEPTED, AND IN THE DAY OF SALVATION HAVE I SUCCOURED THEE:** behold, now *is* the accepted time; behold, now *is* the day of salvation.) <sup>3</sup> <sup>d</sup>Giving no offence in any thing, that the ministry be not blamed: <sup>4</sup> But in all *things* approving ourselves <sup>e</sup>as the ministers of God, in much patience, in afflictions, in necessities, <sup>5</sup> In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; <sup>6</sup> By pureness, by knowledge, by longsuffering, by kindness, by the Holy



Ghost, by love unfeigned, <sup>7</sup> By the word of truth, by <sup>8</sup>the power of God, by <sup>f</sup>the armour of righteousness on the right hand and on the left, <sup>8</sup> By honour and dishonour, by evil report and good report: as deceivers, and yet true; <sup>9</sup> As unknown, and <sup>k</sup>yet well known; <sup>h</sup>as dying, and, behold, we live; <sup>l</sup>as chastened, and not killed; <sup>10</sup> <sup>m</sup>As sorrowful, yet alway rejoicing; as poor, yet making many rich; <sup>l</sup>as having nothing, and yet possessing all things.

#### Paul's devotion is unreturned

<sup>11</sup> O ye Corinthians, our mouth is open unto you, our heart is enlarged. <sup>12</sup> Ye are not straitened in us, but <sup>n</sup>ye are straitened in your own bowels. <sup>13</sup> Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

#### Avoid marriage with unbelievers

<sup>14</sup> <sup>o</sup>Be ye not unequally yoked together with unbelievers: for <sup>p</sup>what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? <sup>15</sup> And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? <sup>16</sup> And what agreement hath the temple of God with idols? for <sup>q</sup>ye are the temple of the living God; as God hath said, **<sup>r</sup>I WILL DWELL IN THEM, AND WALK IN THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.** <sup>17</sup> **<sup>s</sup>WHEREFORE COME OUT FROM AMONG THEM, AND BE YE SEPARATE, saith the Lord, AND TOUCH NOT THE UNCLEAN *THING*; AND I WILL RECEIVE YOU, <sup>18</sup> <sup>t</sup>AND WILL BE A FATHER UNTO YOU, AND YE SHALL BE MY SONS AND DAUGHTERS, saith the Lord Almighty.**

|                |               |              |                  |                |                |          |
|----------------|---------------|--------------|------------------|----------------|----------------|----------|
| 1 a 1 Cor 3:9  | 4 e 1 Cor 4:1 | 9 h Ecc 3:2  | m Ecc 3:4        | Eph 5:7        | Lev 26:12      | Rev 21:7 |
| 2 Cor 5:20     | 7 f 2 Tim 4:7 | i Psa 118:18 | 12 n 2 Cor 12:15 | 16 q 1 Pet 2:5 | 17 s Isa 52:11 |          |
| b Heb 12:15    | g Heb 2:4     | j 1 Cor 4:9  | 14 o Deu 7:2-3   | r Eze 37:26    | Rev 18:4       |          |
| 2 c Isa 49:8   | Eph 1:19-20   | k 2 Cor 5:11 | Exo 34:16        | Zec 8:8        | 18 t Jer 31:1  |          |
| 3 d 1 Cor 9:12 | Act 11:21     | 10 l Ecc 3:6 | p 1 Sam 5:2      | Jer 31:33      | Jer 31:9       |          |

**6:1** He says this as a lesson to others also, to show the freedom of the will, when he says: "*We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain.*" (2 Cor. 6:1) Whence however does he derive his proof, that "His grace bestowed on himself was not in vain," except from the fact which he goes on to mention: "But I labored more abundantly than they all?" (1 Cor. 15:10) So it seems he did not labor in order to receive grace, but he received grace in order that he might labor. And thus, when unworthy, he gratuitously received grace, whereby he might become worthy to receive the due reward. <sup>25</sup>[Augustine of Hippo (354-430AD), A Work on the Proceedings of Pelagius, 36]

**6:5-6** But that we must attain to spiritual knowledge in the order of which we have already spoken, we are taught also by the blessed Apostle. For when he wanted not merely to draw up a list of all his own virtues, but rather to describe their order, that he might explain which follows what, and which gives birth to what, after some others he proceeds as follows: "*In watchings, in fastings, in chastity, in knowledge, in long suffering, in gentleness, in the Holy Ghost, in love unfeigned.*" (2 Cor. 6:5-6) And by this enumeration of virtues he evidently meant to teach us that we must come from watchings and fastings to chastity, from chastity to knowledge, from knowledge to long suffering, from long suffering to gentleness, from gentleness to the Holy Ghost, from the Holy Ghost to the rewards of love unfeigned. When then by this system and in this order you too have come to spiritual knowledge, you will certainly have, as we said, not barren or idle learning but what is vigorous and fruitful; and the seed of the word of salvation which has been committed by you to the hearts of your hearers, will be watered by the plentiful showers of the Holy Ghost that will follow; and, according to this that the prophet promised, "the rain will be given to your seed, wherever you shall sow in the land, and the bread of the corn of the land shall be most plentiful and fat." (Is. 30:23) <sup>58</sup>[John

Cassian the Roman (360-435AD), Conferences, 14.16]

**6:7** For he who merely abstains from evil conduct is not just, unless he also attain besides beneficence and knowledge; and for this reason some things are to be abstained from, others are to be done. "*By the armour of righteousness on the right hand and on the left,*" (2 Cor. 6:7) the apostle says, the righteous man is sent on to the inheritance above,—by some arms defended, by others putting forth his might. For the defense of his display alone, and abstinence from sins, are not sufficient for perfection, unless he assume in addition the work of righteousness—activity in doing good. <sup>34</sup>[Clement of Alexandria (150–215AD), The Stromata, 4.12]

**6:10** Now these things he says, to instruct us not to be disturbed at the opinions of the many, though they call us deceivers, though they know us not, though they count us condemned, and appointed unto death, to be in sorrow, to be in poverty, to have nothing, to be (us, who are in cheerfulness) desponding: because that the sun even is not clear to the blind, nor the pleasure of the sane intelligible to the mad. For the faithful only are right judges of these matters, and are not pleased and pained at the same things as other people. For if any one who knew nothing of the games were to see a boxer, having wounds upon him and wearing a crown; he would think him in pain on account of the wounds, not understanding the pleasure the crown would give him. And these therefore, because they know what we suffer but do not know for what we suffer them, naturally suspect that there is nought besides these; for they see indeed the wrestling and the dangers, but not the prizes and the crowns and the subject of the contest. What then were the all things which Paul possessed, when he said, As having nothing, and yet possessing all things? Things temporal, things spiritual. For he whom the cities received as an angel, for whom they would have plucked out their own eyes and have given them to him, (Gal. 4:14-15) he for whom they laid down their own necks, how



had he not all things that were theirs? (Rom. 16:4) But if you desire to see the spiritual also, you will find him in these things also especially rich. For he that was so dear to the King of all as even to share in unspeakable things with the Lord of the angels, (2 Cor. 12:4) how was not he more opulent than all men, and had all things? Devils had not else been so subject to him, suffering and disease had not so fled away. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**6:11** "*Our heart is enlarged*," that is, with spiritual love, of which he says again, "The love of God is shed abroad in our heart by the Holy Ghost, which is given unto us." (Rom. 5:5) For in the fiftieth day after His resurrection, Christ sent His Holy Spirit to enlarge the hearts of His disciples. <sup>20</sup>[Augustine of Hippo (354-430AD), Reply to Faustus the Manichæan, 12:14]

**6:14** There is therefore "*no fellowship between righteousness and unrighteousness*," not only without, but also within the Church; for "the Lord knoweth them that are His," and "Let every one that nameth the name of Christ depart from iniquity." There is also "*no communion between light and darkness*," not only without, but also within the Church; for "he that hateth his brother is still in darkness." (1 Jn. 2:9) And they at any rate hated Paul, who, preaching Christ of envy and malicious strife, supposed that they added affliction to his bonds; (Phil. 1:15-16) and yet the same Cyprian understands these still to have been within the Church. Since, therefore, "neither darkness can enlighten, nor unrighteousness justify," as Cyprian again says, I ask, how could those men baptize within the very Church herself? I ask, how could those vessels which the large house contains not to honor, but to dishonor, administer what is holy for the sanctifying of men within the great house itself, unless because that holiness of the sacrament

cannot be polluted even by the unclean, either when it is given at their hands, or when it is received by those who in heart and life are not changed for the better? of whom, as situated within the Church, Cyprian himself says, "Renouncing the world in word only, and not in deed." <sup>7</sup>[Augustine of Hippo (354-430AD), On Baptism, Against the Donatists, 13.20]

**6:15** Do you see how he uses the bare names, and how adequately to his purpose of dissuasion. For he did not say, 'neglect of righteousness,' [but] what was stronger [iniquity]; nor did he say those who are of the light, and those who are of the darkness; but he uses opposites themselves which can not admit of their opposites, 'light and darkness.' Nor said he those who are of Christ, with those who are of the devil; but, which was far wider apart, Christ and Beliar, so calling that apostate one, in the Hebrew tongue. Or what portion has a believer with an unbeliever? Here, at length, that he may not seem simply to be going through a censure of vice and an encomium of virtue, he mentions persons also without particularizing. And he said not, 'communion,' but spoke of the rewards, using the term portion. What agreement has a temple of God with idols? For you are a temple of the living God. Now what he says is this. Neither has your King anything in common with him, for what concord has Christ with Beliar? nor have the things [anything in common], for what communion has light with darkness? Therefore neither should ye. And first he mentions their king and then themselves; by this separating them most effectually. Then having said, a temple of God with idols, and having declared, For you are a temple of the living God, he is necessitated to subjoin also the testimony of this to show that the thing is no flattery. For he that praises except he also exhibit proof, even appears to flatter. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

## 2 CORINTHIANS 7

### Exhortation to holiness

<sup>1</sup> Having <sup>a</sup>therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. <sup>2</sup> Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. <sup>3</sup> I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts to die and live with *you*. <sup>4</sup> Great *is* my boldness of speech toward you, <sup>b</sup>great *is* my glorying of you: <sup>c</sup>I am filled with comfort, I am exceeding joyful in all our tribulation.

### Paul is consoled by news of them

<sup>5</sup> For, <sup>f</sup>when we were come into Macedonia, our flesh had no rest, but we <sup>e</sup>were troubled on every side; <sup>d</sup>without *were* fightings, within *were* fears. <sup>6</sup> Nevertheless <sup>g</sup>God, that comforteth those that are cast down, comforted us by the coming of Titus; <sup>7</sup> And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

### Repentance of the Corinthians

<sup>8</sup> For though I made you sorry with a letter, I do not repent, <sup>h</sup>though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season. <sup>9</sup> Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. <sup>10</sup> For <sup>i</sup>godly sorrow worketh repentance to salvation not to be repented of: <sup>j</sup>but the sorrow of the world worketh death. <sup>11</sup> For behold this selfsame thing, that ye <sup>k</sup>sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.



## Paul pleased with their reception of Titus

<sup>12</sup> Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. <sup>13</sup> Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit <sup>14</sup>was refreshed by you all. <sup>14</sup> For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth. <sup>15</sup> And his inward affection is more abundant toward you, whilst he remembereth <sup>16</sup>the obedience of you all, how with fear and trembling ye received him. <sup>16</sup> I rejoice therefore that <sup>17</sup>I have confidence in you in all *things*.

|               |               |                 |              |                 |                  |              |
|---------------|---------------|-----------------|--------------|-----------------|------------------|--------------|
| 1 a 1 Joh 3:3 | 5 d Deu 32:25 | 6 g 2 The 2:16  | Gen 4:13     | 2 Sam 12:13     | 13 l 1 Cor 16:18 | Phi 2:12     |
| 4 b 1 Cor 1:4 | e 2 Cor 4:8   | 8 h 2 Cor 2:4   | j Mat 26:75  | 11 k Jer 50:4-5 | Rom 15:32        | 16 n Phm 1:8 |
| c Phi 2:17    | f 2 Cor 2:13  | 10 i Mat 27:4-5 | Jer 31:18-20 | Zec 12:10       | 15 m 2 Cor 2:9   | Phm 1:21     |

**7:1 let us cleanse ourselves from all filthiness of the flesh and spirit.** That by controlling the struggles that go on between our two natures, the spirit which, if it is under the guidance of God, should be the governor of the body, may uphold the dignity of its rule: so that we may give no offence to any, nor be subject to the chidings of reprovers. For we shall be rightly attacked with rebukes, and through our fault ungodly tongues will arm themselves to do harm to religion, if the conduct of those that fast is at variance with the standard of perfect purity. <sup>68</sup>[Leo the Great (391-461AD), Sermon 42.2]

**7:8 sorry with a letter, I do not repent.** He goes on to apologize for his Epistle, when, (the sin having been corrected,) to treat them tenderly was unattended with danger; and he shows the advantage of the thing. For he did this indeed even before, when he said, For out of much affliction and anguish of heart, I wrote unto you: not that you should be made sorry, but that you might know the love which I have toward you. (2 Cor. 2:4) And he does it also now, establishing this same point in more words. And he said not, 'I regretted indeed before, but now I do not regret:' but how? I regret not now, though I did regret. 'Even if what I wrote,' he says, 'was such as to overstep the [due] measure of rebuke, and to cause me to regret; still the great advantage which has accrued from them does not allow me to regret.' And this he said, not as though he had rebuked them beyond due measure, but to heighten his praises of them. 'For the amendment ye manifested was so great,' says he, 'that even if I did happen to smite you too severely insomuch that I even condemned myself, I praise myself now from the result.' Just as with little children, when they have undergone a painful remedy, such as an incision, or cautery, or bitter physic, afterwards we are not afraid to soothe them; so also does Paul. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**7:9** Having said, I do not regret, he tells the reason also; alleging the good that resulted from his letter; and skillfully excusing himself by saying, though but for a season. For truly that which was painful was brief, but that which was profitable was perpetual. And what indeed followed naturally was to say, 'even though it grieved you for a season, yet it made you glad and benefited you forever.' But he does not say this: but before mentioning the gain he passes again to his praises of them, and the proof of his own

concern for them, saying, Now I rejoice, not that you were made sorry, ('for what gain came to me from you being made sorry?) but that you were made sorry unto repentance, that the sorrow brought some gain.' For a father also when he sees his son under the knife rejoices not that he is being pained, but that he is being cured; so also does this man. But observe how he transfers all that was well achieved in the matter unto themselves; and lays whatever was painful to the account of the Epistle, saying, It made you sorry for a season; while the benefit that resulted from it he speaks of as their own good achieving. For he said not, 'The Epistle corrected you,' although this was the case; but, ye sorrowed unto repentance. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**7:10** For this indeed ends in nothing; but that works repentance unto salvation, a salvation that brings no regret. For what is admirable in it is this that one who had thus sorrowed would never repent, while this is a special characteristic of worldly sorrow. For what is more regretted than a true born son? And what is a heavier grief than a death of this sort? But yet those fathers who in the height of their grief endure nobody and who wildly beat themselves, after a time repent because they have grieved immoderately; as having thereby nothing benefitted themselves, but even added to their affliction. But not such as this is godly sorrow; but it possesses two advantages, that of not being condemned in that a man grieves for, and that this sorrow ends in salvation; of both which that is deprived. For they both sorrow unto harm and after they have sorrowed vehemently condemn themselves, bringing forth this greatest token of having done it unto harm. But godly sorrow is the reverse [of this]: wherefore also he said, works repentance unto salvation, a repentance that brings no regret. For no one will condemn himself if he have sorrowed for sin, if he have mourned and afflicted himself. Which also when the blessed Paul has said he needs not to adduce from other sources the proof of what he said, nor to bring forward those in the old histories who sorrowed, but he adduces the Corinthians themselves; and furnishes his proof from what they had done; that along with praises he might both instruct them and the rather win them to himself. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]



## 2 CORINTHIANS 8

### Charity of the Macedonians praised

<sup>1</sup> Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; <sup>2</sup> How that in a great trial of affliction the abundance of their joy and <sup>3</sup>their deep poverty abounded unto the riches of their liberality. <sup>3</sup> For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves; <sup>4</sup> Praying us with much intreaty that we would receive the gift, and *take upon<sup>b</sup>us* the fellowship of the ministering to the saints. <sup>5</sup> And *this they did*, not as we hoped, but first <sup>c</sup>gave their own selves to the Lord, and unto us by the will of God. <sup>6</sup> Insomuch that <sup>d</sup>we desired Titus, that as he had begun, so he would also finish in you the same grace also.

### Corinthians urged to be generous too

<sup>7</sup> Therefore, as <sup>f</sup>ye abound in every *thing, in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see<sup>g</sup>that* ye abound in this grace also. <sup>8</sup> <sup>h</sup>I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. <sup>9</sup> For ye know the grace of our Lord Jesus Christ, <sup>i</sup>that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

### Good will should spur their generosity

<sup>10</sup> And herein <sup>j</sup>I give *my* advice: for <sup>k</sup>this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. <sup>11</sup> Now therefore perform the doing *of it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have. <sup>12</sup> For <sup>l</sup>if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

### Some day their charity will be returned

<sup>13</sup> For *I mean* not that other men be eased, and ye burdened: <sup>14</sup> But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality: <sup>15</sup> As it is written, <sup>m</sup>HE THAT *HAD GATHERED MUCH* HAD NOTHING OVER; AND HE THAT *HAD GATHERED LITTLE* HAD NO LACK.

### The mission of Titus

<sup>16</sup> But thanks *be* to God, which put the same earnest care into the heart of Titus for you. <sup>17</sup> For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. <sup>18</sup> And we have sent with him <sup>n</sup>the brother, whose praise is in the gospel throughout all the churches; <sup>19</sup> And not *that* only, but who was also <sup>o</sup>chosen of the churches to travel with us with this grace, which is administered by us <sup>p</sup>to the glory of the same Lord, and *declaration of* your ready mind: <sup>20</sup> <sup>q</sup>Avoiding this, that no man should blame us in this abundance which is administered by us: <sup>21</sup> <sup>r</sup>Providing for honest things, not only in the sight of the Lord, but also in the sight of men. <sup>22</sup> And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you. <sup>23</sup> Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of, they are* <sup>s</sup>the messengers of the churches, *and* the glory of Christ. <sup>24</sup> Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

|               |                 |             |                 |                  |                 |               |
|---------------|-----------------|-------------|-----------------|------------------|-----------------|---------------|
| 2 a Mar 12:44 | Rom 6:13        | Mar 10:21   | 8 h 1 Cor 7:6   | Mat 10:42        | 19 o 1 Cor 16:3 | 23 s Phi 2:25 |
| 4 b Act 11:29 | Zec 13:9        | Mat 19      | 9 i Mat 8:20    | 12 1 Mar 12:43-  | p 2 Cor 4:15    |               |
| Rom 15:25     | Jer 31:33       | Pro 22:9    | Luk 9:58        | 44               | 20 q Eph 5:15   |               |
| 2 Cor 9:1     | 1 Sam 1:28      | Psa 112:9   | Phi 2:6-7       | Luk 21:3         | 21 r Pro 3:4    |               |
| 5 c Heb 13:16 | 6 d 2 Cor 12:18 | f 1 Cor 1:5 | 10 j 1 Cor 7:25 | 15 m Exo 16:18   | Mat 5:16        |               |
| Phi 4:18      | 7 e Luk 18:22   | g 2 Cor 9:8 | k Pro 19:17     | 18 n 2 Cor 12:18 | Phi 4:8         |               |

**8:5** For in everything their obedience was beyond our expectations; nor because they showed mercy did they neglect the other virtues,' but first gave themselves to the Lord. What is, gave themselves to the Lord? They offered up themselves; they showed themselves approved in faith; they displayed much fortitude in their trials, order, goodness, love, in all things both readiness and zeal.' What means, and to us? 'They were tractable to the rein, loved, obeyed us; both fulfilling the laws of God and bound unto us by love.' And observe how here also he again shows their earnestness, saying, gave themselves to the Lord. They did not in some things obey God, and in some the world; but in all things Him; and gave themselves wholly unto God. For neither because they showed mercy were they filled up with senseless pride, but displaying much lowlymindedness, much obedience, much

reverence, much heavenly wisdom, they so wrought their almsdeeds also. But what is, by the will of God? Since he had said, they gave themselves to us, yet was it not to us, after the manner of men, but they did this also according to the mind of God. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**8:9** But yet He was not left without His divinity. For neither *"though He was rich did He become poor"* that He might absolutely be separated from His power and glory, but that He might Himself endure death for us sinners, the just for the unjust, that He might bring us to God, "being put to death in the flesh, but quickened by the Spirit;" and afterwards other things. <sup>74</sup>[Peter of Alexandria (260-311D), Fragments, 2]

**8:12** See wisdom unspeakable. In that (having pointed out those who were doing beyond their



power, I mean the Thessalonians, and having praised them for this and said, I bear them record that even beyond their power;) he exhorts the Corinthians to do only after their power, leaving the example to do its own work; for he knew that not so much exhortation, as emulation, incites unto imitation of the like; wherefore he says, For if the readiness is there, it is acceptable according as a man has, not according as he has not. 'Fear not,' he means, 'because I have said these things, for what I said was an encomium upon their munificence, but God requires things after a man's power,' according as he has, not according as he has not. For the word is acceptable, here implies 'is required.' And he softens it greatly, in confident reliance upon this example, and as winning them more surely by leaving them at liberty. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**8:13-14** Lest, when much is necessary, little be given, let them hear what is written, He that soweth sparingly shall reap also sparingly (2 Cor. 9:6). Lest, when they ought to give little, they give too much, and afterwards, badly enduring want themselves, break out into impatience, let them hear what is

written, *Not that other men be eased, and ye burdened, but by an equality, that your abundance may supply their want, and that their abundance may be a supply to your want* (2 Cor. 8:13-14). For, when the soul of the giver knows not how to endure want, then, in withdrawing much from himself, he seeks out against himself occasion of impatience. For the mind should first be prepared for patience, and then either much or all be bestowed in bounty, lest, the inroad of want being borne with but little equanimity, both the reward of previous bounty be lost, and subsequent murmuring bring worse ruin on the soul. Lest they should give nothing at all to those on whom they ought to bestow something, let them hear what is written, Give to every man that asketh of thee (Luke vi. 30). Lest they should give something, however little to those on whom they ought to bestow nothing at all, let them hear what is written, Give to the good man, and receive not a sinner: do well to him that is lowly, and give not to the ungodly (Ecclus. 12:4). And again, Set out thy bread and wine on the burial of the just, but eat and drink not thereof with sinners (Tobit 4:17). <sup>68</sup>[Leo the Great (391-461AD), The Book of Pastoral Rule, 1.20]

## 2 CORINTHIANS 9

### The collection to be made promptly

<sup>1</sup> For as touching <sup>a</sup>the ministering to the saints, it is superfluous for me to write to you: <sup>2</sup> For I know <sup>d</sup>the forwardness of your mind, <sup>e</sup>for which I boast of you to them of Macedonia, that <sup>b</sup>Achaia was ready a year ago; and your zeal hath provoked very many. <sup>3</sup> <sup>e</sup>Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: <sup>4</sup> Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. <sup>5</sup> Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

### God loves a cheerful giver

<sup>6</sup> <sup>f</sup>But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. <sup>7</sup> Every man according as he purposeth in his heart, *so let him give*; <sup>h</sup>not grudgingly, or of necessity: <sup>g</sup>God loveth a cheerful giver. <sup>8</sup> <sup>i</sup>And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work: <sup>9</sup> (As it is written, <sup>j</sup>HE HATH DISPERSED ABROAD; HE HATH GIVEN TO THE POOR: HIS RIGHTEOUSNESS REMAINETH FOR EVER.

### The glorification of God flows from charity

<sup>10</sup> Now he that <sup>l</sup>ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your <sup>k</sup>righteousness;) <sup>11</sup> Being enriched in every thing to all bountifulness, <sup>m</sup>which causeth through us thanksgiving to God. <sup>12</sup> For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; <sup>13</sup> Whiles by the experiment of this ministration they <sup>n</sup>glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal <sup>o</sup>distribution unto them, and unto all *men*; <sup>14</sup> And by their prayer for you, which long after you for the exceeding grace of God in you. <sup>15</sup> Thanks *be* unto God <sup>p</sup>for his unspeakable gift.

1 a Act 11:29  
Rom 15:26  
1 Cor 16:1  
2 b 2 Cor 8:10  
c 2 Cor 8:24

d 2 Cor 8:19  
3 e 2 Cor 8:6  
2 Cor 8:17  
6 f Heb 6:10  
Gal 6:7,9

Luk 6:38  
Ecc 11:6  
Ecc 11:1  
Pro 19:17  
Pro 11:24

7 g Rom 12:8  
Act 20:35  
1 Chr 29:17  
Exo 25:2  
h Deu 15:7

8 i Psa 84:11  
Pro 10:22  
Mal 3:10  
Phi 4:19  
9 j Psa 112:9

10 k Mat 6:1  
Hos 10:12  
1 Isa 55:10  
Gen 1:11-12  
11 m 2 Cor 4:15

13 n Mat 5:16  
o Heb 13:16  
15 p Jam 1:17

**9:1** Though he had said so much about it, he says here, *It is superfluous for me to write to you*. And his wisdom is shown not only in this, that though he had said so much about it, he says, it is superfluous for

me to write to you, but in that he yet again speaks of it. For what he said indeed a little above, he said concerning those who received the money, to ensure them the enjoyment of great honor: but what



he said before that, (his account of the Macedonians, that their deep poverty abounded unto the riches of their liberality, and all the rest,) was concerning loving-kindness and almsgiving. But nevertheless even though he had said so much before and was going to speak again, he says, it is superfluous for me to write to you. And this he does the rather to win them to himself. For a man who has so high a reputation as not to stand in need even of advice, is ashamed to appear inferior to, and come short of, that opinion of him. And he does this often in accusation also, using the rhetorical figure, omission, for this is very effective. For the judge seeing the magnanimity of the accuser entertains no suspicions even. For he argues, 'he who when he might say much, yet says it not, how should he invent what is not true?' And he gives occasion to suspect even more than he says, and invests himself with the presumption of a good disposition. This also in his advice and in his praises he does. For having said, It is superfluous for me to write to you, observe how he advises them. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**9:5** Again, he resumed the subject in a different manner: and that he may not seem to be saying these things without object, he asserts that the sole reason for this journey was, that they might not be put to shame. Do you see how his words, It is superfluous for me to write, were the beginning of advising? You see, at least, how many things he discourses concerning this ministering. And along with this, one may further remark that, (lest he should seem to contradict himself as having said, It is superfluous, yet discoursing at length about it,) he passed on unto discourse of quickness and largeness and forwardness [in contributing,] by this means securing that point also. For these three things he requires. And indeed he moved these three main points even at the first, for when he says, In much proof of affliction the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality, he says nothing else than that they contributed both much and gladly and quickly; and that not only did not giving much pain them, but not even being in trials, which is more grievous than giving. And the words, they gave themselves to us; these also show both their forwardness and the greatness of their faith. And here too again he treats of those heads. For since these are opposed to [each other,] munificence and forwardness, and one that has given much is often sorrowful, while another, that he may not be sorry, gives less; observe how he takes care for each, and with the wisdom which belongs to him. For he did not say, 'it is better to give a little and of free choice, than much of necessity;' because he wished them to contribute both much and of free choice; but how says he? that they might make up beforehand this your bounty, that the same might be ready as a matter of bounty, and not extortion. He begins first with that which is pleasantest and lighter; namely, the 'not of necessity,' for, it is bounty he says. Observe how in the form of his exhortation he represents at once the fruit as springing up, and the givers as filled with blessing. And by the term employed he won them over, for no one gives a blessing with pain. Yet neither was he content with this; but added, not as

of extortion. 'Think not,' he says, 'that we take it as extortioners, but that we may be the cause of a blessing unto you.' For extortion belongs to the unwilling, so that whoso gives alms unwillingly gives of extortion. Then from this he passed on again unto that, the giving munificently. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**9:6** Speaking therefore of almsgiving itself, what saith he? "*This I say; he that soweth sparingly, shall reap also sparingly.*" (2 Cor. 9:6) He therefore who soweth plentifully, shall reap plentifully: he who soweth sparingly, shall reap also sparingly: and he that soweth nothing, shall reap nothing. Why do ye long for ample estates, where ye may sow plentifully? There is not a wider field on which ye can sow than Christ, who hath willed that we should sow in Himself. Your soil is the Church; sow as much as ye can. But thou hast not enough to do this. Hast thou the will? "have a good will." As what thou hadst would be nothing, if thou hadst not a good will; so do not despond, because thou hast not, if thou hast a good will. For what dost thou sow? Mercy. And what wilt thou reap? Peace. Said the Angels, Peace on earth unto rich men? No, but, "Peace on earth unto men of a good will." (Luke 2:14) Zacchæus had a strong will, Zacchæus had great charity. <sup>55065506</sup>Luke xix. 8....Did then that widow who cast her two farthings into the treasury, sow little? Nay, as much as Zacchæus. For she had narrower means, but an equal will. She gave her two mites (Luke 21:1-4) with as good a will as Zacchæus gave the half of his patrimony. If thou consider what they gave, thou wilt find their gifts different; if thou look to the source, thou wilt find them equal; she gave whatever she had, and he gave what he had....But if they are beggars whose profession is asking alms, in trouble they also have what to bestow upon one another. God hath not so forsaken them, but that they have wherein they may be tried by their bestowing of alms. This man cannot walk; he who can walk, lendeth his feet to the lame; he who seeth, lendeth his eyes to the blind; and he who is young and sound, lendeth his strength to the old or the infirm, carrieth him: the one is poor, the other is rich. <sup>7</sup>[Augustine of Hippo (354-430AD), On Baptism, Exposition on the Psalms, 126.8]

**9:9** Let us not therefore nicely calculate, but sow with a profuse hand. Do you see not how much others give to players and harlots? Give at any rate the half to Christ, of what they give to dancers. As much as they give of ostentation to those upon the stage, so much at any rate give thou unto the hungry. For they indeed even clothe the persons of wantons with untold gold; but thou not even with a threadbare garment the flesh of Christ, and that though beholding it naked. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**9:10-12** If you dread and fear, lest, if you begin to act thus abundantly, your patrimony being exhausted with your liberal dealing, you may perchance be reduced to poverty; be of good courage in this respect, be free from care: that cannot be exhausted whence the service of Christ is supplied, whence the heavenly work is celebrated. Neither do I vouch for this on my own authority; but I promise it on the faith of the Holy Scriptures, and on the authority of the



divine promise. The Holy Spirit speaks by Solomon, and says, He that gives unto the poor shall never lack, but he that turns away his eye shall be in great poverty; (Ps. 28:27) showing that the merciful and those who do good works cannot want, but rather that the sparing and barren hereafter come to want. Moreover, the blessed Apostle Paul, full of the grace of the Lord's inspiration, says: *He that ministers seed to the sower, shall both minister bread for your food, and shall multiply your seed sown, and shall increase the growth of the fruits of your righteousness, that in all things you may be enriched.* (2 Cor. 9:10) And again: *The administration of this service shall not only supply the wants of the saints, but shall be abundant also by many thanksgivings unto God;* (2 Cor. 9:12) because, while thanks are directed to God for our almsgivings and labors, by the prayer of the poor,

the wealth of the doer is increased by the retribution of God. And the Lord in the Gospel, already considering the hearts of men of this kind, and with prescient voice denouncing faithless and unbelieving men, bears witness, and says: Take no thought, saying, What shall we eat? Or, What shall we drink? Or, Wherewithal shall we be clothed? For these things the Gentiles seek. And your Father knows that you have need of all these things. Seek first the kingdom of God, and His righteousness; and all these things shall be added unto you. (Matt. 6:31-33) He says that all these things shall be added and given to them who seek the kingdom and righteousness of God. For the Lord says, that when the day of judgment shall come, those who have labored in His Church are admitted to receive the kingdom. <sup>33</sup>[Cyprian of Carthage (200-258AD), Treatise, 8.9]

## 2 CORINTHIANS 10

### Paul fights evil with faith, not weapons

<sup>1</sup> Now <sup>a</sup>I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you: <sup>2</sup> But I beseech *you*, <sup>b</sup>that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. <sup>3</sup> For though we walk in the flesh, we do not war after the flesh: <sup>4</sup> <sup>c</sup>(For the weapons of our warfare *are* not carnal, but mighty through God <sup>d</sup>to the pulling down of strong holds;); <sup>5</sup> <sup>e</sup>Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; <sup>6</sup> <sup>f</sup>And having in a readiness to revenge all disobedience, when <sup>g</sup>your obedience is fulfilled.

### Paul writes with divine authority

<sup>7</sup> Do ye look on things after the outward appearance? <sup>h</sup>If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* <sup>i</sup>we Christ's. <sup>8</sup> For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: <sup>9</sup> That I may not seem as if I would terrify you by letters. <sup>10</sup> For *his* letters, say they, *are* weighty and powerful; but <sup>k</sup>*his* bodily presence *is* weak, and *his* <sup>l</sup>speech contemptible. <sup>11</sup> Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

### Corinthians included in Paul's commission

<sup>12</sup> <sup>m</sup>For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. <sup>13</sup> But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. <sup>14</sup> For we stretch not ourselves beyond *our measure*, as though we reached not unto you: <sup>n</sup>for we are come as far as to you also in *preaching* the gospel of Christ:

### Paul condemns self-praise

<sup>15</sup> Not boasting of things without *our* measure, *that is*, <sup>o</sup>of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, <sup>16</sup> To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand. <sup>17</sup> <sup>p</sup>But he that glorieth, let him glory in the Lord. <sup>18</sup> For <sup>q</sup>not he that commendeth himself is approved, but <sup>r</sup>whom the Lord commendeth.

1 a Isa 42:2

d Jer 1:10

g 2 Cor 13:2

10 j 1 Cor 1:17

14 m 1 Cor 9:1

Jer 9:24

2 b 1 Cor 4:21

5 e 1 Cor 1:19

7 h 1 Cor 14:37

k Gal 4:13

15 n Rom 15:20

18 p Luk 18:14

4 c Eph 6:13

6 f 2 Cor 7:15

i 1 Cor 11:23

12 l 2 Cor 5:12

17 o Isa 65:16

q Rom 2:29

**10:4 the weapons of our warfare.** The weapons of the Church are faith, the weapons of the Church are prayer, which overcomes the enemy. <sup>3</sup>[Ambrose of Milan (338-397AD), Concerning Widows, 8.49]

**10:6** For in this sense also we may interpret without absurdity the declaration of the blessed Apostle Paul, when he says, "*Having in a readiness to revenge all disobedience, when your obedience is fulfilled.*" (2 Cor. 10:6) Whence also the Lord Himself



bids the guests in the first instance to be invited to His great supper, and afterwards compelled; for on His servants making answer to Him, "Lord, it is done as You have commanded, and yet there is room," He said to them, "Go out into the highways and hedges, and compel them to come in." (Luke 14:22-23) In those, therefore, who were first brought in with gentleness, the former obedience is fulfilled; but in those who were compelled, the disobedience is avenged. For what else is the meaning of "Compel them to come in," after it had previously said, "Bring in," and the answer had been made, "Lord, it is done as You commanded, and yet there is room"? If He had wished it to be understood that they were to be compelled by the terrifying force of miracles, many divine miracles were rather wrought in the sight of those who were first called, especially in the sight of the Jews, of whom it was said, "The Jews require a sign;" (1 Cor. 1:22) and, moreover, among the Gentiles themselves the gospel was so commended by miracles in the time of the apostles, that had these been the means by which they were ordered to be compelled, we might rather have had good grounds for supposing, as I said before, that it was the earlier guests who were compelled. Wherefore, if the power which the Church has received by divine appointment in its due season, through the religious character and the faith of kings, be the instrument by which those who are found in the highways and hedges — that is, in heresies and schisms — are compelled to come in, then let them not find fault with being compelled, but consider whether they be so compelled. <sup>24</sup>[Augustine of Hippo (354-430AD), Letter 185.6]

**10:8** For since he was going to say somewhat great, observe how he softens it. For nothing does so offend the majority of hearers as for any one to praise himself. Wherefore to cut at the root of this offensiveness, he says, For though I should glory somewhat abundantly. And he did not say, 'if any man trust that he is Christ's let him think that he is far short of us. For I possess much authority from Him, so as to punish and to kill whomsoever I choose;' but what? For though I should glory even somewhat abundantly. And yet he possessed more than can be told, but nevertheless he lowers it in his way of speaking. And he said not, 'I glory,' but, if I should glory, if I should choose to do so: at once both showing modesty, and declaring his superiority. If therefore he says, I should glory concerning the authority which the Lord gave me. Again, he ascribes the whole to Him, and makes the gift common. For building up, and not for casting down. Do you see how again he allays the envy his praises might give rise to, and draws the hearer over to himself by mentioning the use for which he received it? Then why does he say, Casting down imaginations? Because this is itself a special form of building up, the removing of hindrances, and detecting the unsound, and laying the true together in the building. For this end therefore we received it, that we might build up. But if any should spar and battle with us, and be incurable, we will use that other power also, destroying and overthrowing him. Wherefore also he says, I shall not be put to shame, that is, I shall not be proved a liar or a boaster. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**10:13** For it is probable that in their boasting they said, 'we have converted the world, we have reached unto the ends of the earth,' and vented many other such like big words. 'But not so we,' he says, But according to the measure of the province which God apportioned to us as a measure, to reach even unto you. So that his humility is evident on either hand, both in that he boasted nothing more than he had wrought, and that he refers even this itself to God. For, according to the measure of the province, says he, which God apportioned to us, a measure to reach even unto you. Just as if portioning out a vine to husbandmen, even so He meted out unto us. As far then as we have been counted worthy to attain to, so far we boast. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**10:18** He did not say, we are so, but whom the Lord commends. Do you see how modestly he speaks? But if as he proceeds he stirs up loftier words, wonder not, for this also comes of Paul's prudence. For if he had gone on in every part to speak lowly words, he would not have hit these men so effectually, nor have extricated the disciples from their error. For it is possible both by modesty ill-timed to do harm, and by saying something admirable of one's self at a proper time to do good. As therefore he also did. For there was no little danger in the disciples being persuaded into any mean opinion of Paul. Not that Paul sought the glory that comes of men. For had he sought this, he would not have kept silence so long on those great and marvellous matters of fourteen years ago; (2 Cor. 12:20) nor would he, when necessity was laid upon him, have so shrunk back and hesitated to speak of them; very evidently he would not even then have spoken, had he not been compelled. Certainly then it was not from a desire after the glory which comes from men that he said these things, but out of tender care for the disciples. For since they cast reproaches at him as a braggart, and as boastful in words but able to show nothing in deeds, he is compelled subsequently to come to those revelations. Although he had it in his power to convince them by his deeds, at the time when he said these things: yet he still persists, nevertheless, in using menaces in words. For he was most especially free from vain-glory; and this his whole life proves, both before and after this. For instance, it was because of this that he changed all at once; and having changed, confounded the Jews and cast away all that honor he had from them, although he was himself their head and their champion. But he considered none of those things when he had found the truth; but took instead their insults and contumely; for he looked to the salvation of the many, thinking this everything. For he that thinks nothing of hell nor of heaven nor of ten thousand worlds in regard of his longing after Christ, how should he hunt after the glory which comes from the many? By no means; but he is even very lowly when he may be so, and brands his former life with infamy when he calls himself, a blasphemer, and a persecutor, and injurious. (1 Tim. 1:13) And his disciple Luke too says many things of him, evidently having learned them from himself, himself displaying fully his former life no less than that after his conversion. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]



## 2 CORINTHIANS 11

### Paul fears they might lose the faith

<sup>1</sup> Would to God ye could bear with me a little in <sup>a</sup>my folly: and indeed bear with me. <sup>2</sup> For I am <sup>b</sup>jealous over you with godly jealousy: for <sup>c</sup>I have espoused you to one husband, <sup>d</sup>that I may present *you* <sup>e</sup>as a chaste virgin to Christ. <sup>3</sup> But I fear, lest by any means, as <sup>e</sup>the serpent beguiled Eve through his subtilty, so your minds <sup>f</sup>should be corrupted from the simplicity that is in Christ. <sup>4</sup> For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or <sup>h</sup>another gospel, which ye have not accepted, ye might well bear with *him*. <sup>5</sup> For I suppose I was not a whit behind the very chieftest apostles. <sup>6</sup> But though *I be* rude in speech, yet not <sup>i</sup>in knowledge; but we have been throughly made manifest among you in all things.

### He preached gratuitously

<sup>7</sup> Have I committed an offence <sup>j</sup>in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? <sup>8</sup> I robbed other churches, taking wages *of them*, to do you service. <sup>9</sup> And when I was present with you, and wanted, <sup>m</sup>I was chargeable to no man: for that which was lacking to me <sup>l</sup>the brethren which came from Macedonia supplied: and in all *things* I have kept myself <sup>k</sup>from being burdensome unto you, and so will I keep *myself*. <sup>10</sup> <sup>a</sup>As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. <sup>11</sup> Wherefore? <sup>a</sup>because I love you not? God knoweth. <sup>12</sup> But what I do, that I will do, <sup>p</sup>that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. <sup>13</sup> For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. <sup>14</sup> And no marvel; for Satan himself is transformed into <sup>a</sup>an angel of light. <sup>15</sup> Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; <sup>i</sup>whose end shall be according to their works.

### His ministers of labor and suffering

<sup>16</sup> I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. <sup>17</sup> That which I speak, <sup>s</sup>I speak *it* not after the Lord, but as it were foolishly, <sup>i</sup>in this confidence of boasting. <sup>18</sup> <sup>a</sup>Seeing that many glory after the flesh, I will glory also. <sup>19</sup> For ye suffer fools gladly, seeing ye *yourselves* are wise. <sup>20</sup> For ye suffer, <sup>v</sup>if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face. <sup>21</sup> I speak as concerning reproach, <sup>a</sup>as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. <sup>22</sup> Are they Hebrews? <sup>a</sup>so *am* I. Are they Israelites? <sup>a</sup>so *am* I. Are they the seed of Abraham? <sup>a</sup>so *am* I. <sup>23</sup> Are they ministers of Christ? (I speak as a fool) I *am* more; <sup>v</sup>in labours more abundant, <sup>i</sup>in stripes above measure, in prisons more frequent, in deaths oft. <sup>24</sup> Of the Jews five times received I <sup>a</sup>forty *stripes* save one. <sup>25</sup> Thrice <sup>d</sup>was I <sup>b</sup>beaten with rods, once was I stoned, thrice I <sup>b</sup>suffered shipwreck, a night and a day I have been in the deep; <sup>26</sup> *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine* own countrymen, <sup>e</sup>*in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; <sup>27</sup> *In* weariness and painfulness, *in* watchings often, <sup>e</sup>*in* hunger and thirst, *in* fastings often, *in* cold and nakedness. <sup>28</sup> Beside those things that are without, that which cometh upon me daily, <sup>h</sup>the care of all the churches. <sup>29</sup> Who is weak, and I am not weak? who is offended, and I burn not? <sup>30</sup> If I must needs glory, I will glory of the things which concern mine infirmities.

### Paul's escape in Damascus

<sup>31</sup> The God and Father of our Lord Jesus Christ, <sup>i</sup>which is blessed for evermore, knoweth that I lie not. <sup>32</sup> <sup>j</sup>In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: <sup>33</sup> And through a window in a basket was I let down by the wall, and escaped his hands.

|                |                 |                 |                 |                  |                 |                |
|----------------|-----------------|-----------------|-----------------|------------------|-----------------|----------------|
| 1 a 2 Cor 5:13 | g Joh 8:44      | m Act 20:33     | 17 s 1 Cor 7:6  | Gal 4:13         | d Act 14:19     | 28 h Act 20:18 |
| 2 b Gal 4:17   | Gen 3:4         | 10 n Rom 9:1    | t 2 Cor 9:1     | 22 x Rom 11:1    | 26 e Act 19:23  | Rom 1:14       |
| c Hos 2:19     | 4 h Gal 1:7-8   | 11 o 2 Cor 7:3  | 18 u Phi 3:3    | 23 y 1 Cor 15:10 | f Act 21:33     | 31 i Rom 9:5   |
| d Col 1:28     | 6 i Eph 3:4     | 12 p 1 Cor 9:12 | Jer 9:23-24     | z Act 9:16       | Act 17:5        | 32 j Act 9:24  |
| e Lev 21:13    | 7 j Act 18:3    | 14 q Rev 12:9   | 20 v Gal 2:4    | 24 a Deu 25:3    | Act 13:50       |                |
| 3 f Heb 13:9   | 9 k 2 Cor 12:14 | 15 r Phi 3:19   | 21 w 1 Cor 1:17 | 25 b Act 27:41   | Act 9:23        |                |
| 1 Tim 1:3      | 1 Phi 4:10      | Jer 29:32       | 2 Cor 10:10     | c Act 16:22      | 27 g 1 Cor 4:11 |                |

**11:2-3** This world, half savage and half divine, is worse than monstrous. The view of such follies should make you humble and penitent, and should lead you to shun the serpent, who seduces you into such errors. If you do not believe what Moses says of the guile of the serpent, you may be warned by Paul, who, when speaking of presenting the Church

as a chaste virgin to Christ, says, "*I fear lest, as the serpent beguiled Eve through his craftiness, your minds also should be corrupted from the simplicity and purity which is in Christ.*" (2 Cor. 11:2-3) In spite of this warning, you have been so misled, so infatuated by the serpent's fatal enchantments, that while he has persuaded other heretics to believe



various falsehoods, he has persuaded you to believe that he is Christ. Others, though fallen into the maze of manifold error, still admit the truth of the apostle's warning. But you are so far gone in corruption, and so lost to shame, that you hold as Christ the very being by whom the apostle declares that Eve was beguiled, and against whom he thus seeks to put the virgin bride of Christ on her guard. <sup>20</sup>[Augustine of Hippo (354-430AD), Reply to Faustus the Manichæan, 15.9]

**11:4** For he did not say, 'if he that comes says any thing more;' for they did say something more, haranguing with more authority and with much beauty of language; wherefore he did not say this, but what? If he that comes preaches another Jesus, a thing which had no need of that array of words: or ye receive a different Spirit, (for neither was there need of words in this case;) that is to say, 'makes you richer in grace;' or a different Gospel which you did not accept, (nor did this again stand in need of words,) ye do well to bear with him. But consider, I pray you, how he every where uses such a definition as shows that nothing very great, nor indeed any thing more, had been introduced by them. For when he had said, If he that comes preaches another Jesus, he added, whom we did not preach; and ye receive a different Spirit, he subjoined, which you did not receive; or a different Gospel, he added, which you did not accept, by all these showing that it is meet to attend to them, not simply if they say something more, but if they said any thing more which ought to have been said and was by us omitted. But if it ought not to have been said, and was therefore not said by us; or if they say only the same things as we, why gape ye so admiringly upon them? 'And yet if they say the same things,' says one, 'wherefore do you hinder them?' Because that using hypocrisy, they introduce strange doctrines. This however for the present he does not say, but afterwards asserts it, when he says, They fashion themselves into Apostles of Christ; (2 Cor. 11:13) for the present he withdraws the disciples from their

authority by less offensive considerations; and this not out of envy to them, but to secure these. Else why does he not hinder Apollos, who was, however, a learned man, and mighty in the Scriptures; (Acts 18:24; 1 Cor. 16:12) but even beseeches him, and promises he will send him? Because together with his learning he preserved also the integrity of the doctrines; but with these it was the reverse. And therefore he wars with them and blames the disciples for gaping admiringly upon them, saying, 'if anything that should have been said we omitted and they supplied, we do not hinder you from giving heed to them: but if all has been fully completed by us and nothing left deficient, whence is it that they caught you?' <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**11:6** Perhaps some one is thinking that I have selected the Apostle Paul because he is our great orator. For when he says, *Though I be rude in speech, yet not in knowledge*, he seems to speak as if granting so much to his detractors, not as confessing that he recognized its truth. If he had said, I am indeed rude in speech, but not in knowledge, we could not in any way have put another meaning upon it. He did not hesitate plainly to assert his knowledge, because without it he could not have been the teacher of the Gentiles. And certainly if we bring forward anything of his as a model of eloquence, we take it from those epistles which even his very detractors, who thought his bodily presence weak and his speech contemptible, confessed to be weighty and powerful. (2 Cor. 10:10) <sup>8</sup>[Augustine of Hippo (354-430AD), On Christian Doctrine, 4.7.15]

**11:13** So when he designates "false apostles, deceitful workers transforming themselves" into likenesses of himself, of course by their hypocrisy, he charges them with the guilt of disorderly conversation, rather than of false doctrine. <sup>77</sup>[Tertullian of Carthage (155-240AD), Against Marcion, 5.12]

## 2 CORINTHIANS 12

### His revelations

<sup>1</sup> It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. <sup>2</sup> I knew a man <sup>a</sup>in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one <sup>b</sup>caught up to the third heaven. <sup>3</sup> And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) <sup>4</sup> How that he was caught up into <sup>c</sup>paradise, and heard unspeakable words, which it is not lawful for a man to utter. <sup>5</sup> Of such an one will I glory: <sup>d</sup>yet of myself I will not glory, but in mine infirmities. <sup>6</sup> For <sup>e</sup>though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me. <sup>7</sup> And lest I should be exalted above measure through the abundance of the revelations, there was given to me a <sup>f</sup>thorn in the flesh, <sup>g</sup>the messenger of Satan to buffet me, lest I should be exalted above measure. <sup>8</sup> <sup>h</sup>For this thing I besought the Lord thrice, that it might depart from me. <sup>9</sup> And he said unto me, <sup>i</sup>**My grace is sufficient for thee: for my strength is made perfect in weakness.** Most gladly therefore will I rather glory in my infirmities, <sup>i</sup>that the power of Christ may rest upon me. <sup>10</sup> Therefore <sup>j</sup>I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: <sup>k</sup>for when I am weak, then am I strong.

### He has been forced to boast

<sup>11</sup> I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for <sup>m</sup>in nothing am I behind the very chiefest apostles, though I be nothing. <sup>12</sup> <sup>n</sup>Truly the signs of an apostle



were wrought among you in all patience, in signs, and wonders, and mighty deeds. <sup>13</sup> <sup>p</sup>For what is it wherein ye were inferior to other churches, except *it be* that <sup>q</sup>I myself was not burdensome to you? forgive me this wrong. <sup>14</sup> <sup>q</sup>Behold, the third time I am ready to come to you; and I will not be burdensome to you: for <sup>r</sup>I seek not yours, but you: <sup>s</sup>for the children ought not to lay up for the parents, but the parents for the children. <sup>15</sup> And <sup>u</sup>I will very gladly spend and be spent for you; though <sup>t</sup>the more abundantly I love you, the less I be loved.

#### His disciples took no advantage of them

<sup>16</sup> But be it so, <sup>v</sup>I did not burden you: nevertheless, being crafty, I caught you with guile. <sup>17</sup> <sup>w</sup>Did I make a gain of you by any of them whom I sent unto you? <sup>18</sup> <sup>x</sup>I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

#### Paul writes only to help the Corinthians

<sup>19</sup> <sup>a</sup>Again, think ye that we excuse ourselves unto you? <sup>z</sup>we speak before God in Christ: <sup>y</sup>but *we do* all things, dearly beloved, for your edifying. <sup>20</sup> For I fear, lest, when I come, I shall not find you such as I would, and *that* <sup>b</sup>I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: <sup>21</sup> *And* lest, when I come again, my God <sup>c</sup>will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and <sup>d</sup>fornication and lasciviousness which they have committed.

|                 |                |                |                  |                 |                  |                  |
|-----------------|----------------|----------------|------------------|-----------------|------------------|------------------|
| 2 a Rom 16:7    | 6 e 2 Cor 10:8 | 9 i 1 Pet 4:14 | 10 k 2 Cor 13:4  | 13 o 1 Cor 9:12 | u 1 The 2:8      | z Rom 9:1        |
| 2 Cor 5:17      | 7 f Luk 13:16  | Mat 28:18-20   | 12 Cor 7:4       | p 1 Cor 1:7     | Phi 2:17         | a 2 Cor 5:12     |
| Gal 1:22        | g Gal 4:13     | j 2 Pet 2:9    | Rom 5:3          | 14 q 2 Cor 13:1 | 16 v 2 Cor 11:9  | 20 b 1 Cor 4:21  |
| b Act 22:17     | Eze 28:24      | Heb 2:18       | 11 m 1 Cor 3:4-7 | r Act 20:33     | 17 w 2 Cor 7:2   | 21 c 2 Cor 2:1,4 |
| 4 c Luk 23:43   | 8 h Deu 3:23   | Isa 40:29      | Gal 2:6          | s 1 Cor 4:14    | 18 x 2 Cor 8:6   | d 1 Cor 5:1      |
| 5 d 2 Cor 11:30 | Mat 26:44      | Ecc 7:18       | 12 n Rom 15:18   | 15 t 2 Cor 6:12 | 19 y 1 Cor 10:33 |                  |

**12:2 I knew a man.** For he, being the man, said it as if of another person, to avoid boasting. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on 2 Corinthians]

**12:3-4 caught up to the third heaven... caught up into paradise.** I do not want to claim recklessly that paradise is in the third heaven, or was taken away from the third heaven and then from there to paradise. Because if in a proper sense the name of paradise is given to a leafy place, also in a figurative sense it can rightly be called paradise to all as a spiritual region where the soul is happy; and likewise it can be called paradise not only to the third heaven, whatever it is, which is undoubtedly great and excellently sublime, but also to the joy that man possesses due to good conscience. Therefore the Church is called with true foundation paradise in the saints who live with temperance, with justice and with mercy, because she is full of graces and caste delights, since she also glories in tribulations rejoicing greatly in her same patience, since, according to the multitude of the pains he endures in his heart. Thus the consolations of God fill his soul with joy (Ps. 93:19). Then with what greater reason can it be called, after this life, paradise to that bosom of Abraham where there is no longer temptation, where so great is the rest after all the pains of this life?... But we do rightly take under the name of the first heaven all this bodily world that is above the waters and the earth, and for the second what is contemplated through the spirit in bodily similarities, like that place that the apostle Peter, of ecstasy, saw in ecstasy. where the vessel descended towards the earth as a large sheet (Acts 10:10-12); and the third heaven, everything that is contemplated with the mind, in such a way re-concentrated in itself, purified, separated and absolutely taken from the bodily senses that can only see and hear ineffably, ignited in the charity of the Holy Spirit, things that there is in that sky, as they are the same divine essence and the Word of God by whom all things were created, then not without reason we believe that the Apostle was taken there (2 Cor. 12:2-4) and

that there is the best of all the paradises, and if you can to speak like that, paradise of paradise. If the joy of a good soul is for every creature in the excellent goods it possesses, what joy is more exalted than that founded on the possession of the Word of God for whom all things were made? <sup>28</sup>[Augustine of Hippo (354-430AD), Literal Commentary on Genesis, 12.65-67]

**12:7-8** He calls the *angel of Satan*, either these afflictions which, by the will of the Devil, were happening to him from opponents, or some illness. He called them a *thorn in the flesh*, because they hurt the flesh only, and not the soul; and about this *I besought the Lord*, etc. He understood *three times* about its extent and frequency, he *besought the Lord* that he might not be hindered by the thorn, that is to say, by false brethren, and by those who were put up against him; that he might run without hurt and without obstacle in the course of preaching. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on 2 Corinthians]

**12:9** Let us not murmur at the storm that has arisen for the Lord of all knows what is good for us. Wherefore also when the Apostle asked for release from his trials He would not grant his supplication but said, *My grace is sufficient for you, for my strength is made perfect in weakness*. Let us then bravely bear the evils that befall us; it is in war that heroes are discerned; in conflicts that athletes are crowned; in the surge of the sea that the art of the helmsman is shown; in the fire that the gold is tried. And let us not, I beseech you, heed only ourselves, let us rather have forethought for the rest, and that much more for the sick than for the whole, for it is an apostolic precept which exclaims Comfort the feeble minded, support the weak (1 Thess. 5:14). Let us then stretch out our hands to them that lie low, let us tend their wounds and set them at their post to fight the devil. Nothing will so vex him as to see them fighting and smiting again. <sup>93</sup>[Theodoret of Cyrus (393-460AD), Letter 78]



**12:11** Having fully completed what he had to say about his own praises, he did not stay at this; but again excuses himself and asks pardon for what he said, declaring that his doing so was of necessity and not of choice. Still nevertheless, although there was necessity, he calls himself a fool. And when he began indeed, he said, As foolish receive me, and as in foolishness; but now, leaving out the 'as,' he calls himself foolish. For after he had established the point he wished by saying what he did, he afterwards boldly and unsparingly grapples with all failing of the sort, teaching all persons that none should ever praise himself where there is no necessity, seeing that even where a reason for it existed, Paul termed himself a fool [for so doing]. Then he turns the blame also of his so speaking not upon the false Apostles, but wholly upon the disciples. For ye, he says, compelled me. 'For if they gloried, but were not by doing so leading you astray nor causing your destruction, I should not have been thus led on to descend unto this discussion: but because they were corrupting the whole Church, with a view to your advantage I was compelled to become foolish.' And he did not say, 'For I feared lest if they obtained the highest estimation with you, they should sow their doctrines,' yet this indeed he set down above when he said, I fear, lest by any means, as the serpent deceived Eve, so your minds should be corrupted. **2 Corinthians 11:3** Here however he does not so express himself, but in a more commanding manner and with more authority, having gained boldness from what he had said, For I ought to have been commended of you. Then he also assigns the reason; and again he mentions not his revelations nor his miracles only, but his temptations also. For in nothing was I behind the chiefest Apostles. See how he here too again speaks out with greater authoritativeness. For, before indeed he said, I reckon I am not a whit behind, but here, after those proofs, he now boldly speaks out asserting the fact, as I said, thus absolutely. Not that even thus he departs from the mean, nor from his proper character. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**12:12** *Although I be nothing, the signs of an Apostle were wrought among you.* 'Look not thou at this,' he says, 'whether I be mean and little, but whether you have not enjoyed those things which from an Apostle it was meet you should enjoy.' Yet he did not say 'mean,' but what was lower, nothing. For where is the good of being great, and of use to nobody? Even as there is no advantage in a skilful physician if he heals none of those that be sick. 'Do not then,' he says, 'scrutinize this that I am nothing, but consider that, that wherein ye ought to have been benefitted, I have failed in nothing, but have given proof of mine

Apostleship. There ought then to have been no need for me to say anything.' Now he thus spoke, not as wanting to be commended, (for how should he, he who counted heaven itself to be a small thing in comparison with his longing after Christ?) but as desiring their salvation. Then lest they should say, 'And what is it to us, even though you were not a whit behind the very chiefest Apostles?' he therefore added, The signs of an Apostle were wrought among you in all patience, and by signs and wonders. Amazing! What a sea of good works has he traversed in a few words! And observe what it is he puts first, patience. For this is the note of an Apostle, bearing all things nobly. This then he expressed shortly by a single word; but upon the miracles, which were not of his own achieving, he employs more. For consider how many prisons, how many stripes, how many dangers, how many conspiracies, how many sleet-showers of temptations, how many civil, how many foreign wars, how many pains, how many attacks he has implied here in that word, patience! And by signs again, how many dead raised, how many blind healed, how many lepers cleansed, how many devils cast out! Hearing these things, let us learn if we happen upon a necessity for such recitals to cut our good deeds short, as he too did. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**12:20** For he who has discoursed to us concerning the others, points out these enemies also to us, speaking in a certain place on this wise: The works of the flesh are manifest, which are these, fornication, adultery, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, (Gal. 5:19-21) *backbitings, whisperings, swellings, tumults*, (2 Cor. 12:20) and many more besides; for he did not make a complete list, but left us to understand the rest from these. <sup>65</sup>[John Chrysostom of Constantinople (347-407AD), On the Priesthood, 2.2]

**12:21** *Who have not repented.* And he said not, 'all,' but many; nor made it clear who these were either, thereby making the return unto repentance easy to them; and to make it plain that a repentance is able to right transgressions, he bewails those that repent not, those who are incurably diseased, those who continue in their wounds. Observe then Apostolic virtue, in that, conscious of no evil in himself, he laments over the evils of others and is humbled for other men's transgressions. For this is the special mark of a teacher, so to sympathize with the calamities of his disciples, and to mourn over the wounds of those who are under him. Then he mentions also the specific sin. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

## 2 CORINTHIANS 13

### He warns that he will not tolerate sinners

<sup>1</sup> This is <sup>a</sup>the third time I am coming to you. <sup>b</sup>In the mouth of two or three witnesses shall every word be established. <sup>2</sup> <sup>c</sup>I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them <sup>d</sup>which heretofore have sinned, and to all other, that, if I come again, I will not spare: <sup>3</sup> Since ye seek a proof of Christ <sup>e</sup>speaking in me, which to you-ward is not weak, but is mighty <sup>e</sup>in you. <sup>4</sup>



<sup>8</sup>For though he was crucified through weakness, yet <sup>h</sup>he liveth by the power of God. For <sup>i</sup>we also are weak in him, but we shall live with him by the power of God toward you.

#### Paul asks them to prove their faith

<sup>5</sup> <sup>l</sup>Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, <sup>k</sup>how that Jesus Christ is in you, except ye be <sup>j</sup>reprobates? <sup>6</sup> But I trust that ye shall know that we are not reprobates. <sup>7</sup> Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though <sup>m</sup>we be as reprobates. <sup>8</sup> For we can do nothing against the truth, but for the truth. <sup>9</sup> For we are glad, <sup>n</sup>when we are weak, and ye are strong: and this also we wish, <sup>o</sup>even your perfection. <sup>10</sup> Therefore I write these things being absent, lest being present <sup>i</sup>I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

#### Conclusion of his letter

<sup>11</sup> Finally, brethren, farewell. Be perfect, be of good comfort, <sup>q</sup>be of one mind, live in peace; and the God of love <sup>r</sup>and peace shall be with you. <sup>12</sup> Greet one another with an holy kiss.

#### He imparts his blessing

<sup>13</sup> All the saints salute you. <sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen. (The second *epistle* to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.)

|                 |               |                |                |                |              |
|-----------------|---------------|----------------|----------------|----------------|--------------|
| 1 a 2 Cor 12:14 | 3 e 1 Cor 9:2 | i 2 Cor 10:3   | 1 1 Cor 11:28  | 10 p Tit 1:13  | r Rom 15:33  |
| b Num 35:30     | f Mat 10:20   | 5 j 1 Cor 9:27 | 7 m 2 Cor 6:9  | 11 q Rom 12:16 | Heb 13:20-21 |
| 2 c 2 Cor 10:2  | 4 g Phi 2:7-8 | k Rom 8:10     | 9 n 1 Cor 4:10 | 1 Pet 3:8      |              |
| d 2 Cor 12:21   | h Rom 6:4     | Joh 17:23      | o 1 The 3:10   | Phi 1:27       |              |

**13:4** It is this preaching of the double aspect of Christ's Person which the blessed Apostle emphasises. He points out in Christ His human infirmity, and His divine power and nature. Thus to the Corinthians he writes, *For though He was crucified through weakness, yet He liveth through the power of God* (2 Cor. 13:4), attributing His death to human infirmity, but His life to divine power: and again to the Romans, For the death, that He died unto sin, He died once: but the life, that He liveth, He liveth unto God. Even so reckon ye yourselves also to be dead unto sin, but alive unto God in Christ Jesus (Rom. 6:10-11), ascribing His death to sin, that is, to our body, but His life to God, Whose nature it is to live. We ought, therefore, he says, to die to our body, that we may live to God in Christ Jesus, Who after the assumption of our body of sin, lives now wholly unto God, uniting the nature He shared with us with the participation of divine immortality. <sup>47</sup>[Hilary of Poitiers (310-361AD), On the Trinity, 9.13]

**13:5** That this state may be preserved in us it is good to hear the apostle and keep his words, for he says, 'Try your own selves and prove your own selves. (2 Cor. 13:5) ' Daily, therefore, let each one take from himself the tale of his actions both by day and night; and if he have sinned, let him cease from it; while if he have not, let him not be boastful. But let him abide in that which is good, without being negligent, nor condemning his neighbors, nor justifying himself, 'until the Lord come who searches out hidden things,' as says the blessed apostle Paul. For often unawares we do things that we know not of; but the Lord sees all things. Wherefore committing the judgment to Him, let us have sympathy one with another. Let us bear each other's burdens (Gal. 6:6): but let us examine our own selves and hasten to fill up that in which we are lacking. And as a safeguard against sin let the following be observed. Let us each one note and write down our actions and the impulses of our soul as though we were going to relate them to each other. And be assured that if we should be utterly ashamed to have them known, we

shall abstain from sin and harbor no base thoughts in our mind. For who wishes to be seen while sinning? Or who will not rather lie after the commission of a sin, through the wish to escape notice? As then while we are looking at one another, we would not commit carnal sin, so if we record our thoughts as though about to tell them to one another, we shall the more easily keep ourselves free from vile thoughts through shame lest they should be known. Wherefore let that which is written be to us in place of the eyes of our fellow hermits, that blushing as much to write as if we had been caught, we may never think of what is unseemly. Thus fashioning ourselves we shall be able to keep the body in subjection, to please the Lord, and to trample on the devices of the enemy. <sup>5</sup>[Athanasius of Alexandria (293-373AD), Life of St. Anthony, 55]

**13:10** Since then he had said these things and more besides, terrifying, shaming, reproaching, lashing them, he says, in excuse for all, For this cause I write these things while absent, that I may not when present deal sharply. For I am desirous the sharpness should lie in my letters and not in my deeds. I wish my threats to be vehement, that they may continue threats and never go forth into action. Again even in this his apology he makes what he says more terrible, showing that it is not himself who is to punish, but God; for he added, according to the authority which the Lord gave me; and again, to show that he desires not to use his power to their punishment, he added, not for casting down, but for building up. And he hinted indeed this now, as I said, but he left it to them to draw the conclusion that if they should continue unamended, even this again is building up, to punish those that are of such a mind. For so it is, and he knew it and showed it by his deeds. <sup>61</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Corinthians]

**13:11 Be perfect.** So that, as there is nothing censured when blame is not imputed, we may hold on our course to perfection without censure, in a word, blamelessly; and in this perfect state, when we arrive at it at last, we shall find that there is absolutely



nothing which requires cleansing by forgiveness.

<sup>25</sup>[Augustine of Hippo (354-430AD), On Man's Perfection in Righteousness, 9]

**13:13** And that the holy Trinity is to be worshipped without either separation or alienation, is taught us by Paul, who says in his Second Epistle to the Corinthians: *The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.* (2 Cor. 13:13) And again, in that epistle he makes this explanation: Now He which establishes us with you in Christ, and has anointed us, is God, who has also sealed us, and

given the earnest of the Spirit in our hearts. (2 Cor. 1:21-22) And still more clearly he writes thus in the same epistle: When Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. (2 Cor. 3:15-18) <sup>94</sup>[Gregory Thaumaturgus (213–270AD), A Sectional Confession of the Faith, 20]



# THE EPISTLE OF SAINT PAUL TO THE GALATIANS

## PREFACE

After the message of the Gospel had been received into the Gentile world, some who had originally come from the Circumcision were trying to persuade the Gentiles to practice Judaism. The first inquiry into this issue appears to have taken place in Antioch, when the faithful there decided to send Paul and Silas off to the Apostles who were still living in Jerusalem, with the understanding that the Apostles' determination would be listened to and carried out. The Apostles themselves, having explained that "the Holy Spirit decides what they should write," decree "that the converts are not subject to Torah; that they should only abstain from idolatry, from eating what is sacrificed to idols, from blood, from eating strangled creatures, and from sexual violation of the marriage bond." Everywhere he traveled and preached, Paul kept giving orders to observe this decree. Those from the Circumcision, however, never stopped doing just the opposite. This is clear from Paul's vigorous inveighing against them in a number of letters. The deviancy took hold of the Galatians, who then unanimously decided to practice Judaism. They had been persuaded by those who were trying to divert them into Judaism, and who kept insisting that "even Peter, the leader of the Apostles, and James, and John, and the rest act the same, and they don't get in the way of those who wish to observe the Torah."<sup>63</sup>[Severian of Gabala (4th century), Cramer's Catena on Galatians]

It wasn't as a matter of doctrine that they didn't get in their way; they were simply making allowance for weakness in those who were coming to the Faith from Judaism. Paul, however, had no need to make this allowance when he preached to the Gentiles, but of course when he was in Judea he, too, made the allowance. Nevertheless, the deceivers did not mention why these or those Apostles made allowances. They targeted the more gullible of the converts, saying they ought not put up with Paul. Paul, they said, had only turned up yesterday, or today; those in Peter's circle were the real leaders. Paul had become a disciple of the Apostles; the Apostles had been disciples of the Master. Paul was just one person; the Apostles were many, pillars of the Church. They tried to accuse him of hypocrisy, claiming that while he himself was abolishing circumcision and the precepts of the Torah, "he's been seen practicing those things elsewhere, preaching one way to us and another way to somebody else." So because he's seen an entire population inflamed, and a cruel funeral pyre kindled for the church of the Galatians, Paul sets up a defense against all this by writing his letter — and straight out from the opening lines, he takes aim at what those who were trying to undermine his reputation were saying, namely that the others were disciples of the Messiah, while he himself had become a disciple of the Apostles. That's why he spoke the way he did. <sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena on Galatians]



# GALATIANS 1

## Paul's greeting to the Galatians

<sup>1</sup> Paul, an apostle, (not of men, neither by man, but <sup>a</sup>by Jesus Christ, and God the Father, who raised him from the dead;) <sup>2</sup> And all the brethren <sup>b</sup>which are with me, <sup>c</sup>unto the churches of Galatia: <sup>3</sup> <sup>d</sup>Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ, <sup>4</sup> <sup>f</sup>Who gave himself for our sins, that he might deliver us <sup>e</sup>from this present evil world, according to the will of God and our Father: <sup>5</sup> To whom *be* glory for ever and ever. Amen.

## He rebukes them for unfaithfulness

<sup>6</sup> I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: <sup>7</sup> <sup>h</sup>Which is not another; but there be some <sup>g</sup>that trouble you, and would pervert the gospel of Christ. <sup>8</sup> But though <sup>i</sup>we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. <sup>9</sup> As we said before, so say I now again, If any *man* preach any other gospel unto you <sup>j</sup>than that ye have received, let him be accursed. <sup>10</sup> For <sup>k</sup>do I now <sup>l</sup>persuade men, or God? or <sup>m</sup>do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

## The things he teaches come from God

<sup>11</sup> <sup>n</sup>But I certify you, brethren, that the gospel which was preached of me is not after man. <sup>12</sup> For I neither received it of man, neither was I taught *it*, but <sup>o</sup>by the revelation of Jesus Christ. <sup>13</sup> For ye have heard of my conversation in time past in the Jews' religion, how that <sup>p</sup>beyond measure I persecuted the church of God, and <sup>q</sup>wasted it: <sup>14</sup> And profited in the Jews' religion above many my equals in mine own nation, <sup>r</sup>being more exceedingly zealous <sup>s</sup>of the traditions of my fathers. <sup>15</sup> But when it pleased God, <sup>t</sup>who separated me from my mother's womb, and called *me* by his grace, <sup>16</sup> <sup>u</sup>To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with <sup>v</sup>flesh and blood: <sup>17</sup> Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

## He visits several Apostles in his travels

<sup>18</sup> Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. <sup>19</sup> But <sup>w</sup>other of the apostles saw I none, save <sup>x</sup>James the Lord's brother. <sup>20</sup> Now the things which I write unto you, behold, before God, I lie not. <sup>21</sup> <sup>y</sup>Afterwards I came into the regions of Syria and Cilicia; <sup>22</sup> And was unknown by face unto the churches of Judaea which were in Christ: <sup>23</sup> But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. <sup>24</sup> And they glorified God in me.

|               |                 |                |                 |               |                |               |
|---------------|-----------------|----------------|-----------------|---------------|----------------|---------------|
| 1 a Act 9:6   | Mat 26:42       | 9 j Deu 4:2    | m Jam 4:4       | q Act 8:3     | Isa 49:5       | Mar 6:3       |
| 2 b Phi 2:22  | Isa 65:17       | Deu 12:32      | 11 n 1 Cor 15:1 | 14 r Mar 7:5  | Isa 49:1       | 21 y Act 9:30 |
| c 1 Cor 16:1  | f 1 Joh 2:2     | Pro 30:6       | 12 o Rom 16:25  | Jer 9:14      | 16 u 2 Cor 4:6 |               |
| 3 d 1 Cor 1:3 | 7 g Act 15:1    | Rev 22:18      | Eph 3:3         | s Phi 3:6     | v Mat 16:17    |               |
| 4 e Joh 15:19 | h 2 Cor 11:4    | 10 k 1 The 2:4 | 1 Pet 1:20      | 15 t Act 9:15 | 19 w 1 Cor 9:5 |               |
| Luk 22:42     | 8 i 1 Cor 16:22 | 11 Joh 3:19    | 13 p 1 Tim 1:13 | Jer 1:5       | x Mat 13:55    |               |

**1:1** Those deceivers, as I said, kept repeating that Paul was the hindmost of the Apostles, and had been instructed by them — that "Peter, James, and John are called the chiefs, and are indeed the leaders of the Apostles; they received the teachings from the Master; we should obey them and not him." By making those and other such statements, tearing down Paul and building up the reputation of the Apostles (not to sing their praises but to deceive the Galatians), they began to persuade people to pay improper attention to the Torah. <sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena] **1:6-7 to another Gospel, ... which is not a different one.** The Apostle calls another gospel the one that had been preached to the Galatians, because it was different from the one they had later begun to follow. They had allowed themselves to be diverted from the gospel of Jesus Christ, and to draw into Judaism under the very name of Jesus Christ as if it were absolutely necessary to embrace it, and they taught very different principles of the doctrine of Christ by the Apostle. That is why he adds: "How they try to persuade you." In fact, false apostles, in order to more easily seduce the Gentiles who embraced the faith, presented them as the doctrine of the Savior with their own developments, as we see in the Acts of the Apostles: "If you are not

circumcised according to the law of Moses, you cannot be saved (Acts 15:1)." Thus a sharp pain seizes the soul of the Apostle at the sight of the perversion of the Galatians, and he says to them: I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: **7** Which is not another. He is therefore astonished that, having borne a light and much less heavy burden, they would take upon themselves hard and painful obligations; that is to say, instead of the simple doctrine of faith they should be circumcised, observe the new moons, the sabbath, re-subjugating to the elements. And in order not to appear to furnish the false apostles with the pretext of saying that the doctrine which the apostles had received was not in conformity with the tradition of truth, he immediately adds: Not that there are others, but there are men who disturb you, and want to change the gospel of Jesus Christ. The gospel to which the Apostle had called them was, therefore, different from that which they had begun to follow under the influence of false apostles. Yet there was no other gospel except that which Jesus Christ had taught, and this alone was enough to convince them that they had been misled and brought them back to the doctrine of faith only, confessing that Jesus Christ God is the sole principle of salvation, and that



it was through him and not by the law that they had received remission of their sins that the grace of God forgives under the law. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, Q. 10, 2nd part]

**1:8 or an angel from heaven.** We can hear these words as hyperbolically in this sense, not that the apostle or an angel could have preached a gospel different from the first, but that if apostles and angels should not change their feelings, they should not, however, abandon the gospel which they have especially when the Apostle himself. <sup>55</sup>[Jerome of Stridon (347-420AD), Commentary on Galatians]

**1:10** If we can at once please God and men, we must make sure to please men. But if we can please men only in the condition of displeasing God, we must seek to please God rather than men. The Apostle tells us, moreover, why he strives to please everyone: "I do not seek," he says, "what is advantageous to me", but what is useful to others for their salvation. Now, whoever acts by this charity who does not seek his interests, but the interests of others, pleases everyone to save them, first of all appeals to God, who has so much at heart the salvation of men. There is a word here that the Apostle adds, not without reason, it is the word "now". Indeed, we must know how to please or displease men according to the circumstances. So

whoever does not please because of the truth of the Gospel, will please later on because of the salvation of many. <sup>55</sup>[Jerome of Stridon (347-420AD), Commentary on Galatians]

**1:15-16** *But when the Lord who chose me from my mother's womb and called me by his grace, I have to reveal his Son in me to announce it among the Gentiles, I did not condescend with the flesh or the blood and without delay.* Someone who is separated from the habit of blindly following carnal fathers is chosen in a certain way from the bosom of his mother; at the same time, everyone who gives their assent to the proposals, originating in the flesh, of relatives and people of their environment, also carnal, condescends with flesh and blood. <sup>6</sup>[Augustine of Hippo (354-430AD), Commentary on Galatians]

**1:18-19** Paul saw Peter after he had announced the gospel in Arabia; consequently, he did not come to visit him to teach him the gospel, otherwise he would have met him first. If he visited him, it was to strengthen fraternal charity through personal knowledge. "I did not see any other apostle, except for James, the Lord's brother." It must be understood that James was a brother of the Lord or as the son of Joseph, the fruit of a previous marriage, or as a relative of Mary, the mother of Jesus. <sup>6</sup>[Augustine of Hippo (354-430AD), Commentary on Galatians]

## GALATIANS 2

### The Apostles approved his teachings

<sup>1</sup> Then fourteen years after <sup>a</sup>I went up again to Jerusalem with Barnabas, and took Titus with *me* also. <sup>2</sup> And I went up by revelation, <sup>b</sup>and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means <sup>c</sup>I should run, or had run, in vain. <sup>3</sup> But neither Titus, who was with me, being a Greek, was compelled to be circumcised: <sup>4</sup> And that because of false brethren unawares brought in, who came in privily to spy out our <sup>d</sup>liberty which we have in Christ Jesus, <sup>d</sup>that they might bring us into bondage: <sup>5</sup> To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. <sup>6</sup> But of these <sup>b</sup>who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: <sup>e</sup>God accepteth no man's person:) for they who seemed *to be somewhat* in <sup>f</sup>conference added nothing to me: <sup>7</sup> But contrariwise, <sup>g</sup>when they saw that the gospel of the uncircumcision <sup>j</sup>was committed unto me, as *the gospel* of the circumcision *was* unto Peter; <sup>8</sup> (For he that wrought effectually in Peter to the apostleship of the circumcision, <sup>k</sup>the same was mighty in me toward the Gentiles:) <sup>9</sup> And when James, Cephas, and John, who seemed to be <sup>l</sup>pillars, perceived <sup>m</sup>the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision. <sup>10</sup> Only *they would* that we should remember the poor; <sup>n</sup>the same which I also was forward to do.

### Paul reproves Peter

<sup>11</sup> <sup>o</sup>But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. <sup>12</sup> For before that certain came from James, <sup>p</sup>he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. <sup>13</sup> And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. <sup>14</sup> But when I saw that they walked not uprightly according to <sup>q</sup>the truth of the gospel, I said unto Peter before *them* all, <sup>q</sup>If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

### Justification comes through faith in Christ

<sup>15</sup> <sup>r</sup>We *who are* Jews by nature, and not <sup>s</sup>sinner of the Gentiles, <sup>16</sup> <sup>w</sup>Knowing that a man is not justified by the works of the law, but <sup>y</sup>by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for <sup>y</sup>by the works of the law shall no flesh be justified. <sup>17</sup> But if, while we seek to be justified by Christ, we ourselves also are found <sup>x</sup>sinner, *is* therefore Christ the minister of sin? God forbid. <sup>18</sup> For if I build again the things which I destroyed, I make myself a transgressor. <sup>19</sup> For I <sup>a</sup>through the law <sup>z</sup>am dead to the law, that I might <sup>y</sup>live unto God. <sup>20</sup> I am



<sup>b</sup>crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh <sup>c</sup>I live by the faith of the Son of God, who loved me, and gave himself for me. <sup>21</sup> I do not frustrate the grace of God: for <sup>d</sup>if righteousness *come* by the law, then Christ is dead in vain.

|               |                 |                |                 |                |                |               |
|---------------|-----------------|----------------|-----------------|----------------|----------------|---------------|
| 1 a Act 15:2  | Joh 8:36        | 8 k Col 1:29   | 11 o Act 15:35  | 16 u Psa 143:2 | 19 y 1 Pet 4:6 | Rom 3:19-20   |
| 2 b Act 19:21 | Joh 8:31        | Act 22:21      | 12 p Act 10:28  | v Heb 7:18     | 1 Pet 4:1-2    | 20 b Rom 6:6  |
| c 1 Cor 9:26  | 6 f 2 Cor 12:11 | Act 13:2       | 14 q 1 Tim 5:20 | 1 Cor 6:11     | Heb 9:14       | c 2 Cor 5:15  |
| Phi 2:16      | g Rom 2:11      | Act 9:15       | Act 11:3        | Rom 8:3        | 1 The 5:10     | 21 d Heb 7:11 |
| 4 d Gal 4:9   | Act 10:34       | 9 l Mat 16:18  | r Ecc 7:20      | Rom 1:17       | 1 Cor 10:31    |               |
| Gal 4:3       | h Gal 6:3       | Rev 21:14      | 15 s Act 15:10  | w Act 13:38    | Rom 14:7-8     |               |
| e 1 Pet 2:16  | 7 i Act 13:46   | m Rom 1:5      | t Mat 9:11      | 17 x Rom 15:8  | z Rom 6:14     |               |
| Gal 3:25      | j 1 The 2:4     | 10 n Act 11:30 | Eph 2:3         | 1 Joh 3:8      | a Rom 8:2      |               |

**2:2** Paul himself had no need to know that he wasn't running to no purpose; instead, he acted so that those who were criticizing him might be reassured about his preaching. Their opinion of John and Peter was higher, and they were thinking that Paul's gospel was in conflict with them because his was without circumcision — John and Peter allowed it, so they assumed Paul was acting illegally and "running to no purpose." That's why I made the journey to Jerusalem, he says, and shared my Gospel with them — not to learn anything myself (which he says more clearly later) but to teach those who had those suspicions that I am not running to no purpose. The Spirit, you see, anticipated that sort of contentiousness; it was the Spirit that motivated Paul to make the journey... He took Barnabas and Titus along as designated witnesses to his preaching. And I laid before them the Gospel that I preach among the Gentiles — the Gospel, in other words, without circumcision — that is, before the reputed authorities, and privately ... You see, everyone in Jerusalem was usually scandalized if anyone were to violate the Torah — if anyone were to hinder the practice of circumcision. That explains why the Apostles ask Paul, Do you observe, brother, that among the Jews here there are tens of thousands of believers? [Acts 21:20], and go on to say that those have all been informed that, as far as the Law of Moses is concerned, you're teaching apostasy! Now, since the people were scandalized, Paul did not venture to come forward and speak publicly, to disclose what he himself preached; instead, he "laid it before the reputed authorities, and privately" in the presence of Barnabas and Titus, so that those two might become credible witnesses, testifying before the accusers that the Apostles themselves didn't think that what Paul preached was objectionable. Whenever he says "the reputed authorities," he doesn't mean to deny the high standing of the Apostles; even of himself he says "I, too, am reputed to have the Spirit of God" [1 Corinthians 7:40], and that just shows moderation, rather than denial of having the Spirit. In the same way here he says "the reputed authorities," referring to the consensus of everyone, including himself. <sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena]

**2:7-8** Neither the Gentiles who had reached a certain age could submit to the vivid pain of circumcision, which was to be of no use to them, and to abstain from the foods which they were accustomed to nourish, and which God had created for the use of the man; nor those of the Jews who had embraced the faith and were circumcised, and who, as a result of a habit which had become second nature, thought that they were far superior to the Gentiles, could not easily despise the privileges in

which they gloried. It was therefore by a providential plan of God that an apostle was given to the circumcised, which seemed to favor the shadows of the law, and another was intended for the uncircumcised to announce to them that the grace of the Gospel was not for servitude, but a free faith; a double mission which prevented all obstacles to faith, and which prevented either because of circumcision, or because of uncircumcision, that one did not believe in Jesus Christ. <sup>55</sup>[Jerome of Stridon (347-420AD), Commentary on Galatians]

**2:11,14** Why does the Apostle St. Paul take up Peter his colleague in the apostolate that, out of fear of the circumcised Jews, he was separating from the Gentiles, while he himself, out of fear also of those who were circumcised, thought he ought to circumcise Timothy, against the defense he himself made to receive. circumcision? He is therefore reprehensible. (Acts 16:3) — It is quite incredible that such a great apostle has taken in another a fault to which he would have succumbed himself. It is not allowed to believe that such a great man has fallen into a contradiction which is proper only to those who live according to the flesh. The action of the Apostle St. Paul is therefore nothing reprehensible. He taught, it is true, that one should not be circumcised, but as he wanted to take with him Timothy who was born of a Jewish mother and a kind father, and that the Jews were scandalized that he would add a man born of a Jewish mother without being circumcised, he submitted for the moment to this observance and circumcised Timothy. So he did something useless with the consent of that he who was the object. As his mother was Jewish, and from his childhood he had applied himself in the synagogue to the study of the holy letters, that is to say the books of the Hebrews, he consented to be circumcised to remove any occasion of scandal to the Jews who were zealous for all that was due to the privileges of their race. "As for Titus, who was kind, he was not obliged, he said, to be circumcised. But for Timothy, who was born of a Jewish mother, as I have said, the Jews would not suffer that he should rank among the doctors without being circumcised. The Apostle had taken him with him to give him episcopal consecration, which he did indeed. His profound knowledge of prophecies gave him the means to preach Jesus Christ fruitfully. Now the Apostle St. Peter would not have been taken back, if according to the custom of the Jews he had simply separated from the Gentiles not to scandalize the Jews. Now, what the Apostle St. Paul assumes in him, is that in the presence of the Gentiles converted to the faith he ate with them and like them, whereas after the arrival of the Jews whom St. James had sent he feared the circumcised, and taught that Gentiles



converted to the faith should Judaize. This is St. Paul's reproach: "If you are Jewish, live like the Gentiles; why are you compelling the Gentiles to Judaize?" This led to the questioning of the Gospel doctrine, which was an evil, since it erected with one hand and destroyed the other. The apostle Saint Paul calls a dissimulation, and if he thought it his duty to circumcise Timothy, he made known that he submitted to a useless observance not to scandalize the Jews, and that he yielded to them because Timothy had a Jewish mother, because it was the only motive of the Jewish authorities, for they could in no way condemn that Gentiles do not circumcise or be scandalized by this abstaining on the part of those which was not of the race of Israel, but not by dissimulation, but by yielding to force, that St. Paul acted in this circumstance. On the contrary, Peter's conduct was an act of concealment in the first place, because a large number surrendered guilty of this suppression, and several Jews, and Barnabas himself allowed themselves to be carried away. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, Q. 55, 2nd part]

**2:11-14** Many who give this section of the letter a superficial reading believe that Paul is accusing Peter of hypocrisy. But that's not it, that's not what's happening, forget it! In fact, we'll find much of the genius of both Peter and Paul embedded here for the benefit of those who are really listening. The Apostles, as I've already stated, tolerated circumcision in Jerusalem: it wasn't possible to make a break all at once from the Torah. In Antioch, however, once they had arrived there, they no longer paid attention to anything of the sort, but co-existed with believers from among the Gentiles, with no discrimination — exactly as Peter was doing at that time. He stopped doing it and pulled himself back, however, because people had come from Jerusalem who were used to his proselytizing the way he did there; he was afraid of shocking them. He managed in this way to accomplish two tactical maneuvers: avoidance of scandalizing the visiting Jews, and providing Paul with a logical excuse to criticize him. You see, if the same Peter who had proselytized with circumcision in Jerusalem was changing his tune in Antioch, those who came from Judea would have thought that he did it out of fear of Paul, and his Jewish disciples would have condemned him for being too easily swayed. So a scandal, and no small one, was brewing. Nevertheless, Peter's removal of himself did not occasion such great suspicion in Paul, who understood everything clearly. He knew, in fact, the intention behind what was happening. The result: Paul rebukes, Peter yields — so that the disciples, having seen their teacher silent in the face of charges against him, may more readily change their own opinion. You see, if nothing of the sort had happened and Paul had simply given advice to Peter, nothing great would have been achieved. As it turned out, however, Paul, by seizing the occasion to roundly criticize, instilled awe in Peter's disciples. Indeed, if Peter had tried to rebut what he was hearing from Paul, one could well blame him for ruining the strategy. As it was, though, with the one criticizing and the other being silent, the people from Judea were awestruck. That's why Paul dealt so roughly with Peter. Observe, too, with what great precision he's shaped his discourse, allowing the

sophisticated reader to see that the words spoken were not words of combat, but of expediency. When Peter came to Antioch, he says, I came into face-to-face opposition to him, because his actions had met with disapproval. He didn't say disapproval "by me," but disapproval by the rest. If it had been he himself who had disapproved, Paul wouldn't have hesitated to say so. And that "I came into face-to-face opposition" was just theater: if they'd really been fighting, they wouldn't have criticized each other in front of their disciples — that would have scandalized the disciples beyond measure. As it turned out, the fight out in the open was a tremendous advantage to them: just as Paul had yielded to them in Jerusalem, so did these disciples yield in Antioch. Now, what was the reason for disapproval? For, before certain people sent by James arrived (James was the head teacher in Jerusalem), he used to eat with Gentiles. When those people arrived, however, he withdrew and segregated himself, fearing those of the Circumcision. He wasn't afraid of being in danger himself; he who had been fearless from the very beginning of his preaching in Jerusalem was by then all the more fearless. No, he was afraid that these new arrivals might fall away from the Faith. Even Paul himself tells the Galatians, I'm afraid I've somehow wasted my effort on you (Gal. 4:11), and again the Corinthians, My fear is that, just as the serpent ... led Eve astray, so your thinking may be led astray (2 Cor. 11:3). Fear of death had no force with Peter or Paul; what really unsettled their souls was fear of losing disciples. **2:13** *even Barnabas was carried away by their hypocrisy*, Don't worry that he calls the thing "hypocrisy." As I said before, Paul doesn't want to give away the plan to teach the disciples a lesson. You see, because they were clinging too much to Torah, he calls what was happening hypocrisy and rebukes it vehemently so as to get rid of their preconceived notions once and for all. And Peter, listening to what Paul was saying, participated in the charade by pretending to be the offender, so that the disciples would be corrected through criticism directed at him. The fact is that if Paul had rebuked the disciples from Judea, they would have reacted violently and spat upon him, because they knew almost nothing about him; as it was, however, seeing their own teacher, while being criticized, remaining silent, they couldn't be contemptuous of Paul, and were at a loss to respond to what he was saying. **2:14a** *But when I saw that they were not walking upright by the truth of the Gospel*, And don't let this manner of speaking bother you, either. He's not condemning Peter when he says this. Instead, he's putting a special spin on his words to make them suitable for those to hear who were about to be changed for the better through the criticism of Peter. **2:14b** *I told Peter in front of everyone*, See how he straightens out the others? He did it "in front of" the others so they would hear and be awestruck. **2:14c** *"If you who are a Jew are living like a Gentile, and not like a Jew, why are you trying to force the Gentiles to practice Judaism?"* And yet it wasn't Gentiles who had been led off together with Peter, but Jews. Why, Paul, do you charge him with something that didn't happen? Why not direct your remarks toward those of the Jews who engaged in hypocritical behavior, rather than



implicating Gentiles? And why accuse Peter alone, if the rest of the Jews also joined him in the hypocrisy? And actually, it was he alone who was keeping himself withdrawn. That is precisely how Paul wants to present it, making the criticism unexpected. After all, if he had said that you, Peter, were wrong to observe the Torah's regulations, the people from Judea would have criticized Paul as having been insolent toward their teacher. As it turns out, however, by accusing Peter on behalf of Paul's own disciples — on behalf of Gentiles, is what I'm saying —, he makes his argument easy to accept; and not just by doing that, but also by holding criticism back from everyone else and letting it revolve around the Apostle Peter exclusively. Look, he says "If you who are a Jew live like a Gentile, and not like a Jew —," meanwhile saying (not explicitly, but still saying) to the disciples, "then imitate your teacher, because there he is, a Jew, living like a Gentile." But of course he doesn't say this out loud; they wouldn't have accepted that advice. Under the guise of criticism, however, on behalf of Gentile Christians, he makes clear Peter's intention. Indeed, criticism, when it's not too onerous, can turn out to be especially welcome. After all, none of the Gentiles could accuse Paul of making a speech on behalf of the Jews. Peter ensured all of that by his silent admission to the judgment of hypocrisy, so that he could save the Jews from the charge of real hypocrisy. <sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena]

**2:15** The Apostle, says, "We are the Jews of our birth," wants to show that the Jews derive their birth from the Jews, and I do not speak here of the proselytes who become Jews. so those born in the desert were not circumcised, yet they were Jews. it is not circumcision that makes the Jew, but the birth of parents faithful to the religion of a creator god. if, then, Jews are born of the Jews, why are not Christians also born of Christians, just as pagans are born pagans? All that is born is not of the same nature as that which gives birth to it. Thus gold is born from the earth without being earth itself, so is the food that comes from the wood, the little bird that is born from the egg. Now, if Gentiles are born of the Gentiles, here is the reason: every pagan is in ignorance, and he who is born having no true idea, both are ignorant. There is, however, this difference between them, that the one who gives birth is undoubtedly a blasphemer, and thereby even a child of the devil; while the child who has just been born can neither blaspheme nor bless, yet he is pagan because he has no understanding of the truth. The Jew is born of a Jew because he owes the day to his parents who are faithful to the worship of the Creator God. This is what Adam said at the birth of Cain: "I have begotten a man by the grace of God." (Gen. 4:1) Just as pagans without religion for the Creator give thanks to the devil in all the events of their lives, so the Jews who worship the Creator God praise Him in all their deeds, they are blameworthy only not to recognize Christ by whom all things exist. (Jn. 1:3) The Jew is born of Jewish parents in this way. It is not, as some think, that circumcision is the Jew. Circumcision is the sign of Judaism and not Judaism, just as the circumcision of Abraham was not justice for him, but the sign of righteousness, so that those who were born of Abraham would bear the

characteristic sign as children of Abraham. It is from Judas Maccabee that the Jews derive their name, and not only the inhabitants of the tribe of Judah, but all the other children of Jacob are called Jews (Judæi) because Judas was their leader; and that is why the Jews receive at their birth a sign which makes them recognize. For the Christian, on the contrary, he is not born of a Christian, because whoever gives him birth is not born, but has become a Christian. He who is born of him must also become if he wants to be; for he is not born Christian by virtue of his nature, he becomes so by the faith which is given him after his birth. Ignorance is the companion of carnal birth, the spiritual gift of faith is given only afterwards. But this is what is objected to: If the one who begets has become a Christian, he must transmit through the generation what he is to perpetuate the dignity with which he is clothed. That is how senators give birth to senators. I answer that the dignity of senator is without merit in the eyes of God. It is not to nature, that is, to the substance of man, that this dignity is attached, it is entirely in the fame and appreciation of men. This appreciation is transmitted by the generation, but the dignity it gives exists only in public opinion, so that the consuls, or those to whom statues are raised, put their joy in vanity. But when one becomes a Christian, nature itself is clothed with this dignity, the essence of man enters into the participation of the eternal benefit of incompatibility; it is not here a mere presumption, it is an actual reality in the eyes of God. The first are like an eloquent but poor man, who is lauded with praise and lacks bread or other things necessary for life. The dignity really worthy of praise is that which shelters from all need the one who is clothed with it, who is independent by nature and needs no help, no support; such is true wealth and true glory. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, Q. 81, 1<sup>st</sup> part]

**2:16** If no one is justified by the law before God, why is it written: Cursed he who will not remain faithful to all the prescriptions of the law, to put them into practice? (Deut. 27:26) If men are justified by faith and not by law, why this curse on him who has not fulfilled the law, since it is useless for righteousness? The law given by Moses produced justice, it is true, but a worldly justice, a temporary justice for those who observed it, and who discharged them simply of guilt, for the just according to the law is the one that does not do wrong to no one. Which makes the Apostle say: "The law is not according to faith, but he who observes these precepts will find life there" (Gal. 3:12), that is to say, he who fulfills the law will not die, he will live by the present life. Justice, on the contrary, which comes from faith, justifies men before God and makes them worthy of the rewards of the future time. For it is right, indeed, to know who and by whom we are, so that the true confession of the Father, the Son, and the Holy Spirit may lead us to the kingdom of heaven. The elders themselves who, in observance of the precepts of the law, have joined the love of God with the hope of promises, have been justified before God. It is the law alone which according to the doctrine of the Apostle cannot make men just before God, just as faith alone to the exclusion of works is not sufficient to render them pleasing to God; to render men perfect, the justice of the earth must be joined to divine justice. This is



what the Savior teaches us when He says, "If your righteousness is no more abundant than that of the scribes and Pharisees, you will not enter the kingdom of heaven." (Matt. 5:20) <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, Q. 5, 2<sup>nd</sup> part]

**2:16** If no one is justified by the Works, which bring trouble, but everyone is justified by the Faith, where the reward of peace of mind and justification is great, why is it not necessary, asks Paul, to let Torah go and let grace be enough? There is no justification, he says, from the Works of the Torah, and no justification from the commandments. The commandment, you see, justifies only if it is heeded, while the Work has always been something very cumbersome. <sup>63</sup>[Severian of Gabala, Cramer's Catena]

**2:20** *But I live, no longer as me; it's the Anointed One who lives in me!* Torah governs the management and use of what pertains to the body: eat this, don't eat that; keep the Sabbath; circumcise. Grace doesn't want you to be valued for those things; to those things, says Paul, I'm dead. What

need do I have of the Torah? But I live, no longer as me; it's the Anointed One who lives in me! When I lived for myself, as me, I was under Torah. But once the Christ lives in me, He who is no longer under Torah but in heaven at the right hand of the Father, I cannot deny His living in me. <sup>63</sup>[Severian of Gabala, Cramer's Catena]

**2:20** *The life that I'm now living in the flesh, I'm living in the Faith.* In conducting a baptism they were enacting a representation of death and resurrection, and so they were said to be themselves crucified together with the Messiah — as if, with Jesus having accepted death on the cross and having risen again, they themselves put themselves symbolically in like circumstances, in hope of someday sharing a like fate in every respect, whenever the time should come for the general resurrection of all people, at the completion of the eon. So it is that Paul says, *I've been nailed to the cross with the Anointed One*, without having a single thing in common with the present life, in which it had been necessary for us to be governed in accordance with Torah. <sup>63</sup>[Theodore of Mopsuestia (350-428AD), Cramer's Catena]

## GALATIANS 3

### Paul questions the Galatians on justification

<sup>1</sup> O foolish Galatians, <sup>a</sup>who hath bewitched you, that ye should not obey the truth, <sup>b</sup>before whose eyes Jesus Christ hath been evidently set forth, crucified among you? <sup>2</sup> This only would I learn of you, Received ye <sup>c</sup>the Spirit by the works of the law, <sup>d</sup>or by the hearing of faith? <sup>3</sup> Are ye so foolish? <sup>e</sup>having begun in the Spirit, are ye now made perfect by <sup>f</sup>the flesh? <sup>4</sup> <sup>g</sup>Have ye suffered so many things in vain? if *it be* yet in vain. <sup>5</sup> He therefore <sup>h</sup>that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? <sup>6</sup> Even as Abraham believed God, and it was accounted to him for righteousness.

### The examples of Abraham

<sup>7</sup> Know ye therefore that <sup>i</sup>they which are of faith, the same are the children of Abraham. <sup>8</sup> And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying, <sup>j</sup>In thee shall all nations be blessed.* <sup>9</sup> So then they which be of faith are blessed with faithful Abraham.

### The nature of the Law

<sup>10</sup> For as many as are of the works of the law are under the curse: for it is written, <sup>k</sup>CURSED *IS* EVERY ONE THAT CONTINUETH NOT IN ALL THINGS WHICH ARE WRITTEN IN THE BOOK OF THE LAW TO DO THEM. <sup>11</sup> But that no man is justified by the law in the sight of God, *it is* evident: for, <sup>l</sup>The just shall live by faith. <sup>12</sup> And <sup>m</sup>the law is not of faith: but, <sup>n</sup>The man that doeth them shall live in them. <sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, <sup>o</sup>CURSED *IS* EVERY ONE THAT HANGETH ON A TREE: <sup>14</sup> <sup>p</sup>That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive <sup>q</sup>the promise of the Spirit through faith.

### The promise of God

<sup>15</sup> Brethren, I speak after the manner of men; <sup>r</sup>Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. <sup>16</sup> Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is <sup>s</sup>Christ. <sup>17</sup> And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, <sup>t</sup>which was four hundred and thirty years after, cannot disannul, <sup>u</sup>that it should make the promise of none effect. <sup>18</sup> For if <sup>v</sup>the inheritance *be* of the law, <sup>w</sup>*it is* no more of promise: but God gave *it* to Abraham by promise.

### The purpose of the Law

<sup>19</sup> Wherefore then *serveth* the law? <sup>x</sup>It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* <sup>y</sup>ordained by angels in the hand <sup>z</sup>of a mediator. <sup>20</sup> Now a mediator is not *a mediator* of one, <sup>a</sup>but God is one. <sup>21</sup> *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. <sup>22</sup> But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

### Faith supersedes the Law



<sup>23</sup> But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. <sup>24</sup> Wherefore <sup>c</sup>the law was our schoolmaster *to bring us* unto Christ, <sup>b</sup>that we might be justified by faith. <sup>25</sup> But after that faith is come, we are no longer under a schoolmaster. <sup>26</sup> For ye <sup>d</sup>are all the children of God by faith in Christ Jesus. <sup>27</sup> For as many of you as have been baptized into Christ have put on Christ. <sup>28</sup> <sup>f</sup>There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all <sup>e</sup>one in Christ Jesus. <sup>29</sup> And <sup>g</sup>if ye *be* Christ's, then are ye Abraham's seed, and <sup>h</sup>heirs according to the promise.

|              |               |                 |                  |               |                |                |
|--------------|---------------|-----------------|------------------|---------------|----------------|----------------|
| 1 a Gal 5:7  | 4 g 2 Joh 1:8 | Heb 10:38       | q Isa 32:15      | 18 v Rom 8:17 | Joh 15:22      | Heb 2:10       |
| b 1 Cor 1:23 | 5 h 2 Cor 3:8 | 12 m Rom 4:4    | Eze 11:19        | w Rom 4:14    | 20 a Rom 3:29  | 28 e Joh 10:16 |
| 2 c Act 2:38 | 7 i Joh 8:39  | n Lev 18:5      | Joe 2:28         | 19 x Deu 5:5  | 24 b Act 13:39 | f Rom 10:12    |
| Heb 6:4      | 8 j Gen 12:3  | 13 o Jos 10:26- | 15 r Heb 9:17    | Exo 20:19     | c Mat 5:17     | 29 g Gen 21:10 |
| d Rom 10:16  | 10 k Jer 11:3 | 27              | 16 s 1 Cor 12:12 | y Heb 2:2     | 26 d Joh 1:12  | Rom 9:7        |
| 3 e Heb 7:16 | Deu 27:26     | Deu 21:23       | 17 t Exo 12:40   | Act 7:53      | Rom 8:14-17    | Heb 11:18      |
| f Gal 4:9    | 11 l Hab 2:4  | 14 p Rom 4:9    | u Rom 4:13-14    | z 1 Tim 1:9   | Phi 2:15       | h Rom 8:17     |

**3:1 bewitched you.** He doesn't say "Who deceived you?" or "Who perverted you?" or "Who confused you?" Instead, "Whose envious evil eye bewitched you?", thus furnishing the rebuke with a modicum of praise. His question indicates that their former conduct in the Faith had been worth envying, and that what happened subsequently was the capricious act of a demonic power! He says this not meaning that envy had any power against them of itself, but meaning that those who were teaching such things had come to that point through the evil eye of envy. <sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena]

**3:5** Were you, he asks, deemed worthy of such a great gift because of the Faith, or because of the Torah? Obviously, because of the Faith. Since, you see, the deceivers were going up and down and around everywhere saying that the Faith has no validity unless you have the Torah in hand, Paul insists the opposite, namely that if you put the Commandments first, the Faith will no longer be of any help. By the same token, the Faith has its strength when the provisions of Torah are not put first; it was when you were heeding not the Torah, but the Faith, that you would receive the Spirit and accomplish miracles. <sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena]

**3:7** He then presents the example of the patriarch Abraham, who he dealt with more broadly and clearly in the Letter to the Romans (Cf. Rom. 4:1-3). The fact that he stands out from the rest is that his faith was considered as justice, even before he had been circumcised. To him he refers with all justice to what he heard, namely, that in him all peoples would be blessed (Gen. 22:18). Blessed, of course, insofar as they imitated the faith that justified him even before the rite of circumcision, which he accepted as an outward sign of that faith, and of all slavery from the law that was promulgated much later. <sup>6</sup>[Augustine of Hippo (354-430AD), Commentary on Galatians]

**3:10 are under the curse.** These words he wants to be understood in the sense that they are under fear, not freedom. That is, over those who do not observe what is written, a physical and present punishment falls, in order that they may fulfill it. Add to that the fear of the insult of the curse, coupled with physical punishment. <sup>6</sup>[Augustine of Hippo (354-430AD), Commentary on Galatians]

**3:12** For it was not only Faith, says Paul, that Torah was demanding, but also Works (ritual requirements), whereas Grace coming from the

Faith saves and justifies ... Since, you see, the Torah was powerless to bring man to justice, a powerful remedy was found, the Faith, which through its own means made possible what was impossible for the Torah. If therefore Scripture itself, disregarding salvation through Torah, says that the just man will live from Faith, and Abraham was justified from Faith, it's evident that the strength of Faith is great. But what is clear is that he who abides by the Torah is accursed, and he who persists in the Faith is just. But, asks Paul, how do you prove to us that that curse did not stand? After all, Abraham was before the Torah, and we who were once under the yoke of slavery have made ourselves liable to the curse. <sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena]

**3:13** Well, of course the people were liable to quite another curse that says, *Cursed be everyone who abides not by all that is written in the scroll of the Torah*, because no one had ever fulfilled the whole of the Torah. But the Messiah exchanged that curse for another curse that goes, *Cursed is every one that hangeth on a tree*, because the one who hangs on a tree is accursed, and the one who violates the Torah is accursed. Since He was going to lift the Torah curse, he had no need to become liable to it, but he did need to take on the other curse. He took it on in place of the Torah curse, and through it he lifted the Torah curse. Just as if someone were condemned to die, and some other innocent person were taken off to die on behalf of the condemned, and so rescued him from the death penalty — that's exactly what the Anointed One [did. You see, since He wasn't] subject to the curse for transgressing the Torah, the anointed King accepted the other curse instead of the Torah curse, in order to lift the Torah curse from His people — *for he did no sin, neither was guile found in his mouth* [Isaiah 53:9]. Just as by dying, then, he rescued from death those who were destined to die, so also by accepting a curse, he released them from their curse. <sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena]

**3:16-18** here you have it. God spoke with Abraham and made His testament for the blessings to come to the Gentiles through Abraham's seed. So how can the Torah overturn those blessings? However, for the reason that the "human testament" example didn't entirely serve to support Paul's underlying message, he also used the preliminary disclaimer that he was putting it "in simple human terms," giving notice that his attention had in no way been diverted



away from the example and toward the magnificence of God. Have a fresh look at the example: it had been promised to Abraham that the Gentiles were to be blessed through his seed. "His seed," according to the flesh, is the Christ. The Torah came four hundred thirty years later. Now, if it's the Torah that bestows those blessings, bestows that Life and that exoneration, then the former Promise is null and void. So then, no one can render a mortal man's will null and void, but God's own testament can be rendered null and void after 430 years? If it was that testament that made the Promise, but now doesn't deliver the benefits, and instead something different delivers the benefits, then that former testament is rubbish. Now tell me, does that make any sense? <sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena]

**3:19** *until the seed should come to the One it had been promised to.* The words addressed to Abraham, says Paul, are the words of the prophecy. The Torah demands right conduct, and gives a reward for that; if that's all we're looking for from Torah, the Promise is superfluous, because it's our labor, and not God's promise, that earns the reward. But if the Promise has been accomplished, manifesting the favor of the One who made it, it is not then the fulfillment of the Torah, but God's pledge to welcome us to a share in the blessing. What is proclaimed for "his seed" we find thus absolutely and completely fulfilled in the Christ: He was "his seed" by birth, like the rest who derive their lineage from Abraham. But we believe in Him, and at the same time we claim Abraham as our father. In that way we receive our share of the blessing. In the end, we find "to his seed," which was proclaimed for One, capable of being understood collectively, as for many — in short, for all who derive their lineage from that source — but properly fulfilled, given the nature of the Promise, in the Messiah. <sup>63</sup>[Theodore of Mopsuestia (350-428AD), Cramer's Catena]

**3:20** Why was it necessary for the Apostle, in the reproaches he addresses to the Galatians, to insert the reflection that follows? The Galatians, after having embraced the Gospel, having returned again to the observances of the law, the Apostle says to them, "A mediator is not just for one person alone, but God is one," as if the Galatians denied the existence of a single God, they had indeed been brought back to the law in the name of this doctrine which made them believe in the existence of one and only God, and look upon Christ as a predestinated minister of God to distribute to men the gift of God's grace. It is certain that the Galatians, by letting themselves be dragged back into the observance of the law, professed to believe in Jesus Christ, but their faith was not worthy of him; it was the faith of Photin; since the law, he said, teaches the existence of one God, it is contrary to the law to say that Jesus Christ is God. It was the invention of the Jews, who, overcome by the brilliance of the miracles they witnessed, believed in Jesus Christ after his death, that is to say, while professing to believe in Jesus Christ, they still wanted to keep the law, as if one did not place all his hope in Jesus Christ. It is these

Christians whom the Apostle calls false brothers. (Gal. 2:4, 2 Cor. 11:26) Thus, after the teaching given by the apostles, they had corrupted the spirit of the Galatians and wanted to make them Jews under the name of the Savior. This is why the Apostle says that Christ came to be the mediator of circumcision and uncircumcision: "To form in himself one new man and to bring peace between the two peoples," he writes to the Ephesians. (Eph. 2:15) If therefore Jesus came as a mediator, and the office of the mediator is to bring peace between the two parties, and to draw a new rule by stripping them both of their way of seeing, Our Lord reconciles them so that they attach themselves exclusively to his feeling and thus renounce all the causes of their old discords. On one side the Jew supports circumcision, on the other the good man claims that one should not be circumcised, and opposition reigns between them. Take away this principle of discord, and peace is reborn immediately. Now, if it be so, says St. Paul, why do you, Galatians who make you Jews, want to destroy the office of mediator of Jesus Christ? This is why he says to them, "You are strangers to Jesus Christ." They despise the principle of reconciliation which he had established between the two peoples, and they return to the old ideas of the Jews, condemning themselves by the same as well as the one who reconciled them, for all that displeases is by the same accused and sentenced. And as the reason that brought back the Galatians to the observance of the law, was that they believed in one God, but without any mystery, and that they regarded as contrary to the law of recognizing the divinity of Christ. The Apostle says to them, "A mediator is not one, but two. For you, on the contrary, who return to the law, you refuse the mediator; however, God is one." The Apostle, in thus establishing the divinity of Jesus Christ, does not wish to make a God other than the one who exists, nor to teach that there are two Gods; God is one, he tells them, as it is written in the law. When we teach, in effect, that Jesus Christ is God from God, we do not claim to authorize belief in another God, for what is of God does not suffer to be called another God. Whether we consider God or what is God, it is always one God. There is no difference between God and what is of God. It is another himself; it is another because of the distinct person who is called the Son; it is the same because of the unity of substance. Let it not be wrong that I here employ the name of a person whom some believe must reject; Let us follow the example of the Apostle who says to the Corinthians, "If I gave anything, I gave it because of you, in the person of Jesus Christ." (2 Cor. 2:10) <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, Q. 27, 2<sup>nd</sup> part]

**3:27** *have put on Christ.* You see, if the anointed King is the Son of God, and you've "put Him on," with the Son in yourself, with you transformed into His likeness, you've been brought into one and the same family, one and the same kind! <sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena]



## Slavery and freedom

<sup>1</sup> Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; <sup>2</sup> But is under tutors and governors until the time appointed of the father. <sup>3</sup> Even so we, when we were children, <sup>a</sup>were in bondage under the elements of the world: <sup>4</sup> But <sup>d</sup>when the fulness of the time was come, God sent forth his Son, <sup>c</sup>made of a woman, <sup>b</sup>made under the law, <sup>5</sup> <sup>f</sup>To redeem them that were under the law, <sup>e</sup>that we might receive the adoption of sons. <sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. <sup>7</sup> Wherefore thou art no more a servant, but a son; <sup>8</sup>and if a son, then an heir of God through Christ.

## No return to slavery

<sup>8</sup> Howbeit then, <sup>b</sup>when ye knew not God, <sup>i</sup>ye did service unto them which by nature are no gods. <sup>9</sup> But now, <sup>j</sup>after that ye have known God, or rather are known of God, <sup>k</sup>how turn ye again to <sup>l</sup>the weak and beggarly elements, whereunto ye desire again to be in bondage? <sup>10</sup> <sup>m</sup>Ye observe days, and months, and times, and years. <sup>11</sup> I am afraid of you, lest I have bestowed upon you labour in vain.

## Paul warns against straying from Christianity

<sup>12</sup> Brethren, I beseech you, be as <sup>n</sup>I *am*; for I *am* as ye *are*: ye have not injured me at all. <sup>13</sup> Ye know how <sup>o</sup>through infirmity of the flesh I preached the gospel unto you <sup>p</sup>at the first. <sup>14</sup> And my temptation which was in my flesh ye despised not, nor rejected; but received me <sup>q</sup>as an angel of God, <sup>r</sup>even as Christ Jesus. <sup>15</sup> Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me. <sup>16</sup> Am I therefore become your enemy, because I tell you the truth? <sup>17</sup> They <sup>s</sup>zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them. <sup>18</sup> But *it is* good to be zealously affected always in *a good thing*, and not only when I am present with you. <sup>19</sup> My <sup>t</sup>little children, of whom I travail in birth again until Christ be formed in you, <sup>20</sup> I desire to be present with you now, and to change my voice; for I stand in doubt of you. <sup>21</sup> Tell me, ye that desire to be under the law, do ye not hear the law? <sup>22</sup> For it is written, that Abraham had two sons,

## Ishmael and Isaac

<sup>u</sup>the one by a bondmaid, <sup>v</sup>the other by a freewoman. <sup>23</sup> But he *who was* of the bondwoman <sup>x</sup>was born after the flesh; <sup>y</sup>but he of the freewoman *was* by promise. <sup>24</sup> Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. <sup>25</sup> For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. <sup>26</sup> But <sup>z</sup>Jerusalem which is above is free, which is the mother of us all. <sup>27</sup> For it is written, <sup>aa</sup>REJOICE, *THOU* BARREN THAT BEAREST NOT; BREAK FORTH AND CRY, *THOU* THAT TRAVAILEST NOT: FOR THE DESOLATE HATH MANY MORE CHILDREN THAN SHE WHICH HATH AN HUSBAND. <sup>28</sup> Now we, brethren, as Isaac was, are <sup>ab</sup>the children of promise. <sup>29</sup> But as then <sup>ac</sup>he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now. <sup>30</sup> Nevertheless what saith <sup>ad</sup>the scripture? CAST OUT THE BONDWOMAN AND HER SON: FOR <sup>ae</sup>THE SON OF THE BONDWOMAN SHALL NOT BE HEIR WITH THE SON OF THE FREEWOMAN. <sup>31</sup> So then, brethren, we are not children of the bondwoman, but of the free.

|              |              |               |                |                 |               |               |
|--------------|--------------|---------------|----------------|-----------------|---------------|---------------|
| 3 a Col 2:8  | Mar 1:15     | 7 g Rom 8:16  | 10 m Rom 14:5  | r Mat 10:40     | x Rom 9:7-8   | 29 b Gen 21:9 |
| Heb 9:10     | Dan 9:24     | 8 h Eph 2:12  | 12 n Gal 6:14  | 17 s Rom 10:2   | 26 y Isa 2:2  | 30 c Gal 3:8  |
| 4 b Mat 5:17 | Gen 49:10    | i Rom 1:25    | 13 o 1 Cor 2:3 | 19 t 1 Cor 4:15 | Heb 12:22     | d Joh 8:35    |
| c Heb 2:14   | 5 e Joh 1:12 | 9 j 1 Cor 8:3 | p Gal 1:6      | 22 u Gen 16:15  | Rev 3:12      |               |
| Joh 1:14     | f 1 Pet 1:18 | k Col 2:20    | 14 q 2 Sam     | v Gen 21:2      | 27 z Isa 54:1 |               |
| d Eph 1:10   | Mat 20:28    | 1 Heb 7:18    | 19:27          | 23 w Gen 18:10  | 28 a Rom 4:16 |               |

**4:3** The Apostle was ascribing virtuous behavior to our true essence, which is manifested in love of God and neighbor. The perversion of that behavior, through those who behave in the opposite way, destroys its substance. We have therefore been put under custodians and curators so that their constant supervision may always bring us to be mindful of the God who has given us Laws. In that way we live more temperate lives, without losing sight of the true essence with which we've been endowed — until the perfection comes that will then prevail, and that will afford us the certain and complete realization of our true essence. Only then will we be able to keep safe our paternal heritage! <sup>63</sup>[Theodore of Mopsuestia (350-428AD), Cramer's Catena]

**4:3** No doubt the pagans were enslaved to the elements of this world. what, then, are these words of the Apostle: "We were ourselves under the elements of this world." If the Jews were themselves

under the elements, how were the pagans different? The pagans are not only subjugated under the elements, but enslaved to the elements themselves, for they adore in the firmament the stars, the sun, the moon, the luminaries; in the lower world, the earth, the water; in the sea, Neptune; in the underworld, Pluto; in a word, everything is God for them in creation, with the exception of the Creator. The Jews were also under the elements; but yet they served God who was the author of these institutions. They observed new moons, sabbaths, sacrifices of animals. At the beginning of the seventh month they sounded the trumpet, and on the fifteenth day of that month they took the fruits of the most beautiful tree, the branches of the palm trees, the branches of the most tender trees, the branches of the willows, and they lived seven days under tents formed of these branches of the tree. (Lev. 23:40) In observing these prescriptions, the Jews were under the elements in



a true sense, because they have for their object the elements. Christians, on the contrary, by serving God, not under the elements, but rising above the elements, and hastening to arrive at the heavenly Jerusalem worship God in spirit, not with the help of external things and visible, but by an inner worship, and rendering homage invisible to the invisible God, following the Lord's recommendation in his Gospel: "The hour is coming when true worshipers will worship the Father in spirit and in truth." (Jn. 4:23) So the truth is to serve God in spirit, and worship him where the spirit has more share than the body, because God is spirit. In one respect the Jews were thus subjugated under the elements, as I have recalled; but, on the other hand, the end of their law was wholly spiritual; it forbade them to sin, commanded them to love God with all their heart and to put their hope in Jesus Christ. Now, while the apostles preached to them all these spiritual duties, the Jews defended the elementary and carnal institutions. St. Paul recalls this memory to confound the Jews who remained enslaved to visible observances, and despised the spiritual part of the law. The Apostle therefore wants to show them the weakness and powerlessness of these practices compared to the law of faith, and he does so by intervening personally in the debate, he who was once a zealous zealot of these observances. But as soon as he had known Jesus Christ, he would have nothing but contempt for these practices, for the grace of God given to us by Jesus Christ differs immensely from the law of works. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, Q. 59, 2<sup>nd</sup> part]

**4:4 fullness of the time.** By which is made manifest, that all things which had been foreknown of the Father, our Lord did accomplish in their order, season, and hour, foreknown and fitting, being indeed one and the same, but rich and great. For He fulfils the bountiful and comprehensive will of His Father, inasmuch as He is Himself the Savior of those who are saved, and the Lord of those who are under authority, and the God of all those things which have been formed, the only-begotten of the Father, Christ who was announced, and the Word of God, who became incarnate when the fullness of time had come, at which the Son of God had to become the Son of man. <sup>49</sup>[Irenaeus of Lyons (100-200AD), Against Heresies, 3.16.7]

**4:4 made of a woman.** For indeed the enemy would not have been fairly vanquished, unless it had been a man born of a woman who conquered him. For it was by means of a woman that he got the advantage over man at first, setting himself up as man's opponent. And therefore does the Lord profess Himself to be the Son of man, comprising in Himself that original man out of whom the woman was fashioned, in order that, as our species went down to death through a vanquished man, so we may ascend to life again through a victorious one; and as through a man death received the palm of victory against us, so again by a man we may receive the palm against death. <sup>49</sup>[Irenaeus of Lyons (100-200AD), Against Heresies, 5.21.1]

**4:6 God hath sent forth the Spirit of his Son.** As for the Holy Spirit, he names it in express terms. As these three persons are distinct from name and personality, while they are united in substance and

in nature; because of this community of nature, the Holy Spirit is called indifferently sometimes the Spirit of the Father, sometimes the Spirit of the Son. <sup>55</sup>[Jerome of Stridon (347-420AD), Commentary on Galatians]

**4:6 Abba.** The word Abba means Father in Hebrew and Syriac. <sup>55</sup>[Jerome of Stridon (347-420AD), Commentary on Galatians]

**4:8** When he says: *You served gods who are not by nature*, it shows clearly that God by nature is only the only true God, name under which the Trinity understands the bosom of the heart that accepts the whole and Catholic faith. <sup>6</sup>[Augustine of Hippo (354-430AD), Commentary on Galatians]

**4:9 the weak and beggarly elements.** Paul now wants to show that, after the coming of grace, even if you think it's right to keep the Sabbath, the new moons, and the festivals, it's just as if you were idolizing the elements that you used to worship when you were a Gentile, when you were enslaved in other respects as well. And you don't keep the Torah; that's finished. When Paul called the elements "impoverished elements," he wasn't impugning them for being wicked, but for being unable to be bountiful and sufficient for a pious life. <sup>63</sup>[Severian of Gabala (4th century), Cramer's Catena]

**4:10** If they started with paganism, how do they come to Judaism? Nevertheless, both things happened to Paul's Galatians, and he applies remedies to both of them. Granted, he says, that you had once been ignorant of God; but now that you know Him, or rather are known by Him, how can you be turning to the Torah, which even those who used to have it wouldn't keep? And that was thenceforth the position of the Torah: in the same way that Paul depicts the Galatians' erstwhile paganism, he depicts the backsliding to the Torah of those who were starting to Judaize. <sup>63</sup>[Eusebius of Emesa (300-360AD), Cramer's Catena]

**4:12** The Apostle tells the Galatians that he reproves and condemns in all this epistle: "Be like me, since I am like you." If he showed himself as they were, it was useless to say to them: be like me. Perhaps he had imitated them in something, and that he wanted them to be similar in other respects? What could the Apostle imitate in them, or what could he fail the doctor of the nations? He therefore exhorts the Galatians to be his imitators, and he refutes the impossibility that they could object by saying to them: I am what you are, for you are men as I am; do what I do. These words may be related to what he said was done to everyone by sharing their ideas when they were true to the truth, especially those of the Gentiles. (1 Cor. 9:22) There were among the Jews institutions that should no longer be observed, but whose observance was once legitimate, such as circumcision, Sabbath observance, new moons, the distinction of food. But he shows that the truths which he thought he ought to approve among the Gentiles never cease to be obligatory. So they think that the world is the work of God and of men, it is the one thing that always remains. If, therefore, he associates himself here with their feelings, he urges them to become equally like him, that is, to believe what he believes himself. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, Q. 60, 2<sup>nd</sup> part]



**4:14** Now, this teaching, you have received it, not as it seemed, but as a learned doctrine, and it has excited among you so much admiration that you have received me, who spoke to you, like an angel, I will say more, like Christ Jesus. This trial, to which I have submitted you by the simple nature of my teaching, has not been so vulgar or worthy of you, you have even conceived a higher esteem than I had hoped. This passage can still be explained in this way. When I came to you, I did not come in the sublimity of speech, but as a humble and despised man, announcing nothing great, except the Crucifix. When, therefore, you saw me with a body subject to infirmities promising you the kingdom of heaven, you did not mock at it, you did not consider me worthy of contempt, for you understood that the weakness of my flesh, and the simplicity of my exterior was for you a temptation to despise him who was regarded by unbelievers as a wretched man; but on the contrary, that man so humble, so vile, so despicable, you have received him like an angel, and much better than an angel. We can still conjecture that the Apostle, when he first came to the Galatians, fell ill, and that, notwithstanding the infirmity with which his body was afflicted, he did not remain silent and did not cease to preach Gospel. Tradition teaches us that he often suffered a violent headache, and that this is the angel of Satan given to him to purge him in the flesh, and prevent him from boasting. This infirmity, this corporeal languor, was a test for those to whom he proclaimed the Gospel, and who wondered if they should not despise the one who promised them sublime rewards, and saw them subject to the sicknesses. Moreover, in the beginning of his stay among the Galatians, he had to suffer outrage, persecution, and bodily injury on the part of those who opposed the Gospel. And it would have been the strongest temptation for the Galatians to see the apostle of Christ knocking in yards.<sup>65</sup>[Jerome of Stridon (347-420AD), Commentary on Galatians]

**4:16-18** So, *have I become your enemy by preaching the truth to you?* The answer will of course be: No. But what is the truth that preaches to you, but do not get circumcised? Look what he adds: The zeal they show for you is not good; that is, those who want to convert from spiritual to carnal see you with evil eyes. This is what it means: *The zeal they show for you is not good. On the contrary, they want to separate you, so that you show zeal for them.* In other words, for you to imitate them. How? Holding on to the yoke of slavery that they endure. *It is good*, he says, *to be always jealous of good.* He wants us to imitate him always; for that reason he added: And not only when I am among you. If when they were among them they wanted to give him their eyes, there is no doubt that they tried to imitate who they loved.<sup>66</sup>[Augustine of Hippo (354-430AD), Commentary on Galatians]

**4:19** Paul mimes a mother trembling over her offspring. Did you note the desperation, so fitting for an Apostle? You've ruined the picture, he says. You've lost the family resemblance, changed its form! You need another rebirth, a reshaping. All the same, I'm calling you my children, though aborted, untimely born! Of course, Paul doesn't actually say that — quite the contrary. He's merciful, doesn't want to hurt them, doesn't want to inflict wounds

upon wounds. Our blessed Paul is like the wiser doctors who don't try to cure all at once those who are afflicted with a chronic disease, but instead apply treatment at intervals so as not to lose patients with weak constitutions. And in fact the greater his affection was for them, the sharper now were his labor pains, sharper than physical pains; the Galatians' error was no ordinary error.<sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena]

**4:24 allegory.** Bear in mind that allegory isn't word-for-word analogy, but brings in different things implied by the train of thoughts in keeping with a context, such as Let him kiss me with the kisses of his mouth in the Song of Songs (1:2), where it's not really a question of kissing or hair or belly or thighs or anything else, but different things are suggested through other things, and that is the basic form of an allegory. But here in Paul the story is one that people know, and it's understood that it prefigures things to come. So prophecy based on actions comes to be called "allegory." You see, there are different types of prophecy: some prophecies come through words only, like Behold, a virgin shall conceive (Is. 7:14); others are based on actions only, as with Moses lifting up the serpent in the desert; another type is based on both actions and speech, like what was said to Jeremiah, Take a fresh loincloth, wrap yourself in it, then bury it next to the Euphrates; and when it has been thoroughly soaked over time and rotted, said the Lord, take it away from there (Jer. 13:4-7). Up to that point, the prophecy is based on actions, but what follows is based on words as well: "That is how I was wrapped around the sons of Israel, that is how I helped them, and this is how I shall bring them as captives into Babylon, and I shall bring them back from there weakened and wasted away, and shall restore them." Thus Paul now gave the term "allegory" to prophecy based on actions.<sup>63</sup>[Severian of Gabala (4th century), Cramer's Catena]

**4:26** Paul was speaking not of what's now called Arabia, but of ancient Arabia — Hagar (Sinai), including all the uninhabited and inhabited areas around it, and indeed no small part of Egypt. So Paul wants to say about Hagar that she stands for what we think of as Jerusalem, that is, for what is viewed as the Jerusalem of this earthly life. Today's Jerusalem holds that function, in conformance to which the regulations of that Old Covenant are fulfilled, by contrast with the anticipation of what we actually hope to gain in the age to come. That was the function Hagar held, as distinguished from Sarah's.<sup>63</sup>[Theodore of Mopsuestia (350-428AD), Cramer's Catena]

**4:29** Paul didn't say it was because of the persecution alone that Ishmael was being cast out; rather, he was being cast out so that he might not be an heir — thus showing that, even apart from the persecution, this had been a paradigm, a foreshadowing from the beginning ... Can you see that paradigm being sustained throughout? Like Sarah who had not given birth in all the years before becomes a mother in extreme old age, the Church herself, in the fullness of time, gives birth.<sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena]



## GALATIANS 5

### Circumcision now voidance of Christ

<sup>1</sup> Stand fast therefore in <sup>a</sup>the liberty wherewith Christ hath made us free, and be not entangled again <sup>b</sup>with the yoke of bondage. <sup>2</sup> Behold, I Paul say unto you, that <sup>c</sup>if ye be circumcised, Christ shall profit you nothing. <sup>3</sup> For I testify again to every man that is circumcised, <sup>d</sup>that he is a debtor to do the whole law. <sup>4</sup> <sup>e</sup>Christ is become of no effect unto you, whosoever of you are justified by the law; <sup>f</sup>ye are fallen from grace. <sup>5</sup> For we through the Spirit <sup>g</sup>wait for the hope of righteousness by faith. <sup>6</sup> For <sup>h</sup>in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but <sup>i</sup>faith which worketh by love.

### Judgment on seducers

<sup>7</sup> Ye <sup>j</sup>did run well; who did hinder you that ye should not obey the truth? <sup>8</sup> This persuasion *cometh* not of him that calleth you. <sup>9</sup> A little leaven leaveneth the whole lump. <sup>10</sup> <sup>k</sup>I have confidence in you through the Lord, that ye will be none otherwise minded: but <sup>l</sup>he that troubleth you <sup>m</sup>shall bear his judgment, whosoever he be. <sup>11</sup> <sup>p</sup>And I, brethren, if I yet preach circumcision, <sup>q</sup>why do I yet suffer persecution? then is <sup>r</sup>the offence of the cross ceased. <sup>12</sup> <sup>q</sup>I would they were even cut off <sup>r</sup>which trouble you.

### How Christians should live

<sup>13</sup> For, brethren, ye have been called unto liberty; only <sup>s</sup>use not liberty for an occasion to the flesh, but by love serve one another. <sup>14</sup> For all the law is fulfilled in one word, *even* in this; <sup>t</sup>Thou shalt love thy neighbour as thyself. <sup>15</sup> But if ye bite and devour one another, take heed that ye be not consumed one of another.

### Works of the flesh and spirit compared

<sup>16</sup> *This* I say then, <sup>u</sup>Walk in the Spirit, and ye shall not fulfil the lust of the flesh. <sup>17</sup> For <sup>v</sup>the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: <sup>w</sup>so that ye cannot do the things that ye would. <sup>18</sup> But <sup>x</sup>if ye be led of the Spirit, ye are not under the law. <sup>19</sup> Now <sup>y</sup>the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, <sup>20</sup> Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, <sup>21</sup> Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that <sup>z</sup>they which do such things shall not inherit the kingdom of God. <sup>22</sup> But <sup>a</sup>the fruit of the Spirit is love, joy, peace, longsuffering, <sup>b</sup>gentleness, goodness, <sup>c</sup>faith, <sup>23</sup> Meekness, temperance: against such there is no law. <sup>24</sup> And they that are Christ's <sup>d</sup>have crucified the flesh with the affections and lusts. <sup>25</sup> If we live in the Spirit, let us also walk in the Spirit. <sup>26</sup> Let us not be desirous of vain glory, provoking one another, envying one another.

|              |              |                 |                 |                |                |              |
|--------------|--------------|-----------------|-----------------|----------------|----------------|--------------|
| 1 a Joh 8:32 | 4 e Rom 9:31 | 7 j 1 Cor 9:24  | o 1 Cor 15:30   | 14 t Lev 19:18 | 19 y Eph 5:3   | c 1 Cor 13:7 |
| 1 Cor 7:22   | f Heb 12:15  | 10 k 2 Cor 8:22 | p Gal 6:12      | 16 u Rom 6:12  | Jam 3:14       | 24 d Col 3:9 |
| b Act 15:10  | 5 g Rom 8:24 | 1 Gal 1:7       | 12 q 1 Cor 5:13 | 17 v Rom 7:23  | 21 z Rev 22:15 |              |
| 2 c Act 15:1 | 6 h Col 3:11 | m 2 Cor 10:6    | r Act 15:1      | w Rom 7:15     | 22 a Joh 15:2  |              |
| 3 d Gal 3:10 | i 1 The 1:3  | 11 n 1 Cor 1:23 | 13 s 1 Pet 2:16 | 18 x Rom 6:14  | b Jam 3:17     |              |

**5:1** Look at how many strategies he uses to turn them away from the error of Judaizing, showing, first, that it's the height of madness for people who've been set free from slavery to want to be slaves instead of free; and, next, that they'll be exposed as ungrateful and hard-hearted with regard to their benefactor, showing contempt for the one who had set them free, and embracing the one who has enslaved them; and finally, that that's not even possible, since the Torah has lost mastery over you once and for all; a different Someone has bought you from that one! And when Paul said "Stand!", it was in reference to their unsteadiness. <sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena]

**5:2 if ye be circumcised, Christ shall profit you nothing.** How, then, is it that the Messiah is of no use to the circumcised? The circumcised gets himself circumcised on the grounds that he is afraid of the Law. He who has that fear does not trust the power of grace. He who distrusts gains nothing from what he distrusts. To put it a different way: the circumcised sets the Law, the Torah, above

everything, and believing it to be above everything, he violates the greater part of it, and keeps the lesser part; thus once again he puts himself under the curse. If he subjects himself to that curse, and avoids the freedom that comes from the Faith, how can he be saved? <sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena]

**5:3** Lest you think that I've spoken those words with ill will, I declare, says Paul, not only to you, but also *to every man who is being circumcised, that he is now under obligation to keep the entire Torah.* Torah regulations are interrelated; it's as when someone formerly free has been classified as a slave, he can no longer choose to do this or that, but is restricted by all the laws of slavery: it's the same way with the Torah. If a man accepts only a small part of Torah, and puts himself under the yoke, he'll be dragging the whole despotic apparatus behind him. <sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena]

**5:6 faith which worketh by love.** Here he's struck the Galatians a grievous blow, because he's exposed the fact that, owing to their love for the



anointed King not being firmly rooted, this interference with their Faith has crept in. The goal, after all, is not only to believe, but to persist in love. Paul was telling them, in other words, that if you'd loved the King as you should have, you wouldn't have deserted back to slavery, you wouldn't have rejected the One who redeemed you, you wouldn't have offended Him who set you free! <sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena]

**5:9 A little leaven leaveneth the whole lump.** St. Paul expresses the same thought in his epistle to the Corinthians, while he commands that he who had his father's wife be separated from the church and delivered to penance, for the death and chastisement of the flesh by fasts and diseases, so that the spirit may be saved in the day of our Lord Jesus Christ. In fact, the Apostle says: "It is not fitting for you to glorify, do you not know that a little leaven agitates all the dough?" (1 Cor. 5:6) et seq., or according to the text we have corrected, "ferment the whole dough." And he adds, "Purify ye old leaven, so that you may be a brand new dough, as your own unleavened bread. For Jesus Christ is our paschal lamb who was sacrificed for us. Therefore, let us celebrate the Passover, not with the old leaven, nor with the leaven of malice and iniquity, but with the unleavenedness of sincerity and truth." By addressing the same recommendation to the Galatians, he teaches them that the spiritual bread of the Church, which came down from heaven, should not be profane by a Judaic interpretation, and the Lord Himself commanded His disciples to beware of the leaven of the Pharisees, (Jn. 6) What the Evangelist explains more clearly by adding: "He spoke to them about the doctrine of the Pharisees." (Matt. 16:12) Now, what is this other doctrine of the Pharisees, except the carnal observation of the law? Here is the meaning: do not think that it suffices to despise the traps of this small number of men who come from the Jews and teach another doctrine. A spark is very little, it is barely visible to the eye that wants to fix it, but if it falls on the hearth, and the fire, however small it is, find a food, it consumes the ramparts, cities, vast forests, and entire lands. The leaven also that the Gospel takes for bark in another direction, (Luke 13) is little, almost nothing; but when it is mixed with the flour, it corrupts by its strength all the dough; all the mixed flour is imbued with this strength. The same is true of a perverse doctrine. It begins with one, and hardly finds at first two or three listeners, but little by little it spreads like cancer throughout the body, and according to a vulgar proverb, the disease of a single lamb communicates the contagion to the whole flock. It is therefore necessary to extinguish the spark as soon as it springs; the leaven must be removed from the dough, the corrupted flesh must be cut off, the contagious animal must be separated from the sheep-fold so as not to deliver the whole house, the whole dough, the body and the flock, to fire, to corruption, to decay, to death. Arius was at first only a spark in Alexandria, but because it was not extinguished immediately, it set the whole universe ablaze. <sup>65</sup>[Jerome of Stridon (347-420AD), Commentary on Galatians]

**5:10** *and that the one who is disturbing you, whoever he may be, will endure the judgment.* Paul is getting

them worked up from both angles, both from his words of encouragement, and from his words of either imprecation or impending doom against the deceivers. Observe, dear reader, how he nowhere mentions anyone among the plotters by name, lest they take to gloating ... And he didn't simply say "the troublemakers," but made the statement more pointed by saying "whoever he may be." Paul, you see, is no respecter of persons when it comes to determining the truth. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena]

**5:13 not liberty for an occasion to the flesh.** That is, upon hearing the term "freedom," do not think that you can sin with total impunity. Before, on the contrary, serve one another for love. Who serves for love, serves from freedom, and, obeying God with generosity, does for love what he is taught to do, not for fear of what he is forced to do. <sup>66</sup>[Augustine of Hippo (354-430AD), Commentary on Galatians]

**5:17** How do we have the use of our free will and of our choice, since the Apostle says: "The flesh has desires contrary to those of the Spirit, and the Spirit is contrary to those of the flesh, and they are opposed to one another, so that you do not do all the things that you would like?" If the flesh has desires contrary to those of the Spirit, then it is bad, because the Spirit only suggest good things. Here it is meant by the flesh not the very substance of the flesh, but the evil deeds and wickedness that are signified by the flesh. As every error has its source in external and visible things, and the flesh is in contact with them, since it is a compound of the elements of this world, the Apostle gives the name of flesh to all error. It is not only adultery, fornication, impurity that he places among the works of the flesh, but idolatry, malice, blasphemy, and other similar crimes. Does the flesh call for blasphemy or idolatry? Is it not the vices of the soul that consents to error? Yet he is right in saying to those who do good: You are no longer in the flesh, but in the spirit. And yet they are still in the body. He, therefore, who walks in the path of virtue and who does not reject the hope of the faithful, though he lives still in the flesh, is no longer in the flesh. He, on the contrary, who does evil and opens his lips to blasphemy; the Apostle says that he is in the flesh and that he is flesh; for just as good men are spiritual, yet united with the flesh, those who engage in evil are carnal despite their union with the soul. Here is the explanation of the words of the Apostle. This error, which he calls the flesh, covets against the spirit, that is to say it suggests guilty desires against that same spirit which is the law of God. Indeed, he wants to clearly point to two laws here: the law of God and the law of the devil. He uses the name of spirit, because the law of God is spiritual to fight against the flesh, that is to say against the vices to keep man to God. On the contrary, the law of the devil, which is the error, is in struggle against the spirit by the seductions of sensuality and the false sweets of the world. In the midst of these two opposite laws is man; does he wish to consent to the inspirations of the spirit, the flesh does not want it; he lends a helping hand to the flesh, he despises the spirit, that is to say the law of God. Is he about to surrender to the solicitations of the flesh, the spirit holds him back so that he does not do what he wants; does he wish to follow the inspirations of the spirit, the flesh urges him not to do what he thinks is



useful; but the spirit opposes to the flesh a just and wise resistance, and seeks to snatch the man from the counsels of Satan. But the flesh, that is to say, the opposite law, uses its solicitations, resists the spirit of the law only to deceive by its ploys. The Apostle, in establishing the reign of these two laws, has for design to show to free will which side he should incline his will. He does not want to destroy free will, but to teach him the choice he has to make. If man had not the free use of his will, neither the law of the devil, which is the flesh, nor the law of God, which is the spirit, would be in conflict with one another, in soliciting the man to follow their inspirations, because to solicit is to persuade. But he who persuades does not do violence, he tries to dodge himself, and he who gives in to his suggestions sees his will changing under the influence of these deceptive counsels. Now, if free will did not exist, the man would be driven in spite of himself to do what he does not want. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, Q. 61, 2<sup>nd</sup> part]

**5:17** People wonder why, as he distances himself from Torah, Paul is so mindful of sin. True, Torah was bidding the people to be festive; and through those festivities, desire is stimulated and, being uncontrollable, leads to sin. For that reason, when there was mention of the Torah, he talks about that. And in fact calling the Torah to mind in his epistle to the Romans, and the reformation of Torah through the Master, he ventured the opinion that People who are in the flesh cannot possibly be pleasing to God (Rom. 8:8). But why had festivity and feasting been allowed by Torah? Because abstinence from the acknowledged evils would not have succeeded if feasting and drinking weren't conceded to the public. The Lawgiver Moses knew, you see, that it was impossible for merrymakers to control their pleasures. But for the time being he wanted to educate their minds to know what was really good and what was really evil, and what piety really meant. <sup>63</sup>[Severian of Gabala (4th century), Cramer's Catena]

**5:21** Now, what do you say here, you who accuse your own flesh and regard these things as having been said about the flesh as an enemy on the attack? Granted that adultery and unfaithfulness are matters of what we call the flesh, but the enmities, quarrels, and jealousies, the intrigues and the witchcraft — how do you classify them? Those are matters of corrupted choice, nothing more or less! And so it is with the other vices as well: how could they belong to the flesh? Do you understand that he's not talking about the flesh here, but about the

values of the material world? That's why he makes the threat, Those who keep practicing these things will not inherit the kingdom of God. And if those vices arise from a sinful nature and not simply from sinful choices, there's no point in his saying "practicing", because in that case the sinners aren't acting on their own, they're being acted upon. And what's the point of their being banned from the Kingdom? Rewards and punishments alike are not for what we are by nature, but for what we do by choice! <sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena]

**5:23** After all, what could anyone dictate to a person who has everything in himself, and who has found exactly the right teacher of philosophy, love itself? Like docile horses who are capable of doing everything under their own bidding, that person would have no need of a whip. Likewise the soul, perfecting her virtue with the Spirit's help, has no need of a Torah to admonish her. Here, too, Paul has dispensed with the Torah quite admirably — not as being useless, but as being inferior to the philosophy of life imparted from the Spirit. <sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena]

**5:24** With what did they crucify him, but with that chaste fear that endures for ever and ever, (Cf. Ps. 18,10) that prevents us from offending the one we love with all our heart, with all our soul and with all our mind? The fear for which the adulterous wife fears that her husband has her under surveillance is not the same as fearing the caste that he abandons her. The first is sadness the presence of the husband, the second his absence. And, consequently, that fear is corrupted and does not want this world to pass; instead, this chaste fear remains for ever and ever. With the nails of this fear the prophet wishes to be crucified when he says: Nail my flesh with the nails of fear of you (Ps. 118:120). The cross is that of which the Lord says: Take your cross and follow me (Matt. 16:24). <sup>64</sup>[Augustine of Hippo (354-430AD), Commentary on Galatians]

**5:26** In a truly magnificent way and in accordance with a divine order from beginning to end, he first instructed them to confront those who seduced them with the aim of bringing them into bondage to the law. Then he warns them lest that, already instructed and willing to respond to the calumnies of these carnal men, they surrender themselves to strife and, driven by the desire of vainglory, free already faced with the burdens of the law, serve vain appetites. <sup>64</sup>[Augustine of Hippo (354-430AD), Commentary on Galatians]

## GALATIANS 6

### Brotherly correction

<sup>1</sup> Brethren, if a man be overtaken in a fault, ye <sup>a</sup>which are spiritual, restore such an one <sup>b</sup>in the spirit of meekness; considering thyself, <sup>c</sup>lest thou also be tempted. <sup>2</sup> <sup>d</sup>Bear ye one another's burdens, and so fulfil <sup>e</sup>the law of Christ. <sup>3</sup> For <sup>f</sup>if a man think himself to be something, when <sup>g</sup>he is nothing, he deceiveth himself. <sup>4</sup> But <sup>h</sup>let every man prove his own work, and then shall he have rejoicing in himself alone, and <sup>i</sup>not in another. <sup>5</sup> For <sup>j</sup>every man shall bear his own burden.

### Good works



<sup>6</sup> <sup>k</sup>Let him that is taught in the word communicate unto him that teacheth in all good things. <sup>7</sup> <sup>n</sup>Be not deceived; <sup>m</sup>God is not mocked: for <sup>l</sup>whatsoever a man soweth, that shall he also reap. <sup>8</sup> For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to <sup>o</sup>the Spirit shall of the Spirit reap life everlasting. <sup>9</sup> And <sup>p</sup>let us not be weary in well doing: for in due season we shall reap, <sup>q</sup>if we faint not. <sup>10</sup> <sup>1</sup>As we have therefore opportunity, <sup>s</sup>let us do good unto all *men*, especially unto them who are of <sup>t</sup>the household of faith.

### Summary

<sup>11</sup> Ye see how large a letter I have written unto you with mine own hand. <sup>12</sup> As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should <sup>u</sup>suffer persecution for the cross of Christ. <sup>13</sup> For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. <sup>14</sup> But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. <sup>15</sup> For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but <sup>v</sup>a new creature.

### Final benediction

<sup>16</sup> And as many as walk according to this rule, peace <sup>w</sup>be on them, and mercy, and upon <sup>x</sup>the Israel of God. <sup>17</sup> From henceforth let no man trouble me: for <sup>y</sup>I bear in my body the marks of the Lord Jesus. <sup>18</sup> Brethren, the grace of our Lord Jesus Christ <sup>z</sup>be with your spirit. Amen. (Unto the Galatians written from Rome.)

|                |                |               |                |               |                 |               |
|----------------|----------------|---------------|----------------|---------------|-----------------|---------------|
| 1 a 1 Cor 2:15 | e Joh 13:14    | i Luk 18:11   | m Job 13:9     | q Mat 24:13   | 12 u Phi 3:18   | Gal 3:7-9     |
| b 2 The 3:15   | 3 f 2 Cor 3:5  | 5 j Rom 2:6   | n 1 Cor 6:9    | 10 r Eph 2:19 | 15 v 2 Cor 5:17 | 17 x Col 1:24 |
| c 1 Cor 7:5    | g Rom 12:3     | 6 k Rom 15:27 | 8 o Jam 3:18   | s 1 Tim 6:18  | 16 w Psa 73:1   |               |
| 2 d Rom 15:1   | 4 h 2 Cor 13:5 | 7 l Luk 16:25 | 9 p 2 The 3:13 | t Joh 9:4     | Psa 125:5       |               |

**6:1** Why does saint Paul say to the Galatians: I am astonished that you would soon leave the one who called you to the grace of Jesus Christ to pass to another gospel, although there is no other gospel? If it is another, it is not the same; if he is not the same, how is he not another? The Apostle calls another Gospel the one that was preached to the Galatians, because it was different from the one they later began to follow. They had let themselves be diverted from the Gospel of Jesus Christ and into Judaism under the very name of Jesus Christ as if it were absolutely necessary to embrace it, and they taught principles quite different from the doctrine of the Apostle. That is why he adds: "As they seek to persuade you." Indeed, the false apostles, to more easily deceive the Gentiles who embraced the faith, presented to them as the doctrine of the Savior their own inventions, as we see in the Acts of the Apostles: "If you are circumcised according to the law of Moses, you cannot be saved." (Acts 15:1) Also a great pain takes hold of the soul of the Apostle at the sight of the perversion of the Galatians and he says to them, "I am astonished that you should leave the person who called you to the grace of Jesus Christ to move on to another gospel, even though there was none else." He is astonished, therefore, that, having borne a light burden, and much less heavy, they were willing to undertake hard and painful obligations, that is to say, instead of the simple doctrine of the faith, they endeavored to be circumcised, to observe the new moons, the Sabbath, by once again subjecting himself to the elements, and so as not to appear to furnish to the false apostles the pretext of saying that the doctrine which the Apostles received was not in accordance with the tradition of truth, he immediately adds: "Not that he disturbs him among you, and who wishes to change the gospel of Jesus Christ." The Gospel to which the Apostle had called them was therefore different from that which they had begun to follow under the influence of the false apostles. However, there was no other gospel than that which Jesus Christ had taught, and that alone was enough to

convince them that they had been misled and bring them back to the only doctrine of faith, confessing that Jesus Christ God is the only principle of salvation, and it is through him and not by law that they have received the remission of their sins that the grace of God forgives under the law. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, Q. 10, 2<sup>nd</sup> part]

**6:2 Bear ye one another's burdens** Since it's not possible, after all, for there to be a human who is without sin, Paul warns them against becoming strict critics of the offenses of others; instead, they should even tolerate their neighbor's shortcomings, so that one's own shortcomings may be tolerated by others ... because the sum of contributions coming from the collective whole is what holds a body or, for that matter, any structure together. <sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena]

**6:2 fulfil the law of Christ.** Paul says that love of neighbor is the King's Law. You're obligated, however, to share your neighbor's burden with him. That happens when, through your advice and kindness, you lift up his soul that had been weighed down by consciousness of sin. <sup>63</sup>[Theodore of Mopsuestia (350-428AD), Cramer's Catena]

**6:6** It is indeed a well-known precept that the one who does the duty to the faithful to provide the necessities for the preacher of the word of God. But it was necessary to exhort the Galatians to practice good works and to serve Jesus Christ in the person of the poor, to deserve to stand one day at his right with the lambs, that is to say, to make the love that comes more active and more effective faith than the fear of the law. Now who could make this recommendation with greater confidence than the Apostle, who lived by the work of his hands (Cf. Acts 18:3; 20,34; 1 Cor. 4:12; 1 Thess. 2:9; 2 Thess. 3:8). In this way he showed everyone with great authority that his exhortation looked more at the usefulness of donors than that of recipients. <sup>6</sup>[Augustine of Hippo (354-430AD), Commentary on Galatians]

**6:8** Paul demonstrated from this that many people wasted their time yielding to those who were



entreating them to observe the Torah, whereas they yielded not an inch to those who were preaching what Paul was teaching. This is why he says *the one who sows in his own flesh*: The person who is subject to the Torah lives in a world of flesh, and therefore, yielding to the one teaching those things, sows seed only in the flesh. <sup>63</sup>[Severian of Gabala (4th century), Cramer's Catena]

**6:9-10** Finally, because he has made a great demand, he also sets the prize at their gates, making mention of a new and amazing harvest. With farmers, you see, not only the sower, but also the harvester endures the heavy work of farming, battling drought, dust and much misery. None of that in store for us, says Paul! That's what he's hinting at when he says We will reap at the proper time, if we don't let ourselves relax. From then on he's urging and pulling them on, then pressing and pushing them from behind, saying, So then, as we have the opportunity, let us do good works for all ... thereby especially avoiding Jewish meanness: for the Jews, humanitarian efforts were all directed toward their own people, whereas the philosophy of grace invites land and sea to its table of charity, even though it shows a greater diligence with regard to its own. <sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena]

**6:14** By "world" here he doesn't mean heaven or earth, but rather the concerns of life in the world — praise from other people, praetorian rank, glory, wealth, and suchlike ...Those things, you see, are dead to me. That's how a Christian should be, and that's how he or she should always talk. Indeed, it wasn't enough for him to mention the first aspect of deadness (the world is crucified to me); he also brought in the other when he said and I to the world. What he's getting at is a twofold death, and he's saying, "Those things are dead to me and I'm dead to them." Nothing is more blessed than this deadness! It's the basis of a blessed life! <sup>63</sup>[John Chrysostom of Constantinople (347-407AD), Cramer's Catena]

**6:15 new creature.** What does have value, said he, is "a new creation," something he's mentioned elsewhere: So if someone is in the anointed King, he or she is a new creation (2 Cor. 5:17). If, says Paul, you're a new creation, don't put yourself under Torah. If you live by the Torah, you live in the world; if you live in the Christ, your life is being directed in the heavens above. Accordingly, the world has been crucified to me, and I to the world. <sup>63</sup>[Severian of Gabala (4th century), Cramer's Catena]

## THE EPISTLE OF SAINT PAUL TO THE EPHESIANS

### PREFACE

Ephesus is the metropolis of Asia. It was dedicated to Diana, whom especially they worshipped there as their great goddess. Indeed so great was the superstition of her worshippers, that when her temple was burnt, they would not so much as divulge the name of the man who burnt it. The blessed John the Evangelist spent the chief part of his time there: he was there when he was banished, and there he died. It was there too that Paul left Timothy, as he says in writing to him, "As I exhorted you to tarry at Ephesus." (1 Tim. 1:3) Most of the philosophers also, those more particularly who flourished in Asia, were there; and even Pythagoras himself is said to have come from thence; perhaps because Samos, whence he really came, is an island of Ionia. It was the resort also of the disciples of Parmenides, and Zeno, and Democritus, and you may see a number of philosophers there even to the present day. These facts I mention, not merely as such, but with a view of showing that Paul would needs take great pains and trouble in writing to these Ephesians. He is said indeed to have entrusted them, as being persons already well-instructed, with his profoundest conceptions; and the Epistle itself is full of sublime thoughts and doctrines. He wrote the Epistle from Rome, and, as he himself informs us, in bonds. "Pray for me, that utterance may be given unto me, in opening my mouth to make known with boldness the mystery of the Gospel, for which I am an ambassador in chains." (Eph. 6:19) It abounds with sentiments of overwhelming loftiness and grandeur. Thoughts which he scarcely so much as utters any where else, he here plainly declares; as when he says, "To the intent that now unto the principalities and the powers in the heavenly places might be made known through the Church the manifold wisdom of God." Ephesians 3:10 And again; "He raised us up with him, and made us to sit with him in heavenly places." (Eph. 2:6) And again; "Which in other generations was not made



known unto the sons of men, as it has now been revealed unto His holy apostles and prophets in the Spirit, that the Gentiles are fellow-heirs, and fellow-partakers of the promise in Christ." (Eph. 3:5) <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Ephesians]

## EPHESIANS 1

### Greetings

<sup>1</sup> Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, <sup>a</sup>and to the faithful in Christ Jesus: <sup>2</sup> <sup>b</sup>Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

### The eternal plan of the Father

<sup>3</sup> <sup>c</sup>Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: <sup>4</sup> According as <sup>d</sup>he hath chosen us in him <sup>e</sup>before the foundation of the world, that we should <sup>f</sup>be holy and without blame before him in love: <sup>5</sup> <sup>g</sup>Having predestinated us unto <sup>h</sup>the adoption of children by Jesus Christ to himself, <sup>i</sup>according to the good pleasure of his will, <sup>6</sup> <sup>l</sup>To the praise of the glory of his grace, <sup>k</sup>wherein he hath made us accepted in <sup>j</sup>the beloved.

### Redemption realized in the Son

<sup>7</sup> <sup>m</sup>In whom we have redemption through his blood, the forgiveness of sins, according to <sup>n</sup>the riches of his grace; <sup>8</sup> Wherein he hath abounded toward us in all wisdom and prudence; <sup>9</sup> <sup>o</sup>Having made known unto us the mystery of his will, according to his good pleasure <sup>p</sup>which he hath purposed in himself: <sup>10</sup> That in the dispensation of <sup>q</sup>the fulness of times <sup>r</sup>he might gather together in one <sup>a</sup>all things in Christ, both which are in heaven, and which are on earth; *even* in him:

### Fulfilled through the Holy Spirit

<sup>11</sup> <sup>t</sup>In whom also we have obtained an inheritance, being predestinated according to <sup>u</sup>the purpose of him who worketh all things after the counsel of his own will: <sup>12</sup> <sup>w</sup>That we should be to the praise of his glory, <sup>v</sup>who first trusted in Christ. <sup>13</sup> In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, <sup>x</sup>ye were sealed with that holy Spirit of promise, <sup>14</sup> <sup>y</sup>Which is the earnest of our inheritance <sup>z</sup>until the redemption of <sup>a</sup>the purchased possession, unto the praise of his glory.

### Thanksgiving and prayer

<sup>15</sup> Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, <sup>16</sup> Cease not to give thanks for you, making mention of you in my prayers; <sup>17</sup> That the God of our Lord Jesus Christ, the Father of glory, <sup>b</sup>may give unto you the spirit of wisdom and revelation in the knowledge of him: <sup>18</sup> <sup>c</sup>The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, <sup>19</sup> And what *is* the exceeding greatness of his power to us-ward who believe, <sup>d</sup>according to the working of his mighty power,

### Christ made head of the Church

<sup>20</sup> Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, <sup>21</sup> <sup>e</sup>Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: <sup>22</sup> And <sup>f</sup>hath put all *things* under his feet, and gave him <sup>g</sup>to *be* the head over all *things* to the church, <sup>23</sup> <sup>h</sup>Which is his body, the fulness of him <sup>i</sup>that filleth all in all.

|               |              |              |               |                 |                |               |
|---------------|--------------|--------------|---------------|-----------------|----------------|---------------|
| 1 a Col 1:2   | 5 g Rom 8:29 | 7 m Heb 9:12 | s Heb 9:10    | 13 x 2 Cor 1:22 | 19 d Col 1:29  | i Joh 1:14,16 |
| 2 b Tit 1:4   | h Joh 1:12   | n Rom 3:24   | Zec 13:1      | 14 y 2 Cor 5:5  | 21 e Phi 2:9   | Col 3:11      |
| 3 c Psa 72:17 | i Luk 12:32  | 9 o Col 1:26 | 11 t Rom 8:17 | z Rom 8:23      | Heb 1:4        |               |
| 4 d Luk 1:75  | 6 j Mat 17:5 | p 2 Tim 1:9  | u Isa 46:10   | a Act 20:28     | 22 f Mat 28:18 |               |
| e 1 Pet 1:20  | k Rom 3:24   | 10 q Phi 2:9 | 12 v Jam 1:18 | 17 b Col 1:9    | g Heb 2:7      |               |
| f 1 Pet 1:2   | l Isa 43:21  | r 1 Cor 3:22 | w 2 The 2:13  | 18 c Act 26:18  | 23 h Rom 12:5  |               |

**1:4** As for what he testifies that we were chosen to be holy and immaculate before him, that is to say before God, before the creation of the world, it is an act of divine foresight, by which all future things are already done, all are known before their fulfillment. This is how Paul is predestined in his mother's womb, that Jeremiah is sanctified before birth, and that he is sent to the nations as prophet and figure of Jesus Christ. <sup>54</sup>[Jerome of Stridon (347-420AD), Commentary on Ephesians]

**1:5** What the Apostle says above refers to those who were not before, to whom God thought before they

were, and who later existed. What follows, on the contrary, has for its object that no thought, no will has preceded, but has always been, and never had a beginning of existence. For those who did not exist before, and who did not receive existence until later, St. Paul uses the word προρισθεντες. But in speaking of the Son, that is to say, of our Lord Jesus Christ, he uses the word ορισθεντος, because he has always been with the Father, and never has the Father's will preceded him to exist. We conclude from this that the Father has always existed, as well as the Son, and that they are of the same nature, as



they are in possession of the same eternity. Another truth is that, when God predestines us or reserves us in advance to become His adopted children through Jesus Christ, we cannot become his children unless we receive the faith, and the knowledge of Jesus Christ his Son. He is his Son by nature, we are only by adoption. He never ceased to be his Son; for us we were predestinated to be before our existence, and we received the spirit of adoption when we believed in the Son of God.

<sup>54</sup>[Jerome of Stridon (347-420AD), Commentary on Ephesians]

**1:6** Which He freely bestowed on us, he says. He does not say, Which He has graciously given us, (ἐχαρίσατο) but, wherein He has shown grace to us. (ἐχαρίωσεν) That is to say, He has not only released us from our sins, but has also made us meet objects of His love. It is as though one were to take a leper, wasted by distemper, and disease, by age, and poverty, and famine, and were to turn him all at once into a graceful youth, surpassing all mankind in beauty, shedding a bright luster from his cheeks, and eclipsing the sun-beams with the glances of his eyes; and then were to set him in the very flower of his age, and after that array him in purple and a diadem and all the attire of royalty. It is thus that God has arrayed and adorned this soul of ours, and clothed it with beauty, and rendered it an object of His delight and love. Such a soul Angels desire to look into, yea, Archangels, and all the holy ones. Such grace has He shed over us, so dear has He rendered us to Himself. The King, says the Psalmist, shall greatly desire your beauty. (Ps. 45:11) Think what injurious words we uttered heretofore, and look, what gracious words we utter now. Wealth has no longer charms for us, nor the things that are here below, but only heavenly things, the things that are in the heavens. When a child has outward beauty, and has besides a pervading grace in all its sayings, do we not call it a beautiful child? Such as this are the faithful. Look, what words the initiated utter! What can be more beautiful than that mouth that breathes those wondrous words, and with a pure heart and pure lips, and beaming with cheerful confidence, partakes of such a mystical table? What more beautiful than the words, with which we renounce the service of the Devil, and enlist in the service of Christ? Than both that confession which is before the Baptismal laver, and that which is after it? Let us reflect as many of us as have defiled our Baptism, and weep that we may be able again to repair it. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Ephesians]

**1:10** And, of course, the holy angels, taught by God, in the eternal contemplation of whose truth their happiness consists, know how great a number of the human race are to supplement their ranks, and fill up the full tale of their citizenship. Wherefore the apostle says, *that all things are gathered together in one in Christ, both which are in heaven and which are on earth.* The things which are in heaven are gathered together when what was lost therefrom in the fall of the angels is restored from among men; and the things which are on earth are gathered together, when those who are predestined to eternal life are redeemed from their old corruption. And thus, through that single sacrifice in which the Mediator was offered up, the one sacrifice of which the many

victims under the law were types, heavenly things are brought into peace with earthly things, and earthly things with heavenly. Wherefore, as the same apostle says: For it pleased the Father that in Him should all fullness dwell: and, having made peace through the blood of His cross, by Him to reconcile all things to Himself: by Him, I say, whether they be things in earth, or things in heaven.

<sup>21</sup>[Augustine of Hippo (354-430AD), The Handbook on Faith, Hope and Love, 62]

**1:11** He, therefore, works the beginning of our belief who works all things; because faith itself does not precede that calling of which it is said: For the gifts and calling of God are without repentance; (Rom. 11:29) and of which it is said: Not of works, but of Him that calls Romans 9:12 (although He might have said, of Him that believes); and the election which the Lord signified when He said: You have not chosen me, but I have chosen you. (Jn. 15:16) For He chose us, not because we believed, but that we might believe, lest we should be said first to have chosen Him, and so His word be false (which be it far from us to think possible), You have not chosen me, but I have chosen you. Neither are we called because we believed, but that we may believe; and by that calling which is without repentance it is effected and carried through that we should believe. But all the many things which we have said concerning this matter need not to be repeated.

<sup>25</sup>[Augustine of Hippo (354-430AD), On the Predestination of the Saints, 1.38]

**1:12-13** Again, what Christ do the following words announce, when the apostle says: *That we should be to the praise of His glory, who first trusted in Christ?* (Eph. 1:12) Now who could have first trusted — i.e. previously trusted — in God, before His advent, except the Jews to whom Christ was previously announced, from the beginning? He who was thus foretold, was also foretrusted. Hence the apostle refers the statement to himself, that is, to the Jews, in order that he may draw a distinction with respect to the Gentiles, (when he goes on to say:) *In whom you also trusted, after that you heard the word of truth, the gospel (of your salvation); in whom you believed, and were sealed with His Holy Spirit of promise.* (Eph. 1:13) Of what promise? That which was made through Joel: In the last days will I pour out of my Spirit upon all flesh, Joel 2:28 that is, on all nations. Therefore the Spirit and the Gospel will be found in the Christ, who was foretrusted, because foretold. <sup>77</sup>[Tertullian of Carthage (155-240AD), Against Marcion, 5.17]

**1:13 sealed with that holy Spirit of promise.** Just as the first man was created in the image and likeness of God, so in the second regeneration, whoever receives the Holy Spirit is marked with the seal, which reproduces in him the image of the Creator. The Spirit of promise that is holy, and what it means. Here's how I feel. The Holy Spirit communicates holiness to the soul of the one who comes to inhabit it. <sup>54</sup>[Jerome of Stridon (347-420AD), Commentary on Ephesians]

**1:21** This, Far above all principalities and powers; he tells first whence we have learnt the nine spiritual orders; the Cherubim from Moses (Gen 3:24, Ez 10:16) and the Seraphim from Isaiah (Is 6:2); the Watchers from Daniel (Dn 4:13); Angels and Powers from David (Ps 8:5); Thrones and Dominions and



Principalities and Powers from the Apostle (Col 1:16); but the variation in their names indicates to us a variety in their services; and also how anxious they are to serve us and the rest of the creatures; and were it not so, who would not keep watch and give praise; or not be powerful, etc.? Now the Seraphim are explained as burning, and hot and fervid; others say they are givers of praise, from this, that they were praising in Isaiah; but the Cherubim are interpreted as having many eyes and with various kinds of knowledge. According to others, they are the Carriers; others say that they are Singers. Thrones are foundations firm and honorable; but Powers or Potentates, because they are powerful in Divine things; and Dominions, because they are appointed over kingdoms and nations and men. Might; because they have authority over regions and places and cities; Principalities that is to say, the rulers of the Air; who direct the frequent changes of this world, in clouds, and lightnings, and fine weather, and rain, etc. Archangels, because they teach the class beneath them, that is to say, of the Angels, and command them what they are bidden by the Divine fiat. Now Angels are those who are sent; Watchers are custodians. The highest order, and the first, as Dionysius and others say, is that of the Seraphim; as with Diodorus and his partisans, the

Cherubim. Now the third are six others, all agreeing with one another in the order of their ranks. As to their dwelling, according to some, some of them are above the air, and some below, according to others all of them are below the air; and how these nine ranks are divided into three orders, the first are like ministers, that is to say, purifiers; and the second like Elders, who are called givers of light; and thirdly that of High Priests, who are called Perfectors; and that they are nine natures, so to speak, and essences, according to their ninefold orders, according to some; they have one essence and one nature, according to others, we have expounded above. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Ephesians]  
**1:22-23** And to Him that is above all, He gave Him to be Head and the fullness of Him, etc.; for he says that just as in one body the chief part is the Head, from which all the power of life flows to the whole body, so in this world we men are all one body, because we are one nature and the Head is Adam; but in the world to come in which we shall rise and be immortal, we shall be one Body, and our Head is Christ. Now He calls the Church the assembly of all Believers. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Ephesians]

## EPHESIANS 2

### All brought into Christ's life

<sup>1</sup> And <sup>a</sup>you *hath he quickened*, who were dead in trespasses and sins; <sup>2</sup> <sup>b</sup>Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in <sup>c</sup>the children of disobedience: <sup>3</sup> <sup>d</sup>Among whom also we all had our conversation in times past in <sup>e</sup>the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and <sup>f</sup>were by nature the children of wrath, even as others. <sup>4</sup> But God, <sup>g</sup>who is rich in mercy, for his great love wherewith he loved us, <sup>5</sup> <sup>h</sup>Even when we were dead in sins, hath <sup>i</sup>quickened us together with Christ, (by grace ye are saved;) <sup>6</sup> And hath raised <sup>j</sup>us up together, and made <sup>k</sup>us sit together in heavenly <sup>l</sup>places in Christ Jesus: <sup>7</sup> That in the ages to come he might shew the exceeding riches of his grace in <sup>m</sup>his kindness toward us through Christ Jesus. <sup>8</sup> For by grace are ye saved <sup>n</sup>through faith; and that not of yourselves: <sup>9</sup> <sup>o</sup>It is the gift of God: <sup>10</sup> <sup>p</sup>Not of works, lest any man should boast. <sup>11</sup> For we are his workmanship, created in Christ Jesus unto good works, <sup>12</sup> <sup>q</sup>which God hath before ordained that we should walk in them.

### Gentile and Jew united

<sup>11</sup> Wherefore remember, that ye <sup>r</sup>being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called <sup>s</sup>the Circumcision in the flesh made by hands; <sup>12</sup> <sup>t</sup>That at that time ye were without Christ, <sup>u</sup>being aliens from the commonwealth of Israel, and strangers from <sup>v</sup>the covenants of promise, <sup>w</sup>having no hope, <sup>x</sup>and without God in the world: <sup>13</sup> <sup>y</sup>But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. <sup>14</sup> For <sup>z</sup>he is our peace, who hath made both one, and hath broken down the middle wall of partition <sup>aa</sup>between us; <sup>15</sup> Having abolished <sup>ab</sup>in his flesh the enmity, *even* the law of commandments <sup>ac</sup>contained in ordinances; for to make in himself of twain one <sup>ad</sup>new man, *so* making peace; <sup>16</sup> And that he might reconcile both unto God in one body by the cross, having <sup>ae</sup>slain the enmity thereby: <sup>17</sup> And came <sup>af</sup>and preached peace to you which were afar off, and to them that were nigh. <sup>18</sup> For through him we both have access by one Spirit unto the Father. <sup>19</sup> Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; <sup>20</sup> And are built <sup>ag</sup>upon the foundation of the <sup>ah</sup>apostles and prophets, Jesus Christ himself being the <sup>ai</sup>chief corner *stone*; <sup>21</sup> In whom all the building fitly framed together groweth unto an holy temple in the Lord: <sup>22</sup> In whom ye also are builded together for <sup>aj</sup>an habitation of God through the Spirit.

1 a Joh 5:24  
2 b 1 Joh 5:19  
c Col 3:6  
3 d Tit 3:3  
e Gal 5:16

f Psal 51:5  
Luk 15:21  
4 g Rom 10:12  
5 h Rom 6:4  
i Rom 5:6

8 j Rom 4:16  
Phi 1:29  
k Joh 6:44  
l Rom 3:20  
m Eph 1:4

11 n Rom 2:28  
12 o Gal 4:8  
p 1 The 4:13  
q Rom 9:8  
Rom 9:4

r Joh 10:16  
s Col 1:21  
13 t Joh 10:16  
Gal 3:28  
14 u Mic 5:5

15 v Col 1:22  
w 2 Cor 5:17  
16 x Gal 2:20  
Rom 6:6  
17 y Isa 57:19

20 z Mat 16:18  
a 1 Cor 12:28  
b Psal 118:22  
Mat 21:42  
22 c Joh 17:23



**2:1-3** By the justice of God in some sense, the human race was delivered into the power of the devil; the sin of the first man passing over originally into all of both sexes in their birth through conjugal union, and the debt of our first parents binding their whole posterity. This delivering up is first signified in Genesis, where, when it had been said to the serpent, Dust shall you eat, it was said to the man, Dust you are, and unto dust you shall return. (Gen. 3:14-19) In the words, Unto dust shall you return, the death of the body is fore-announced, because he would not have experienced that either, if he had continued to the end upright as he was made; but in that it is said to him while still living, Dust you are, it is shown that the whole man was changed for the worse. For Dust you are is much the same as, My spirit shall not always remain in these men, for that they also are flesh. (Gen. 6:3) Therefore it was at that time shown, that he was delivered to him, in that it had been said to him, Dust shall you eat. But the apostle declares this more clearly, where he says: *And you who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of unfaithfulness; among whom we also had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.* (Eph. 2:1-3) The children of unfaithfulness are the unbelievers; and who is not this before he becomes a believer? And therefore all men are originally under the prince of the power of the air, who works in the children of unfaithfulness. And that which I have expressed by originally is the same that the apostle expresses when he speaks of themselves who by nature were as others; viz. by nature as it has been depraved by sin, not as it was created upright from the beginning. But the way in which man was thus delivered into the power of the devil, ought not to be so understood as if God did this, or commanded it to be done; but that He only permitted it, yet that justly. For when He abandoned the sinner, the author of the sin immediately entered. Yet God did not certainly so abandon His own creature as not to show Himself to him as God creating and quickening, and among penal evils bestowing also many good things upon the evil. For He has not in anger shut up His tender mercies. Nor did He dismiss man from the law of His own power, when He permitted him to be in the power of the devil; since even the devil himself is not separated from the power of the Omnipotent, as neither from His goodness. For whence do even the evil angels subsist in whatever manner of life they have, except through Him who quickens all things? If, therefore, the commission of sins through the just anger of God subjected man to the devil, doubtless the remission of sins through the merciful reconciliation of God rescues man from the devil. <sup>21</sup>[Augustine of Hippo (354-430AD), On the Holy Trinity, 13.12]

**2:6 And hath raised us up together, and made us sit together in heavenly places.** He, indeed, said of Himself that He was there already; but of us He merely declared that He wished us to be there with Him, without any indication that we were there already. But what the Lord said that He wished to be

done, the apostle spoke of as already accomplished. For he said not, He will yet raise us up, and make us sit in heavenly places; but, "hath raised us up, and made us sit in heavenly places:" for it is not without good grounds, but in believing assurance, that he reckons as already done what he is certain will yet be done. But if it is in respect of the form of God, wherein He is equal to the Father, that we would be inclined to understand His words, "I will that they also be with me, where I am," let our mind get quit of every thought of material images: whatever the soul has had presented to it, that is endowed with length, or breadth, or thickness, tinted by the light with any sort of bodily hue, or diffused through local space of any kind, whether finite or infinite, let it, as far as possible, turn away from all such notions the glance of its contemplation on the inward bent of its thoughts. <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 111.2]

**2:8-9** The reason, he says, for which he must manifest in future ages the abundant riches of his grace, by his kindness to us, is that it is grace that has saved you by faith and not works. And this faith does not come from you, but from him who called you. But this doctrine is intended to prevent this thought that could slip secretly into the mind: If we were not saved by our works, at least we were saved by faith, and in another report the cause of our salvation is in us. The Apostle adds, therefore, that faith itself does not come from our will, but is a gift from God. It is not that the free will of man is entirely destroyed, and that it does not depend on the one who wants, nor on the one who runs (Rom. 9), but because the free will of the will has God as an author, and we look upon it as a blessing on his part that he allows us to desire good. And the great reason for all this conduct is that no one glorifies that his salvation comes not from God, but from himself. <sup>54</sup>[Jerome of Stridon (347-420AD), Commentary on Ephesians]

**2:10 For we are his workmanship, created in Christ Jesus unto good works.** And again, since God's work, that is, man, though created perfect, has become wanting through the transgression, and dead by sin, and it was unbecoming that the work of God should remain imperfect (wherefore all the saints were praying concerning this, for instance in the hundred and thirty-seventh Psalm, saying, 'Lord, You shall requite for me; despise not then the works of Your hands '); therefore the perfect Word of God puts around Him an imperfect body, and is said to be created 'for the works;' that, paying the debt in our stead, He might, by Himself, perfect what was wanting to man. Now immortality was wanting to him, and the way to paradise. This then is what the Savior says, 'I glorified You on the earth, I perfected the work which You have given Me to do (Jn. 17:4);' and again, 'The works which the Father has given Me to perfect, the same works that I do, bear witness of Me;' but 'the works ' He here says that the Father had given Him to perfect, are those for which He is created, saying in the Proverbs, 'The Lord created me a beginning of His ways, for His works;' for it is all one to say, 'The Father has given me the works,' and 'The Lord created me for the works.'  
<sup>5</sup>[Athanasius of Alexandria (293-373AD), Discourse 2 Against the Arians, 66]



**2:11-20** Look also at what follows in connection with these words: *Wherefore remember, that you being in time past Gentiles in the flesh, who are called uncircumcision by that which has the name of circumcision in the flesh made by the hand — that at that time you were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.* (Eph. 2:11-12) Now, without what God and without what Christ were these Gentiles? Surely, without Him to whom the commonwealth of Israel belonged, and the covenants and the promise. But now in Christ, says he, *you who were sometimes far off are made near by His blood.* (Eph. 2:13) From whom were they far off before? From the (privileges) whereof he speaks above, even from the Christ of the Creator, from the commonwealth of Israel, from the covenants, from the hope of the promise, from God Himself. Since this is the case, the Gentiles are consequently now in Christ made near to these (blessings), from which they were once far off. But if we are in Christ brought so very near to the commonwealth of Israel, which comprises the religion of the divine Creator, and to the covenants and to the promise, yea to their very God Himself, it is quite ridiculous (to suppose that) the Christ of the other god has brought us to this proximity to the Creator from afar. The apostle had in mind that it had been predicted concerning the call of the Gentiles from their distant alienation in words like these: They who were far off from me have come to my righteousness. For the Creator's righteousness no less than His peace was announced in Christ, as we have often shown already. Therefore he says: *He is our peace, who has made both one* (Eph. 2:14) — that is, the Jewish nation and the Gentile world. *What is near, and what was far off now that the middle wall has been broken down of their enmity, (are made one) in His flesh.* (Eph. 2:15) But Marcion erased the pronoun His, that he might make the enmity refer to flesh, as if (the apostle spoke) of a carnal enmity, instead of the enmity which was a rival to Christ. And thus you have (as I have said elsewhere) exhibited the stupidity of Pontus, rather than the adroitness of a Marrucian, for you here deny him flesh to whom in the verse above you allowed blood! Since, however, He has made the law obsolete by His own precepts, even by Himself fulfilling the law (for superfluous is, You shall not commit adultery, when He says, You shall not look on a woman to lust after her; superfluous also is, You shall do no murder, when He says, You shall not speak evil of your neighbour,) it is impossible to make an adversary of the law out of one who so completely promotes it. For to create in Himself of two, for He who had made is also the same who creates (just as we have found it stated above: *For we are His workmanship, created in Christ Jesus*), (Eph. 2:10) one new man, making peace (really new, and really man — no phantom — *but new, and newly born of a virgin by the Spirit of God*), *that He might reconcile both unto God* (Eph. 2:15-16) (even the God whom both races had offended — both Jew and Gentile), in one body, says he, *having in it slain the enmity by the cross.* (Eph. 2:16) Thus we find from this passage also, that there was in Christ a fleshly body, such as was able to endure the cross. When, therefore, He came and preached peace to them that were near and to them

which were afar off, we both obtained access to the Father, being now no more strangers and foreigners, *but fellow citizens with the saints, and of the household of God* (even of Him from whom, as we have shown above, we were aliens, and placed far off), *built upon the foundation of the apostles* (Eph. 2:17-20) — (the apostle added), and the prophets; these words, however, the heretic erased, forgetting that the Lord had set in His Church not only apostles, but prophets also. He feared, no doubt, that our building was to stand in Christ upon the foundation of the ancient prophets, since the apostle himself never fails to build us up everywhere with (the words of) the prophets. For whence did he learn to call Christ *the chief corner-stone*, Ephesians 2:20 but from the figure given him in the Psalm: The stone which the builders rejected has become the head (stone) of the corner? <sup>77</sup>[Tertullian of Carthage (155-240AD), *Against Marcion*, 5.17]

**2:20** "Built on the foundation of the apostles and prophets," that before the passion of Jesus Christ, Israel was near and the Gentiles far away. We can use this testimony against Marcion and the other ancient heretics who teach a God of the law, and another God of the Gospel, for if they are no longer guests and strangers, but the fellow citizens of the saints and of the house of God, built on the foundation of the apostles and prophets, Christ Jesus being himself the chief stone of the angle, upon which the whole built edifice rises like a sacred temple in the Lord, upon which the Ephesians themselves are built to be a dwelling place of God by the Spirit, there is only one God who builds this one temple, built on the foundation of the apostles of the prophets, and if the whole edifice builds rises up to become a temple consecrated to the Lord, we must make every effort to become the stones of which it is written: "Holy stones will be rolled on the earth," (Zech. 9:16). And when we have become these living stones, carved in all directions, perfectly polished, without any stains, raise ourselves as a temple to become the home of God. Let us reveal in ourselves the ark of the covenant, the guardian of the Lord's law, and that the cherubs (which mean the multitude of knowledge), and let all the most secret parts of our hearts take on a new name; let us be called *dabir* that we can translate as oracle or response, and to express more rigorously and literally what the word *lalhthron* means the place where we speak, so that we can also exclaim with the Apostle: "Do you want to experience the one who speaks in me, Christ?" (1 Cor. 13:3) We can also hear that this construction, built on the foundation of the apostles and prophets, includes not only men, but also heavenly virtues, so that all together become a dwelling place of God through the Holy Spirit. For it would be unseemly, say the proponents of this explanation, that a compact and united dwelling in the stones, that is to say in the men who compose it, rose like a sacred temple in the Lord, and became the dwelling of God by the Holy Spirit, while one would think it would have to exclude from this bliss the angels and Blessed spirits whose job it is to serve God in heaven. Now, the main stone of the corner, which unites the two peoples (according to the second interpretation, which connects the earth to heaven), is Jesus Christ Our Lord, that stone that was detached from the mountain without the



help of any hand and whose Psalmist makes this testimony: "The stone rejected by the architects, became the stone of the corner, it is the work of the Lord, " (Ps. 117:22) It was indeed rejected by the Pharisees who set out to have knowledge of the law and build the temple of God by compliance with legal requirements; and God chose him to be the stone of the corner, to be the point of intersection and junction

of the two walls, and to give through him to the two peoples access to God. This cornerstone for those who do not believe, is a stumbling block, a stone of scandal; whoever hits this stone will break in it, and it will crush the one on whom it will fall. (Luke 20:17) <sup>54</sup>[Jerome of Stridon (347-420AD), Commentary on Ephesians]

## EPHESIANS 3

### The Gentiles share in Christ's promise

<sup>1</sup> For this cause I Paul, <sup>a</sup>the prisoner of Jesus Christ <sup>b</sup>for you Gentiles, <sup>2</sup> If ye have heard of <sup>c</sup>the dispensation of the grace of God <sup>d</sup>which is given me to you-ward: <sup>3</sup> How that by revelation <sup>e</sup>he made known unto me the mystery; (as I wrote afore in few words, <sup>4</sup> Whereby, when ye read, ye may understand my knowledge <sup>f</sup>in the mystery of Christ) <sup>5</sup> <sup>g</sup>Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; <sup>6</sup> That the Gentiles should be fellowheirs, and of the same body, and <sup>h</sup>partakers of his promise in Christ by the gospel:

### He was assigned to preach to the Gentiles

<sup>7</sup> Whereof I was made a minister, according to the gift of the grace of God given unto me by <sup>i</sup>the effectual working of his power. <sup>8</sup> Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles <sup>j</sup>the unsearchable riches of Christ; <sup>9</sup> And to make all *men* see what *is* the fellowship of the mystery, <sup>k</sup>which from the beginning of the world hath been hid in God, <sup>l</sup>who created all things by Jesus Christ: <sup>10</sup> <sup>m</sup>To the intent that now <sup>n</sup>unto the principalities and powers in heavenly *places* <sup>o</sup>might be known by the church the manifold wisdom of God, <sup>11</sup> According to the eternal purpose which he purposed in Christ Jesus our Lord: <sup>12</sup> In whom we have boldness and access with confidence by the faith of him. <sup>13</sup> Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

### Paul prays for his readers

<sup>14</sup> For this cause I bow my knees unto the Father of our Lord Jesus Christ, <sup>15</sup> Of whom <sup>p</sup>the whole family in heaven and earth is named, <sup>16</sup> That he would grant you, <sup>q</sup>according to the riches of his glory, <sup>r</sup>to be strengthened with might by his Spirit in <sup>s</sup>the inner man; <sup>17</sup> <sup>t</sup>That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, <sup>18</sup> May be able to comprehend with all saints <sup>u</sup>what *is* the breadth, and length, and depth, and height; <sup>19</sup> And to know the love of Christ, which passeth knowledge, that ye might be filled <sup>v</sup>with all the fulness of God.

### Praise of the eternal God

<sup>20</sup> Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, <sup>21</sup> <sup>w</sup>Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

|               |               |               |                 |               |                |                 |
|---------------|---------------|---------------|-----------------|---------------|----------------|-----------------|
| 1 a Act 21:33 | Act 13:46     | 6 h Gal 3:14  | 9 k Joh 1:3     | n 1 Pet 3:22  | r Psal 28:8    | 18 u Rom 10:3   |
| b 2 Tim 2:10  | 3 e Rom 16:25 | 7 i Rom 15:18 | Psa 33:6        | o 1 Cor 2:7   | Job 23:6       | 19 v Joh 1:16   |
| 2 c Rom 1:5   | 4 f 1 Cor 4:1 | 8 j Joh 1:16  | 1 Rom 16:25     | 15 p Phi 2:9  | s Phi 4:19     | 21 w 1 Tim 1:17 |
| d Act 9:15    | 5 g Act 10:28 | Phi 4:19      | 10 m 1 Pet 1:12 | 16 q Rom 7:22 | 17 t Joh 14:23 |                 |

**3:5** I need not enter into more particulars; the point I aim at establishing is clear enough already, namely, that those who were made perfect in earlier generations knew not less than the Apostles did of what Christ revealed to them, since the same teacher was with them as He who revealed to the Apostles the unspeakable mysteries of godliness. I will add but a few points, and then leave it to the reader to judge and to form what views he pleases on this subject. Paul says in his Epistle to the Romans, (Rom. 16:25) Now, to him who is able to establish you according to my Gospel, according to the revelation of the mystery which has been kept in silence through times eternal, but is now made manifest by the prophetic Scriptures and the appearance of our Lord Jesus Christ. For if the mystery concealed of old is made manifest to the Apostles through the prophetic writings, and if the prophets, being wise men, understood what

proceeded from their own mouths, then the prophets knew what was made manifest to the Apostles. But to many it was not revealed, as Paul says, (Eph. 3:5) *In other generations it was not made known to the sons of men as it has now been revealed unto His holy Apostles and prophets by the Spirit, that the Gentiles are fellow-heirs and members of the same body.* Here an objection may be raised by those who do not share the view we have propounded; and it becomes of importance to define what is meant by the word revealed. It is capable of two meanings: firstly, that the thing in question is understood, but secondly, if a prophecy is spoken of, that it is accomplished. Now, the fact that the Gentiles were to be fellow-heirs and members of the same body, and partakers of the promise, was known to the prophets to this extent, that they knew the Gentiles were to fellow-heirs and members of the same body, and partakers of the promise in Christ. When this



should be, and why, and what Gentiles were spoken of, and how, though strangers from the covenants, and aliens to the promises, they were yet to be members of one body and sharers of the blessings; all this was known to the prophets, being revealed to them. But the things prophesied belong to the future, and are not revealed to those who know them, but do not witness their fulfillment, as they are to those who have the event before their eyes. And this was the position of the Apostles. Thus, I conceive, they knew the events no more than the fathers and the prophets did; and yet it is truly said of them that what to other generations was not revealed was now revealed to the Apostles and prophets, that the Gentiles were fellow-heirs and members of the same body, and partakers in the promise of Christ. For, in addition to knowing these mysteries, they saw the power at work in the accomplished fact. The passage, Many prophets and righteous men desired to see the things ye see and did not see them; and to hear the things ye hear and did not hear them, may be interpreted in the same way. They also desired to see the mystery of the incarnation of the Son of God, and of His coming down to carry out the design of His suffering for the salvation of many, actually put in operation. <sup>72</sup>[Origen of Alexandria (185-254AD), Commentary on Matthew]

**3:8 Unto me, who am less than the least of all saints, is this grace given.** And our Lord Jesus Christ, making no tarrying, in the space of one year restored multitudes of the sick to health, and gave back the dead to the light of life; and He did indeed embrace all things in the power of His own word. And wherein, forsooth, did He make any tarrying, so that we should have to believe Him to have waited so long, even to these days, before He actually sent the Paraclete? Nay, rather, as has been already said above, He gave proof of His presence with us immediately, and did most abundantly impart Himself to Paul, whose testimony we also believe when he says, *Unto me only is this grace given.* For this is he who formerly was a persecutor of the Church of God, but who afterwards appeared openly before all men as a faithful minister of the Paraclete; by whose instrumentality His singular clemency was made known to all men, in such wise that even to us who some time were without hope the largess of His gifts has come. For which of us could have hoped that Paul, the persecutor and enemy of the Church, would prove its defender and guardian? Yea, and not that alone, but that he would become also its ruler, the founder and architect of the churches? Wherefore after him, and after those who were with Himself — that is, the disciples — we are not to look for the advent of any other (such), according to the Scriptures; for our Lord Jesus Christ says of this Paraclete, He shall receive of mine. Him therefore He selected as an acceptable vessel; and He sent this Paul to us in the Spirit. Into him the Spirit was poured; and as that Spirit could not abide upon all men, but only on Him who was born of Mary the mother of God, so that Spirit, the Paraclete, could not come into any other, but could only come upon the apostles and the sainted Paul. For he is a chosen vessel, He says, unto me, to bear my name before kings and the Gentiles. The apostle himself, too, states the same thing in his first epistle, where he says: According to the grace that is given to me of

God, that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost. And again: For I will not dare to speak of any of those things which Christ has not wrought by me by word and deed. I am the last of all the apostles, that am not meet to be called an apostle. But by the grace of God I am what I am. <sup>95</sup>[Archelaus (277AD), Acts of the Disputation with Manes, 34]

**3:9** By virtue of the grace of God which was given to the Apostle, to announce the incomprehensible riches of Jesus Christ, and to teach among the nations the unknown mystery from the beginning of the ages, this same mystery was revealed to him so that not only the Gentiles but the principalities and powers know by the Church, the multiform wisdom of God which was prepared according to the eternal decree of the ages, and which is now consummated in Jesus Christ. Now, if the principalities and powers of the heavens which we are to regard as holy and as the ministers of God, (though some here see the prince of the air and his angels), have ignored this complex wisdom of God who it has now been revealed to them by the Church, how much more must it have been unknown to the patriarchs of the prophets, who, as we have shown, have not ignored the mystery of Christ, but have not been deprived of his only as the apostles themselves had been. In fact, this manifold wisdom of God which is called in Greek πολυοικιλος, and so to speak, of various species, has now been revealed by the Church of God to principalities and powers. This wisdom of which God had decreed fulfillment in his Spirit, we now know in his perfection from what we see with our eyes. The cross of Jesus Christ has therefore served not only us, but the angels and all the virtues of heaven, and has discovered to them the mystery that was unknown to them before. <sup>54</sup>[Jerome of Stridon (347-420AD), Commentary on Ephesians]

**3:14 I bow my knees unto the Father of our Lord Jesus Christ.** We explained above how, like the eyes of the body, there are also eyes of the mind. We must also understand here that there are the knees of the outer man and the knees of the inner man. On the other hand, when they say, "Fortifier ye, languishing hands shall be shut up, trembling knees," (Isa. 35:3), and the Apostle in another place: "In the name of Jesus, every knee bows in heaven, on earth, and in hell," (Philip. 2:10) they desire to speak not of the knees of the body, but of the submission of the spirit and the humility of the soul which is lowered down to earth, as the Psalmist himself sings: "My soul has become attached to the earth," (Ps. 118:25). For how could it be spiritual and incorporeal, could it have been attached to the earth? And still, in the name of Jesus, every knee bows on the earth, can we affirm that the angels and other virtues inhabiting the heavens have a corporeal nature which allows them to bend their knees? Or that in the underworld, souls separated from their bodies will bow their knees that they do not have? So, too, it is said of every man who is subject to the Savior, that he kneels down before him, so to speak of him who is the slave of sin and the spirit of bondage in fear, let him kneel before sin. <sup>54</sup>[Jerome of Stridon (347-420AD), Commentary on Ephesians]



**3:15** *From Whom all the Paternity in Heaven and in Earth is named*; this appellation, in the Greek, is one which applies to both Fatherhood and assemblage; as also a rule applies to the public and to the profaned and to association; thus also; applies to the boundary and to the mountain and to the portion. Also γενητον applies to the begotten and to the created thing and to the nativity, and also there is another word that applies to physicians and to strong men; therefore he who translated ιατρος it into Syriac explained thus: and that strong men shall arise, etc.; but in the Greek it is that physicians shall arise, etc.; thus instead of *fatherhood* in Heaven; the Greek says *assembly*. Therefore the Interpreter says, that some have interpreted this word as fatherhood and have not understood that one ought to read, assembly; because *Fatherhood* indicates the family and the race; but in *Heaven* there is no family nor race; but there are many *assemblies*. The Syrian Doctors interpret thus, saying. Because here in the time of our mortality and of our nativity, we call God Father, who has made us worthy to call ourselves sons, and there in the Kingdom of Heaven we call Him *Our Father*, as becomes those who are perfected and completed, the Apostle says this, just as here like infants we call God *Ab-ba*, and there establishing Him as Father; therefore these two names belong to Him, *Ab-ba* here, and *Our Father* in Heaven. But Hannana says, *He from whom all Fatherhood in Heaven and Earth is derived and kept and named*, that is to say, the Fatherhood and Sonhood of mortal flesh, and the Fatherhood and Sonhood of heavenly spirit, all natural Fatherhood on the Earth is from Him; and all Fatherhood of Grace in Heaven is from Him. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Ephesians]

**3:17** Now, this dwelling, built first of all by the aid of faith, has its roots and its foundation in charity; that is to say, since we are the field that God cultivates, the house he builds (1 Cor. 3), everything must grow and rise on the root and foundation of charity. When after having been rooted and founded in charity (Eph. 3), we will have recognized in all the confidence of our souls that Christ dwells in the inner man, we will then begin with the saints to strive for a higher purpose, that is to say, to understand in all the penetration of our mind what is the width, the length, the height and the depth; it is not enough, we will desire to know also the charity of Christ which surpasses all knowledge, and when all these things will be accomplished in us, according to the laws of the order and the reason, then we will be filled with all the fullness of God. This width, this length, this depth, and this height, we will begin to understand in bodily things, to pass more easily from there to spiritual things. Take, for example, the breadth of heaven and earth, that is, of the whole world, from the east to the west; the length of the south to the north; the depth in the abyss and in hell, the height in the portion that rises above the heavens. There are several, I know, who, relying on Ecclesiastes, assert that the sky is round and that in its circular motion it has the shape of a sphere. Now, no round form has breadth, length, height, and depth; it is equal in all its parts. We are therefore forced by the necessity of hearing from the height the angels and the other virtues of the heavens, by the depths, the hells, and what is above them; by the length and

breadth the middle part between the heavens and the underworld. And as it must be supposed that every man is or near heaven, or neighbor of hell, all who begin to make progress, who rise to the heights of heaven, let us call them by the name of length. Those who are closer to the lower parts and slide on the slope of vices, give us their width name. "For the way to death is wide and spacious;" (Matt. 7:13) All these dimensions can also be understood in the cross of Our Lord Jesus Christ: For when He ascended into heaven, He led captivity captive (Ps. 67:19), and descended into the lower parts of the earth. And after the height and the depth, the preaching of the cross spread through all the earth; so it has the height, the depth, the length and the width. It is not surprising that the cross is thus in possession of all the earth, since he who is crucified with Jesus Christ shares the same power. He will first know the breadth beginning with the lower things, and having knowledge of ordinary truths. Then the length, that is to say, those who, placed on earth, seek to rise to the most sublime things. Then depth, that is to say the virtues that are enemies and contrary, and that make us war in this world. And lastly, the height; indeed, when we have acquired the knowledge of the foregoing dimensions, and have placed them under our feet, we deserve to ascend to higher and more sublime spheres. And do not believe that our heights must be limited, when we are rooted and founded in charity, to be able to understand with all the saints what is the width, the length, the depth, and the height, if we do not long to know the charity of Christ, which surpasses all knowledge; it is not simple charity, it is the supreme charity we must know. It is not yet enough to have knowledge of the supreme charity of Jesus Christ, if we still do not add the eminent charity that surpasses all knowledge. We see by this doctrine that Jesus Christ has a great, an immense charity above all knowledge, charity that embraces those who have the desire to know him, who meditate in his law night and day, who translate his words into their actions, and accomplish by their works what their mouth has meditated. Now, he who is made worthy by his knowledge of having the supreme charity of Christ, must think no more about this knowledge. Thus it will be filled with all the fullness of God, not only in present ages, but in future ages, and after being filled here by its application to reading, it will be fulfilled well more by fact of God Himself who is the fullness of all that exists. <sup>84</sup>[Jerome of Stridon (347-420AD), Commentary on Ephesians]

**3:18** *That you may be able to comprehend with all saints, what is the height and depth and length and width.* I pray, he says, that in the happiness of Grace ye may with all the saints partake in the gift of God; thus also this, that you may know the greatness, etc., it is that ye may enjoy it, like Show me Thy path of life; that is to say, that Thou should give me the happiness of life. He makes known about the greatness of the gift, in height and depth and length and width. Jesus bar Nun says that height is a parable of Godhead; depth, of His dispensation in the body; and length is a parable of incorporeal nature; and breadth of bodily natures. Others say that everything that is apart from God is all your possession, and came into being on your account; saying that by these names of height and depth, etc.,



he includes the end and limit of everything. Others say of the five Theories, that is to say, ye are worthy to comprehend with all the Theophori what is the height, that is to say, the Theory of the Trinity; and the depth, that is to say, Theories of embodied and disembodied beings; that is to say, of every created thing; and the length, that is to say, the Theory of judgment; and the breadth, that is to say, the Theory of the care and providence of God. Others say, that Paul calls height and depth the incomprehensibility of the good things of God; like this, O the depth of the riches! etc., but by means of length and breadth, he indicates the abundance and perfection of these good things. Again, height and depth are the Mystery of the adorable Trinity; and length and breadth are the Mystery of the Incarnation. Again, he calls height God the Word; and depth, the Man from amongst us; and length, the dispensation which has been administered in this world by His mediation; but breadth the judgment which He will accomplish in the world beyond. Again, Paul calls height and depth and length and breadth the Mystery of the Theory of the Cross which in its four ends and stems sanctifies the worlds and the creatures. Now Chrysostom says about the great Mystery which was provided for our sake by God the Word, and its cause is by means of a man from amongst us; that is to say, that ye may be able with all exactitude to know the love of God towards you which holds above and below and all things that are round about. Again the benefits and

helps which have been given to us are given by the mediation of the Christ, the *height and depth*, etc., of their knowledge being incomprehensible.<sup>83</sup>[Ishodad of Merv (850AD), Commentary on Ephesians]

**3:19** And *that you may be filled with all the fullness of God*; as also you may be seen to be a part of the common body, in which God dwells more than in anything else, which is the Body of the Christ, with which the whole world is chained and girded; which is the fullness of the works of God, hidden and visible. Others say that he calls the fullness of God, the measure and completion to which all is destined to come at the last; or, he says, they are filled by God in the voluntary indwelling which He will have there with every man. Hannana says that, you may come to the completion of all knowledge which is made to be done by means of the Christ, like the man who fills up whatever is wanting in his nature.<sup>83</sup>[Ishodad of Merv (850AD), Commentary on Ephesians]

**3:20** That God has done *abundantly above all that we ask or think*, is evident from what the Apostle himself has written. For I indeed, says he, pray, but He of Himself, even without any prayer of mine, will do works greater than all we ask, not simply greater, nor abundantly greater, but exceeding abundantly. And this is evident from the power, that works in us: for neither did we ever ask these things, nor did we expect them.<sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Ephesians]

## EPHESIANS 4

### Unity in the Mystical Body

<sup>1</sup> I therefore, the prisoner of the Lord, beseech you that ye <sup>a</sup>walk worthy of the vocation wherewith ye are called, <sup>2</sup> <sup>b</sup>With all lowliness and meekness, with longsuffering, forbearing one another in love; <sup>3</sup> Endeavouring to keep the unity of the Spirit <sup>c</sup>in the bond of peace. <sup>4</sup> <sup>d</sup>*There is* one body, and one Spirit, even as ye are called in one hope of your calling; <sup>5</sup> <sup>e</sup>One Lord, one faith, <sup>f</sup>one baptism, <sup>6</sup> <sup>g</sup>One God and Father of all, who *is* above all, and <sup>h</sup>through all, and in you all.

### Diversity of graces

<sup>7</sup> But unto every one of us is given grace according to the measure of the gift of Christ. <sup>8</sup> Wherefore he saith, <sup>j</sup>WHEN HE ASCENDED UP ON HIGH, <sup>i</sup>HE LED CAPTIVITY CAPTIVE, AND GAVE GIFTS UNTO MEN. <sup>9</sup> <sup>k</sup>(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? <sup>10</sup> He that descended is the same also <sup>l</sup>that ascended up far above all heavens, that he might fill all things.) <sup>11</sup> <sup>m</sup>And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; <sup>12</sup> For the perfecting of the saints, for the work of the ministry, <sup>n</sup>for the edifying of <sup>o</sup>the body of Christ: <sup>13</sup> Till we all come in the unity of the faith, <sup>p</sup>and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: <sup>14</sup> That we *henceforth* be no more children, tossed to and fro, and carried about with every <sup>q</sup>wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; <sup>15</sup> But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: <sup>16</sup> <sup>r</sup>From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

### Change of self

<sup>17</sup> This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, <sup>18</sup> Having the understanding darkened, <sup>s</sup>being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: <sup>19</sup> <sup>t</sup>Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. <sup>20</sup> But ye have not so learned Christ; <sup>21</sup> If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: <sup>22</sup> That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; <sup>23</sup> And <sup>u</sup>be renewed in the spirit of your mind; <sup>24</sup> And that ye put on the new man, which after God is created in righteousness and true holiness.



## Vices to be avoided

<sup>25</sup> Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. <sup>26</sup> Be ye angry, and sin not: let not the sun go down upon your wrath: <sup>27</sup> Neither give place to the devil. <sup>28</sup> Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth. <sup>29</sup> Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. <sup>30</sup> And <sup>31</sup>grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. <sup>31</sup> Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: <sup>32</sup> And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

|               |                  |               |                |                  |                   |          |
|---------------|------------------|---------------|----------------|------------------|-------------------|----------|
| 1 a Col 1:10  | 6 g Psalms 83:18 | 10 l Act 1:9  | o Rom 14:19    | Gal 4:8          | 27 v Act 5:3      | Rom 8:23 |
| 2 b Gal 5:22  | Mal 2:10         | Heb 4:14      | 13 p Col 2:2   | Act 26:18        | Eph 6:11-16       |          |
| 3 c Joh 13:34 | h Rom 11:36      | Heb 7:26      | 14 q Mat 11:7  | 19 t Rom 1:24    | Jam 4:7           |          |
| 4 d Rom 12:5  | 8 i Col 2:15     | Heb 8:1       | 16 r Col 2:19  | 23 u 1 Pet 1:22- | 29 w Col 3:8      |          |
| 5 e Heb 6:6   | j Psalms 68:18   | 11 m Eph 2:20 | 18 s 1 The 4:5 | 23               | 30 x Psalms 78:40 |          |
| f 1 Cor 8:6   | 9 k Joh 3:13     | 12 n Eph 1:23 | Eph 2:12       | Rom 8:6          | Isa 63:10         |          |

**4:1** As there are chains of coercion, so too there are chains of love, as the Lord says: I drew them with chains of love. (Hos. 11:4) For indeed great are these chains, and chains of ineffable love, for those who are bound with them rejoice in their fetters. Do you want to know whether this is true? Hear how the Apostle Paul exults and rejoices in his chains, when he says: *I therefore a prisoner in the Lord beseech you.* (Eph. 4:1) And again: I beseech you, whereas you are such an one as Paul the aged, and now a prisoner also of Jesus Christ. (Philemon 9) You see how he rejoiced in the dignity of his chains, by the example of which he actually stirred up others. But there can be no doubt that where there is single-minded love of the Lord, there is also single-minded delight in chains worn for the Lord's sake. <sup>58</sup>[John Cassian the Roman (360-435AD), On the Incarnation, 4.11]

**4:3** Charity is the bond of brotherhood, the foundation of peace, the holdfast and security of unity, which is greater than both hope and faith, which excels both good works and martyrdoms, which will abide with us always, eternal with God in the kingdom of heaven. Take from it patience; and deprived of it, it does not endure. Take from it the substance of bearing and of enduring, and it continues with no roots nor strength. The apostle, finally, when he would speak of charity, joined to it endurance and patience. Charity, he says, is large-souled; charity is kind; charity envies not, is not puffed up, is not provoked, thinks not evil; loves all things, believes all things, hopes all things, bears all things. (1 Cor. 13:4-7) Thence he shows that it can tenaciously persevere, because it knows how to endure all things. And in another place: *Forbearing one another, he says, in love, using every effort to keep the unity of the spirit in the bond of peace.* (Eph. 4:2-3) He proved that neither unity nor peace could be kept unless brethren should cherish one another with mutual toleration, and should keep the bond of concord by the intervention of patience. <sup>33</sup>[Cyprian of Carthage (200-258AD), Treatise, 9.15]

**4:5 One Lord, one faith, one baptism.** Just as faith is distinct from baptism, God, and the Lord, so baptism, the Lord, and God are different from the three things that are here distinctly named. I reflect this because of Sabellius, who claims that here God the Father is the same as the Son, and who confuses people because he discovers in them the same divinity. Here we see most clearly, that the Son is

called one Lord and the Father one God. This is what St. Paul explains even more clearly in his epistle to the Corinthians: "For us there is but one God, the Father, from whom all things come, and one Lord, Jesus Christ Our Lord, Lord, by whom all things are, and we also by him," (1 Cor. 8:6) For just as the Son does not deprive the Father of his title of Lord, although it is said that there is only one Lord, so the Father does not deprive the Son of being God, because it is said that there is only one God and Father of all. We read in another place: "Know that the Lord Himself is God," (Ps. 99:2); and elsewhere: "The Lord your God is one God," (Deut. 6:4) If, as the Arians think, God the Father is the only God, by the same consequence, Jesus Christ will be the only Lord, and neither the Father will be Lord, nor the Son will be God, but far from us this error, that the divinity be separated from the sovereignty or sovereignty of the divinity. There is one Lord and one God, because the sovereignty of the Father and the Son is one and the same deity, which is why there is only one of you, because we also believe in the Father, in the Son and in the Holy Spirit. There is also one baptism, for we are baptized in the same way in the Father, in the Son, and in the Holy Spirit, and we are plunged three times to express one sacrament in the name of the Trinity. We are not baptized in the name of the Father, the Son, and the Holy Spirit, but in one name by which we understand God. Also, I wonder by what sequence Arius, Macedonius, Eumoniuss have come to suspect a diversity of nature in a single name, in the same action, in the same sacrament, the discord uniting this time in impiety, and how, coming out of the same muddy source, where the Son and the Holy Ghost are only creatures, their heresy has formed so many different streams. These words: "One baptism," condemn and Valentin who claims that there are two baptisms, and all the heretics, by teaching them that they can not have true baptism, and that the only Church of Christ contains the source of life. Perhaps the Apostle says, "One baptism," because although we are thrown three times because of the mystery of the Trinity, we must admit only one baptism. There is also only one baptism, in the water, in the spirit and in the fire. It is the same with the baptism of which the Lord speaks: "I must be baptized with a baptism," (Luke 12:10), and elsewhere: "You will be baptized with my baptism," (Mark 10:39) <sup>54</sup>[Jerome of Stridon (347-420AD), Commentary on Ephesians]



**4:7 But unto every one of us is given grace according to the measure of the gift of Christ.**

Not that Christ's measure varies, but only that so much of His grace is poured out as we can receive.

<sup>51</sup>[Jerome of Stridon (347-420AD), Against Jovinianus, 2.23]

**4:8** Of Him it is said, *He ascended up on high, He led captivity captive, He gave gifts unto men.* What is, He led captivity captive? He conquered death. What is, He led captivity captive? The devil was the author of death, and the devil was himself by the Death of Christ led captive. He ascended up on high. What do we know higher than heaven? Visibly and before the eyes of His disciples He ascended into heaven. This we know, this we believe, this we confess. He gave gifts unto men. What gifts? The Holy Spirit. He who gives such a Gift, what is He Himself? For great is God's mercy; He gives a Gift equal to Himself; for His Gift is the Holy Spirit, and the Whole Trinity, Father and Son and Holy Spirit, is One God. <sup>9</sup>[Augustine of Hippo (354-430AD), Sermon 78 on the New Testament, 4]

**4:9** Paul adds, *Now what is it that He ascended? but that He also descended* etc., not beneath the Earth, but he calls it the *lower parts of the Earth*; as about the Heaven he would say that He would not have ascended had it not been that the Divine Nature dwelt in Him beforehand, which was higher than the Heavens. Others have explained the *lower parts of the Earth* as His descent to the grave, saying that in His death He gave hope to all the race of Adam, that has gone down and been scattered and dispersed and mingled with all the parts of the Earth. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Ephesians]

**4:10** He descended, says he, into the lower parts of the earth, beyond which there are none other: and He ascended up far above all things, to that place, beyond which there is none other. This is to show His divine energy, and supreme dominion. For indeed even of old had all things been filled. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Ephesians]

**4:11** First, he says, "apostles"; for these had all gifts; secondarily, "prophets," for there were some who were not indeed apostles, but prophets, as Agabus; thirdly, "evangelists," who did not go about everywhere, but only preached the Gospel, as Priscilla and Aquila; "pastors and teachers," those who were entrusted with the charge of a whole nation. What then? Are the pastors and the teachers inferior? Yes, surely; those who were settled and employed about one spot, as Timothy and Titus, were inferior to those who went about the world and preached the Gospel. However, it is not possible from this passage to frame the subordination and precedence, but from another Epistle. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Ephesians]

**4:13** This, In the measure of the complete stature. The Interpreter thus explains, saying, From the difference of the word of the Apostle it is evident that he speaks of the union of Believers, as they are members of the Body of Christ; but the tradition of the School, that is, the illustrious Doctors (of the School of Nisibis), interprets thus, saying, When a resurrection of us all takes place, all men of every age and stature and measure, will be in one measure of stature in the world to come, that is to say, will

stand in the measure of the stature of Christ, that is to say, they shall be thirty-three years of age.

<sup>83</sup>[Ishodad of Merv (850AD), Commentary on Ephesians]

**4:14** "That we may be no longer," says he, "children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error." "And carried about," says he, "with every wind." He comes to this figure of speech, to point out in how great peril doubting souls are. "With every wind," says he, "by the sleight of men, in craftiness, after the wiles of error." The word "sleight" means the art of gamesters. Such are the "crafty," whenever they lay hold on the simpler sort. For they also change and shift about everything. He here glances also at human life. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Ephesians]

**4:16** The fifth passage selected by him for blame is the most important, that in which I explain the statement of the Apostle. From whom all the body fitly framed and knit together through every juncture of ministration, according to the working in due measure of every several part, makes the increase of the body unto the building up of itself in love. Here I summed up in a short sentence Origen's exposition which is very long and goes over the same ideas in various words, yet so as to leave out none of his illustrations or his assertions. And when I had come to the end, I added: And so in the restitution of all things, when Jesus Christ the true physician comes to restore to health the whole body of the Church, which now lies scattered and rent, every one will receive his proper place according to the measure of his faith and his recognition of the Son of God (the word 'recognize' implies that he had formerly known him and afterwards had ceased to know him), and shall then begin to be what he once had been; yet not in such a way as that, as held by another heresy, all should be placed in one rank, and, by a renovating process, all become angels; but that each member, according to its own measure and office shall become perfect: for instance, that the apostate angel shall begin to be that which he was by his creation, and that man who had been cast out of paradise shall be restored again to the cultivation of paradise; and so on. <sup>52</sup>[Jerome of Stridon (347-420AD), Apology Against Rufinus, 1.26]

**4:19** Whenever then ye hear, that God gave them up unto a reprobate mind (Rom. 1:28), remember this expression, that *they gave themselves up*. If then they gave themselves over, how did God give them over? And if again God gave them over, how did they give themselves over? You see the seeming contradiction. The word, gave them over, then, means this, He permitted them to be given over. Do you see, that the impure life is the ground for like doctrines also? Every one, says the Lord, that does ill hates the light, and comes not to the light. (Jn. 3:20) For how could a profligate man, one more immersed in the practice of indiscriminate lewdness than the swine that wallow in the mire, and who is a lover of money, and has not so much as any desire after temperance, enter upon a life like this? They made the thing, says he, their work. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Ephesians]



**4:23** To be renewed is, when the selfsame thing which has grown old is renewed, changed from one thing into the other. So that the subject indeed is the same, but the change is in that which is accidental. Just as the body indeed is the same, and the change in that which is accidental, so is it here. How then is the renewal to take place? "In the spirit of your mind," says he. Whosoever therefore has the Spirit, will perform no old deed, for the Spirit will not endure old deeds. "In the spirit," says he, "of your mind," that is, in the spirit which is in your mind. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Ephesians]

**4:28** Where are they which are called pure; they that are full of all defilement, and yet dare to give themselves a name like this? For it is possible, very possible, to put off the reproach, not only by ceasing from the sin, but by working some good thing also. Perceive ye how we ought to get quit of the sin? They stole. This is the sin. They steal no more. This is not to do away the sin. But how shall they? If they labor, and charitably communicate to others, thus will they do away the sin. He does not simply desire that we should work, but so work as to labor, so as that we may communicate to others. For the thief indeed works, but it is that which is evil. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Ephesians]

**4:29** Restrain your tongue from evil speaking, and put the bridle of the law upon your mouth; so that you shall speak, if you speak at all, only when it would be a sin to be silent. Beware lest you utter anything which might be justly found fault with. A word once spoken is like a stone which has been thrown: wherefore it should be long thought over before it is uttered. Blessed, assuredly, are the lips, which never utter what they would wish to recall. The talk of a chaste mind ought itself also to be chaste, such as may always rather edify than injure the hearers, according to that commandment of the Apostle when he says, *Let no (Eph. 4:29) corrupt communications proceed out of your mouth, but that which is good for the edification of faith, that it may convey grace to them that hear.* Precious to God is that tongue which knows not to form words except about divine things, and holy is that mouth from which heavenly utterances continually flow forth. Put down by the authority of Scripture calumniators of those who are absent, as being evil-minded persons, because the prophet mentions this also as among the virtues of a perfect man, if, in the presence of the righteous an evil-minded man, who brings forward things against his neighbor which cannot be proved, is brought down to nothing. For it is not lawful for you patiently

to listen to evil-speaking against another, inasmuch as you would not wish that to be done by others when directed against yourself. Certainly, everything is unrighteous which goes against the Gospel of Christ, and that is the case, if you quietly permit anything to be done to another, which you would feel painful, if done by any one to yourself. Accustom your tongue always to speak about those who are good, and lend your ears rather to listen to the praises of good men than to the condemnation of such as are wicked. Take heed that all the good actions you perform are done for the sake of God, knowing that for every such deed you will only receive a reward, so far as you have done it out of regard to his fear and love. Study rather to be holy than to appear so, because it is of no avail to be reckoned what you are not; and the guilt of a twofold sin is contracted when you do not have what you are credited with having, and when you pretend to possess what you do not possess. <sup>66</sup>[Sulpitius Severus, Dubious Letters, 17]

**4:30** We must hear this sadness of the Holy Spirit, as we hear the anger, the sleep of God, and the other passions as comparisons borrowed from human nature. It is not, then, that the Holy Ghost can feel sadness, or that divinity is accessible to any trouble; but our manner of speaking makes us understand the dispositions of God, who saddens us every time we sin, and weeps sinners. Thus our Savior, during his mortal life, wept over Jerusalem (Luke 19), and that he deplores the fate of all mankind by saying through the mouth of the prophet, "Woe to me, my soul, because there is no longer any saint on earth; no one among men who rectify their ways, all set traps to shed blood." (Mich. 7:2-3) And when in the prophet Ezekiel he enumerates the works of the once holy city, he exclaims: "They are all for me a subject of trouble." (Ezek. 20) Now we have received the seal of the Holy Spirit, that our spirit and soul may be marked with the seal of God, and that we reproduce that image and likeness that we were created. This seal of the Holy Spirit from the word of the Savior is impressed by God Himself in our souls. "For God the Father," he says, "has put on him his sign." (Jn. 6:27) Every man therefore, who by the faith he has in God, testifies that he is the true God, is marked by the Father with the seal of the Holy Spirit. Now he is marked with this seal so that he may preserve it and represent it on the day of redemption in all its purity, in all its sincerity, and without any alteration, and that it is worthy of being among those who are redeemed. <sup>54</sup>[Jerome of Stridon (347-420AD), Commentary on Ephesians]

## EPHESIANS 5

### Imitate God: walk in love

<sup>1</sup> Be <sup>a</sup>ye therefore followers of God, as dear children; <sup>2</sup> And <sup>b</sup>walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God <sup>c</sup>for a sweetsmelling savour.

### Other evils to be avoided

<sup>3</sup> But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; <sup>4</sup> Neither filthiness, nor foolish talking, nor jesting, <sup>d</sup>which are not convenient: but rather giving of thanks. <sup>5</sup> For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater,



<sup>6</sup>hath any inheritance in the kingdom of Christ and of God. <sup>6 f</sup>Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. <sup>7</sup> Be not ye therefore partakers with them. <sup>8 g</sup>For ye were sometimes darkness, but now <sup>h</sup>are ye light in the Lord: walk as <sup>i</sup>children of light: <sup>9</sup> (For the fruit of the Spirit is in all goodness and righteousness and truth;) <sup>10 j</sup>Proving what is acceptable unto the Lord. <sup>11</sup> And <sup>k</sup>have no fellowship with the unfruitful works of darkness, but rather <sup>l</sup>reprove *them*. <sup>12</sup> For it is a shame even to speak of those things which are done of them in secret. <sup>13</sup> But <sup>m</sup>all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. <sup>14</sup> Wherefore he saith, <sup>o</sup>**AWAKE THOU THAT SLEEPEST, AND <sup>n</sup>ARISE FROM THE DEAD, AND CHRIST SHALL GIVE THEE LIGHT.** <sup>15</sup> See then that ye walk circumspectly, not as fools, but as wise, <sup>16</sup> Redeeming the time, because the days are evil. <sup>17 v</sup>Wherefore be ye not unwise, but <sup>u</sup>understanding <sup>p</sup>what the will of the Lord *is*. <sup>18</sup> And be not drunk with wine, wherein is excess; but be filled with the Spirit; <sup>19</sup> Speaking to yourselves <sup>s</sup>in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; <sup>20</sup> <sup>t</sup>Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

#### The husband is head of the household

<sup>21</sup> <sup>u</sup>Submitting yourselves one to another in the fear of God. <sup>22 v</sup>Wives, submit yourselves unto your own husbands, as unto the Lord. <sup>23</sup> For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. <sup>24</sup> Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

#### Husbands should love their wives

<sup>25</sup> Husbands, love your wives, even as Christ also loved the church, and gave himself for it; <sup>26</sup> That he might sanctify and cleanse it <sup>w</sup>with the washing of water <sup>x</sup>by the word, <sup>27</sup> That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. <sup>28</sup> So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. <sup>29</sup> For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: <sup>30</sup> For we are members of his body, of his flesh, and of his bones. <sup>31</sup> For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. <sup>32</sup> This is a great mystery: but I speak concerning Christ and the church. <sup>33</sup> Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

|               |               |                |                 |                |               |              |
|---------------|---------------|----------------|-----------------|----------------|---------------|--------------|
| 1 a Lev 11:45 | Lev 1:9       | h Joh 8:12     | Psa 19:11       | 14 n Eph 2:5   | q Rom 12:2    | 26 w Joh 3:5 |
| Mat 5:45      | 4 d Rom 1:28  | 1 Joh 2:9      | Psa 19:7        | Rom 6:4-5      | r Col 4:5     | Heb 10:22    |
| Luk 6:36      | 5 e Rev 22:15 | i Luk 16:8     | 11 k Job 24:13- | Joh 5:25       | 19 s Jam 5:13 | x Joh 15:3   |
| Eph 4:32      | 6 f Jer 29:8  | 10 j Heb 12:28 | 17              | Eze 37:4-10    | 20 t Job 1:21 |              |
| 2 b Joh 13:34 | Mat 24:4      | Phi 1:10       | 1 Lev 19:17     | o Isa 60:1     | 21 u Phi 2:3  |              |
| c Gen 8:21    | 8 g Isa 9:2   | Rom 14:18      | 13 m Heb 4:13   | 17 p 1 The 4:3 | 22 v Gen 3:16 |              |

**5:1 Be ye therefore followers of God.** To the Ephesians to whom he had already taught such great mysteries, he does not say: Be my imitators, nor the imitators of Christ, but be the imitators of God. It is not that it is a lesser task to imitate Christ than to imitate God (for Christ is God), but something else is to imitate him as a man, another thing to imitate him in his divine nature. For although we have previously known Jesus Christ according to the flesh, now we do not know him so. The Savior wishing to show us himself the humility of the divine economy of his incarnation says: "All that the Son sees the Father do, he does so also" (Jn. 5:19) These words do not mean that the Father has made another heaven and another earth, and that in their likeness, another heaven, another earth, other elements have been made by Christ, but that all that the Father does, the Son the likewise. Now, the Apostle taught us above how we can become like God when he said to us, "You forgive one another, as God himself has forgiven you in Christ Jesus." Because I do not think so that man can imitate God in the other works he has done, but on the example of that clemency which makes him shower the rain on the good and the bad with other favors, so must we spread the effects of our goodness upon all men. When we have accomplished this duty, we shall be the beloved children, or of St. Paul himself, or what seems to me more probable, of God himself.

<sup>54f</sup>[Jerome of Stridon (347-420AD), Commentary on Ephesians]

**5:2** To him who, for the salvation of his brethren, fights against sin unto the blood, even to give his life for them, he walks in chastity, and imitates Jesus Christ who loved us so much, that he has suffered the torment of the cross for the salvation of all men. In the same way that he gave himself up for us, so the Christian who makes the voluntary sacrifice of his life for his brethren, will become the imitator of him who has offered himself to his Father as an oblation, as a victim of a pleasant odor, and he himself will become this oblation, this host bringing up to God the sweet smell of sweetness. <sup>54f</sup>[Jerome of Stridon (347-420AD), Commentary on Ephesians] **5:3** He calls uncleanness either much fornication, or sodomy. He calls covetous men idolaters because in the same manner (as idolatry) covetousness is able to remove from God. Others say, that as the idolater does not consider that he is judged by a dumb idol, thus neither does the covetous man believe that he shall be repaid by God. <sup>83f</sup>[Ishodad of Merv (850AD), Commentary on Ephesians]

**5:4** Have no witticisms, no obscenities, either in word or in deed, and you will quench the flame— let them not even be named, says he, among you, that is, let them not anywhere even make their appearance. This he says also in writing to the Corinthians. It is actually reported that there is



fornication among you (1 Cor. 5:1); as much as to say, Be all pure. For words are the way to acts. Then, that he may not appear a forbidding kind of person and austere, and a destroyer of playfulness, he goes on to add the reason, by saying, which are not befitting, which have nothing to do with us— but rather giving of thanks. What good is there in uttering a witticism? thou only raisest a laugh. Tell me, will the shoemaker ever busy himself about anything which does not belong to or befit his trade? Or will he purchase any tool of that kind? No, never. Because the things we do not need, are nothing to us. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Ephesians]

**5:5** And again, when we say that “the covetous man is an idolater,” in this too again they make abatements, and say the expression is hyperbolic. And in this manner they underrate and explain away all the commandments. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Ephesians]

**5:8** And he who is only regenerated — as the name necessarily indicates — and is enlightened, is delivered immediately from darkness, and on the instant receives the light. As, then, those who have shaken off sleep immediately become all awake within; or rather, as those who try to remove a film that is over the eyes, do not supply to them from without the light which they do not possess, but removing the obstacle from the eyes, leave the pupil free; thus also we who are baptized, having wiped off the sins which obscure the light of the Divine Spirit, have the eye of the spirit free, unimpeded, and full of light, by which alone we contemplate the Divine, the Holy Spirit flowing down to us from above. This is the eternal adjustment of the vision, which is able to see the eternal light, since like loves like; and that which is holy, loves that from which holiness proceeds, which has appropriately been termed light. *Once you were darkness, now are you light in the Lord.* (Eph. 5:8) Hence I am of opinion man was called by the ancients φῶς. But he has not yet received, say they, the perfect gift. I also assent to this; but he is in the light, and the darkness comprehends him not. There is nothing intermediate between light and darkness. But the end is reserved till the resurrection of those who believe; and it is not the reception of some other thing, but the obtaining of the promise previously made. <sup>34</sup>[Clement of Alexandria (150–215AD), The Paedagogus, 1.6]

**5:11** And because ye find in Scripture and in the examples of Saints, whether of those who lived before or after the coming of the Lord in this life, that the bad do not defile the good in unity with them, do not on this account become slow in the correction of the bad. In two ways the bad will not defile you; if you consent not to him, and if you reprove him; this is, not to communicate with him, not to consent to him. For there is a communication, when an agreement either of the will or of the approbation is joined to his deed. This the Apostle teaches us, when he says, Have no communication with the unfruitful works of darkness. And because it was a small matter not to consent, if negligence in correction accompanied it, he says, But rather reprove them. See how he comprehended both at once, Have no communication, but rather reprove them. What is, Have no communication? Do not

consent to them, do not praise them, do not approve them. What is, But rather reprove them? Find fault with, rebuke, repress them. <sup>9</sup>[Augustine of Hippo (354-430AD), Sermon 38 on the New Testament, 19]

**5:13** *"But everything that is reprehensible is discovered by the light, because all that is discovered is light."* "All" no doubt that it is necessary to understand all that the children of the defiance have in secret, for there are reprehensible things which are discovered by the light. Now, the light picks up and discovers the things that were formerly darkness and then became light in the Lord, that is to say that by the same time that they are recovered become better, whose transformation manifests itself in public and thus becomes light, because all that is discovered is light. <sup>54</sup>[Jerome of Stridon (347-420AD), Commentary on Ephesians]

**5:14** This, *Awake, you that sleep, and arise from the dead*, etc., is said by one of the Believers who was at Ephesus; because at that time there were many in Ephesus, with different gifts of the Spirit; and they had this also, that they could make psalms and hymns like the Blessed David. He calls the Heathen sleepers; and darkness the time before the coming of our Lord; and light His advent, in which He will summon every one to know truth and to cultivate good things. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Ephesians]

**5:15** Nothing more suitable than this warning to the Ephesians to walk with caution, they whose minds by long exercise had become accustomed to discerning good and evil, and who, experiencing all things, applied themselves to the good that they had resolved to do. Now, whoever examines how he should walk and with what caution he must set foot, lest he strike against the stone and quit: "Lord, your word is the flame that guides my steps," is truly wise. For I cannot believe that a fool, would he walk with caution, can fulfill this precept, because it is given to the wise and not to the imprudent. We also understand by that the moral precepts that most regard as obvious, because it is said in the eighteenth psalm: "The commandment of the Lord is bright, he shines the eyes" need a wise and cautious explanation, because this luminous precept illuminates the eyes of those who have abandoned the vices of madness to apply themselves entirely to the study of wisdom. <sup>54</sup>[Jerome of Stridon (347-420AD), Commentary on Ephesians]

**5:23** So, too, that the Church is subject to Christ, as well as the woman to her husband. For the authority and the submission which are appropriate to Jesus Christ and to his Church are obligations imposed on the husband and the wife. But consider that the union of Jesus Christ and his Church being holy, the union of man and woman must have the same character of holiness. In the same way that any meeting of heretics can not be called the Church of Jesus Christ, and that Jesus Christ is not their leader, so any marriage which is not contracted according to the precepts of Christ, can not to be legitimately called a true marriage is rather an adultery. We see elsewhere that the wife is subject to her husband as her master, because it is to him that she turns, and that he has the empire over her. This is how Sarah called Abraham her master (Gen. 18). This spontaneous servitude establishes all the



more the equality between the spouses, that it is the fruit of the will, and I would say more, by its obsequiousness, it reduces in servitude the one who has the authority. There are some who interpret these words in an anagogical sense; the wife, they say, is the body, the man is the soul. And just as the Church is subject to Jesus Christ, so bodies must be subject to the soul, and be reduced to one mind if they are united to the Lord. <sup>54</sup>[Jerome of Stridon (347-420AD), Commentary on Ephesians]

**5:24** The Church of Jesus is shining with glory, having neither stain nor wrinkle nor anything like it. He who is sinful and stained with some stain, can not be called a member of the Church of Jesus Christ, nor is he subject to Jesus Christ. It is possible, however, that, following the example of the Church,

which at first had spots and wrinkles, and then recovered its youth and purity, the sinner hastens to go to the doctor, for it is not those who are well who need a physician, but those who are sick (Luke 5), to heal and heal his wounds, and thus become part of the Church which is the body of Jesus Christ. <sup>54</sup>[Jerome of Stridon (347-420AD), Commentary on Ephesians]

**5:32** This is a great mystery, but I speak, etc., that is to say, what was said in the beginning about men and women, was fulfilled mystically about Christ and His Church; for we shall all by the spiritual birth receive the Resurrection and be united to Christ, and become in His likeness in immortality, and incorruptibility. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Ephesians]

## EPHESIANS 6

### Relationship of children and parents

<sup>1</sup> Children, <sup>a</sup>obey your parents in the Lord: for this is right. <sup>2</sup> <sup>b</sup>Honour thy father and mother; which is the first commandment with promise; <sup>3</sup> That it may be well with thee, and thou mayest live long on the earth.

<sup>4</sup> And, <sup>d</sup>ye fathers, provoke not your children to wrath: but <sup>c</sup>bring them up in the nurture and admonition of the Lord.

### Relationship of slaves and masters

<sup>5</sup> Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; <sup>6</sup> Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; <sup>7</sup> With good will doing service, as to the Lord, and not to men: <sup>8</sup> <sup>e</sup>Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free. <sup>9</sup> And, ye <sup>f</sup>masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; <sup>e</sup>neither is there respect of persons with him.

### The armor of God

<sup>10</sup> Finally, my brethren, be strong in the Lord, and in the power of his might. <sup>11</sup> <sup>h</sup>Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. <sup>12</sup> For we wrestle not against flesh and blood, but against <sup>i</sup>principalities, against powers, against <sup>j</sup>the rulers of the darkness of this world, against spiritual wickedness in high *places*. <sup>13</sup> Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. <sup>14</sup> Stand therefore, having your loins girt about with truth, and <sup>k</sup>having on the breastplate of righteousness; <sup>15</sup> <sup>l</sup>And your feet shod with the preparation of the gospel of peace; <sup>16</sup> Above all, taking <sup>m</sup>the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. <sup>17</sup> And take the helmet of salvation, and <sup>n</sup>the sword of the Spirit, which is the word of God:

### Constant prayer

<sup>18</sup> Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and <sup>o</sup>supplication for all saints; <sup>19</sup> And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, <sup>20</sup> For which I am an ambassador in bonds: that therein <sup>p</sup>I may speak boldly, as I ought to speak.

### Paul has sent Tychicus to instruct and comfort them

<sup>21</sup> But that ye also may know my affairs, *and* how I do, <sup>q</sup>Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: <sup>22</sup> Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

### Conclusion and blessing

<sup>23</sup> Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. <sup>24</sup> Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen. (Written from Rome unto the Ephesians by Tychicus.)

|               |               |             |                |                |                |                |
|---------------|---------------|-------------|----------------|----------------|----------------|----------------|
| 1 a Pro 23:22 | Deu 5:16      | d Col 3:21  | g 1 Pet 1:17   | j Joh 12:31    | 16 m 1 Joh 5:4 | 18 o Phi 1:4   |
| Luk 2:51      | Mat 15:4      | 8 e Rom 2:6 | 11 h Rom 13:12 | 14 k Isa 59:17 | 17 n Rev 1:16  | 20 p 1 The 2:2 |
| 2 b Exo 20:12 | 4 c Gen 18:19 | 9 f Col 4:1 | 12 i Rom 8:38  | 15 l Isa 52:7  | Heb 4:12       | 21 q Act 20:4  |

**6:1 Children, obey your parents in the Lord.** There is an ambiguity here, do children have to obey

their parents in the Lord, or in the Lord obey their parents? They must do both, that is to say, we must



obey the parents who begot us in the Lord, such as were St. Paul and the Apostles, and do all that they command us and obey in the Lord to our parents of whom we are born according to the flesh, doing all that is not contrary to the will of God.<sup>54</sup>[Jerome of Stridon (347-420AD), Commentary on Ephesians]

**6:4 provoke not your children to wrath.** Virtues exist in us also by nature, and the soul has affinity with them not by education, but by nature herself. We do not need lessons to hate illness, but by ourselves we repel what afflicts us, the soul has no need of a master to teach us to avoid vice. Now all vice is a sickness of the soul as virtue is its health. Thus those have defined health well who have called it a regularity in the discharge of natural functions; a definition that can be applied without fear to the good condition of the soul. Thus, without having need of lessons, the soul can attain by herself to what is fit and conformable to nature. Hence it comes that temperance everywhere is praised, justice is in honor, courage admired, and prudence the object of all aims; virtues which concern the soul more than health concerns the body. *Children love your parents*, and you, *parents provoke not your children to wrath*. Does not nature say the same? Paul teaches us nothing new; he only tightens the links of nature. If the lioness loves her cubs, if the she wolf fights to defend her little ones, what shall man say who is unfaithful to the precept and violates nature herself; or the son who insults the old age of his father; or the father whose second marriage has made him forget his first children? With animals invincible affection unites parents with children. It is the Creator, God Himself, who substitutes the strength of feeling for reason in them.<sup>31</sup>[Basil of Caesarea (329-379AD), Hexaemeron, 9.4]

**6:5-9 Slavery.** This is prescribed by the order of nature: it is thus that God has created man. For let them, He says, have dominion over the fish of the sea, and over the fowl of the air, and over every creeping thing which creeps on the earth. (Gen. 1:26) He did not intend that His rational creature, who was made in His image, should have dominion over anything but the irrational creation, — not man over man, but man over the beasts. And hence the righteous men in primitive times were made shepherds of cattle rather than kings of men, God intending thus to teach us what the relative position of the creatures is, and what the desert of sin; for it is with justice, we believe, that the condition of slavery is the result of sin. And this is why we do not find the word slave in any part of Scripture until righteous Noah branded the sin of his son with this name. It is a name, therefore, introduced by sin and not by nature. The origin of the Latin word for slave is supposed to be found in the circumstance that those who by the law of war were liable to be killed were sometimes preserved by their victors, and were hence called servants. And these circumstances could never have arisen save through sin. For even when we wage a just war, our adversaries must be sinning; and every victory, even though gained by wicked men, is a result of the first judgment of God, who humbles the vanquished either for the sake of removing or of punishing their sins. Witness that man of God, Daniel, who, when he was in captivity, confessed to God his own sins and the sins of his people, and declares with pious grief that these were

the cause of the captivity. (Dan. 9) The prime cause, then, of slavery is sin, which brings man under the dominion of his fellow — that which does not happen save by the judgment of God, with whom is no unrighteousness, and who knows how to award fit punishments to every variety of offense. But our Master in heaven says, Every one who does sin is the servant of sin. (Jn. 8:34) And thus there are many wicked masters who have religious men as their slaves, and who are yet themselves in bondage; for of whom a man is overcome, of the same is he brought in bondage. (2 Peter 2:19) And beyond question it is a happier thing to be the slave of a man than of a lust; for even this very lust of ruling, to mention no others, lays waste men's hearts with the most ruthless dominion. Moreover, when men are subjected to one another in a peaceful order, the lowly position does as much good to the servant as the proud position does harm to the master. But by nature, as God first created us, no one is the slave either of man or of sin. This servitude is, however, penal, and is appointed by that law which enjoins the preservation of the natural order and forbids its disturbance; for if nothing had been done in violation of that law, there would have been nothing to restrain by penal servitude. And therefore the apostle admonishes slaves to be subject to their masters, and to serve them heartily and with good-will, so that, if they cannot be freed by their masters, they may themselves make their slavery in some sort free, by serving not in crafty fear, but in faithful love, until all unrighteousness pass away, and all principality and every human power be brought to nothing, and God be all in all. And therefore, although our righteous fathers had slaves, and administered their domestic affairs so as to distinguish between the condition of slaves and the heirship of sons in regard to the blessings of this life, yet in regard to the worship of God, in whom we hope for eternal blessings, they took an equally loving oversight of all the members of their household. And this is so much in accordance with the natural order, that the head of the household was called paterfamilias; and this name has been so generally accepted, that even those whose rule is unrighteous are glad to apply it to themselves. But those who are true fathers of their households desire and endeavor that all the members of their household, equally with their own children, should worship and win God, and should come to that heavenly home in which the duty of ruling men is no longer necessary, because the duty of caring for their everlasting happiness has also ceased; but, until they reach that home, masters ought to feel their position of authority a greater burden than servants their service. And if any member of the family interrupts the domestic peace by disobedience, he is corrected either by word or blow, or some kind of just and legitimate punishment, such as society permits, that he may himself be the better for it, and be readjusted to the family harmony from which he had dislocated himself. For as it is not benevolent to give a man help at the expense of some greater benefit he might receive, so it is not innocent to spare a man at the risk of his falling into graver sin. To be innocent, we must not only do harm to no man, but also restrain him from sin or punish his sin, so that either the man himself who is punished may profit by his



experience, or others be warned by his example. Since, then, the house ought to be the beginning or element of the city, and every beginning bears reference to some end of its own kind, and every element to the integrity of the whole of which it is an element, it follows plainly enough that domestic peace has a relation to civic peace — in other words, that the well-ordered concord of domestic obedience and domestic rule has a relation to the well-ordered concord of civic obedience and civic rule. And therefore it follows, further, that the father of the family ought to frame his domestic rule in accordance with the law of the city, so that the household may be in harmony with the civic order.<sup>8</sup>[Augustine of Hippo (354-430AD), *The City of God*, 19.15-16]

**6:5** To every man then, if he is the head of his own house, ought the office of the Episcopate to belong, to take care how his household believe, that none of them fall into heresy, neither wife, nor son, nor daughter, nor even his slave, because he has been bought at so great a price. The Apostolic teaching has set the master over the slave, and put the slave under the master; nevertheless Christ gave the same price for both. Do not neglect then the least of those belonging to you, look after the salvation of all your household with all vigilance. This if you do, you put out to use; ye will not be slothful servants, you will not have to fear so horrible a condemnation.<sup>9</sup>[Augustine of Hippo (354-430AD), *Sermon 44 on the New Testament*, 1]

**6:6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart.** The Apostle therefore has the necessary addition for the servants, so that with the fear of their master they also have trembling, and to distinguish their masters from the spiritual master, he calls them masters according to the flesh, so that a servant who believes in God, and who has not yet attained perfect wisdom, it is not unseemly to serve a master according to the flesh with fear and trembling, in the simplicity of his heart, and to serve him thus faithfully as to Jesus Christ. He must not serve them to the eye, as those who desire to please men do, but to make of necessity a voluntary act and of servitude a matter of reward; especially when the master according to the flesh does not command things contrary to what the master commands according to the spirit. This is what the Apostle says: "Serving them not to the eye, as to please men, but as servants of Christ, fulfilling the will of God." But that this fidelity itself is not forced into the servant, whether spontaneous and departing from the heart; that he should serve his master as Jesus Christ, from whom he must receive the price of his services, no less than if he had voluntarily rendered them free. It must also be noted that the Apostle adds different things to the obedience of the children and the servants. He said to the children, "Obey your parents in the Lord," while he says to the servants, "Obey your masters according to the flesh with fear and trembling." So, too, as the fear of the servant and the woman diverge, the obedience also of children and of servants is different, and see how the Apostle, in commanding the servants to obey their masters, adds with much ado: "as to Jesus Christ," and again: "as the servants of Jesus Christ, fulfilling the will of God," that is, the servant must not listen to his

master according to the flesh, if he will command him things contrary to the law of God. <sup>54</sup>[Jerome of Stridon (347-420AD), *Commentary on Ephesians*]

**6:9** Differently to be admonished are servants and masters. Servants, to wit, that they ever keep in view the humility of their condition; but masters, that they lose not recollection of their nature, in which they are constituted on an equality with servants. Servants are to be admonished that they despise not their masters, lest they offend God, if by behaving themselves proudly they gainsay His ordinance: masters, too, are to be admonished, that they are proud against God with respect to His gift, if they acknowledge not those whom they hold in subjection by reason of their condition to be their equals by reason of their community of nature. The former are to be admonished to know themselves to be servants of masters; the latter are to be admonished to acknowledge themselves to be fellow-servants of servants. For to those it is said, Servants, obey your masters according to the flesh (Col. 3:22); and again, Let as many servants as are under the yoke count their masters worthy of all honor (1 Tim. 6:1); but to these it is said, *And ye, masters, do the same things unto them, forbearing threatening, knowing that both their and your Master is in heaven* (Ephes. 6:9). <sup>43</sup>[Gregory the Great (540-604AD), *Pastoral Rule*, 3.5]

**6:11** He says not, against the fightings, nor against the hostilities, but against the wiles. For this enemy is at war with us, not simply, nor openly, but by wiles. What is meant by wiles? To use wiles, is to deceive and to take by artifice or contrivance; a thing which takes place both in the case of the arts, and by words, and actions, and stratagems, in the case of those who seduce us. I mean something like this. The Devil never proposes to us sins in their proper colors; he does not speak of idolatry, but he sets it off in another dress, using wiles, that is, making his discourse plausible, employing disguises. Now therefore the Apostle is by this means both rousing the soldiers, and making them vigilant, by persuading and instructing them, that our conflict is with one skilled in the arts of war, and with one who wars not simply, nor directly, but with much wiliness. And first then he arouses the disciples from the consideration of the Devil's skill; but in the second place, from his nature, and the number of his forces. It is not from any desire to dispirit the soldiers that stand under him, but to arouse, and to awaken them, that he mentions these stratagems, and prepares them to be vigilant; for had he merely detailed their power, and there stopped his discourse, he must have dispirited them. But now, whereas both before and after this, he shows that it is possible to overcome such an enemy, he rather raises their courage; for the more clearly the strength of our adversaries is stated on our part to our own people, so much the more earnest will it render our soldiers. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), *Homilies on Ephesians*]

**6:12** *But against principalities and against powers*, shows that they have fallen from these two ranks; although some have said, that they consisted of three ranks, of *Principalities* and of *Powers* and of *Archangels*; nevertheless many of them were of Principalities; their chief was also Chief of the



Powers, for Paul did not say the rulers of the world, nor the possessors of the world, and he ceased, but he added *of this darkness*, calling Error Darkness, and the want of knowledge in which men were held, and in which they wrought the will of Satan. But if kings and nobles, although they are less than Demons in nature and power, are called Kings and Emperors of the world, not having authority over their own; how much more does it apply to Demons, who have here both slaves and obeyers and temples and priests and sacrifices and false prophets? which Satan said (Luke 4:6) also to our Lord, I will give you this world and its power, which is delivered to me, speaking thus of permission from God. Thus he calls them wicked spirits in comparison with Angels, who serve God with good will and in love in the care of men. He says, *under Heaven*; in comparison with Angels who are said everywhere to be in Heaven, and stand before God; and because the evil spirits are not able to go up to the place where the Angels serve, the Greek instead of *evil spirits that are under Heaven*, says, in the face of Heaven, that is, in the face of heavenly things; we have a wrestling against these evil spirits. <sup>63</sup>[Ishodad of Merv (850AD), Commentary on Ephesians]

**6:13 withstand in the evil day.** Either it is the day of the consummation of all things and of judgment, while the demon inhaling hatred and vengeance will seek to restrain us in his party, a bad day from which will be delivered the one who has had the intelligence of the indigent and poor; "For the Lord will deliver him in the evil day." (Ps. 11:1) This is the day of which it is written in another place: "Behold, the day of the wrath of the Lord comes." (Isa. 13:9) ... There are some who give this passage a third interpretation. Death, they say, does not put an end to all our battles against the devil, but when we are out of this world, we have to support a stronger and, so to speak, hand-to-hand and uncovered struggle against present and unscathed enemies themselves. It is in this sense that they explain the text which we have quoted a little higher: "neither present things nor future things;" These future things are, they say, the struggles that await us after this life. They also explain these words: "Wherefore, whether absent or present, we make every effort to please Him" (2 Cor. 5:9), that is, the present time is this life, and the future time, the one that follows death. They explain in the same sense the end of the sentence: "In order that, having accomplished everything, you remain firm." According to this interpretation, no one could accomplish in this life all that is commanded him, he can only in part, just as he sees and prophesies only in part, and he can only hold firm when he has done all justice. Others give this simpler explanation: The Apostle, they say, seeing in prophetic spirit the flirtation temptations and the persecutions which were to assail the Ephesians after the sending of this letter exhorts them and warns them to do all they can to remain firm in the faith of the Gospel and not succumb to the height of persecution. As to this bad day, we believe that this phrase is borrowed from Psalm forty-eight. <sup>54</sup>[Jerome of Stridon (347-420AD), Commentary on Ephesians]

**6:14** He is not speaking of a literal, physical girdle, for all the language in this passage he employs in a spiritual sense. And observe how methodically he

proceeds. First he girds up his soldier. What then is the meaning of this? The man that is loose in his life, and is dissolved in his lusts, and that has his thoughts trailing on the ground, him he braces up by means of this girdle, not suffering him to be impeded by the garments entangling his legs, but leaving him to run with his feet well at liberty. "Stand therefore, having girded your loins," says he. By the "loins" here he means this; just what the keel is in ships, the same are the loins with us, the basis or groundwork of the whole body: for they are, as it were, a foundation, and upon them as the schools of the physicians tell you, the whole frame is built. So then in "girding up the loins" he compacts the foundation of our soul; for he is not of course speaking of these loins of our body, but is discoursing spiritually: and as the loins are the foundation alike of the parts both above and below, so is it also in the case of these spiritual loins. Oftentimes, we know, when persons are fatigued, they put their hands there as if upon a sort of foundation, and in that manner support themselves; and for this reason it is that the girdle is used in war, that it may bind and hold together this foundation, as it were, in our frame; for this reason too it is that when we run we gird ourselves. It is this which guards our strength. Let this then, says he, be done also with respect to the soul, and then in doing anything whatsoever we shall be strong; and it is a thing most especially becoming to soldiers. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Ephesians]

**6:16 the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.** We know of certain traits which the evil spirit wishes to throw into the heart by criminal thoughts. It is one of those traits he has thrown into the heart of Judas to bring him to betray the Lord. The enemy will not even begin to hurt our soul, if we hold above the shield of faith, against which not only the thrown darts come to shatter, but even the fire of the darts is extinguished. <sup>54</sup>[Jerome of Stridon (347-420AD), Commentary on Ephesians]

**6:23** He invokes upon them, "peace and love with faith." He says well: for he would not that they should have regard to love by itself, and mingle themselves with those of a different faith. Either he means this, or that above described, namely, that they should have faith also, so as to have a cheerful confidence of the good things to come. The "peace" which is towards God, and the "love." And if there be peace, there will also be love; if love, there will be peace also. "With faith," because without faith, love amounts to nothing; or rather love could not exist at all without it. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Ephesians]



# THE EPISTLE OF SAINT PAUL TO THE PHILIPPIANS

## PREFACE

The Philippians were a people admirable in their manners; and they constantly took great care to supply the wants of the Apostle; but it happened that excellent people among them had a strife about the leadership, as usually happens among men on account of the weakness of their nature. Again, those of the Circumcision who were accustomed to revile Paul that they might overturn his doctrine, came there also, teaching that along with faith in Christ, they ought also to observe legal things. He wrote this Epistle from Rome, after his first defense before Nero. Now Philippi was the capital of Macedonia.  
<sup>83</sup>[Ishodad of Merv (850AD), Commentary on Philippians]

## PHILIPPIANS 1

### Greeting

<sup>1</sup> Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: <sup>2</sup> Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

### Thanksgiving and prayer

<sup>3</sup> <sup>a</sup>I thank my God upon every remembrance of you, <sup>4</sup> Always in every prayer of mine for you all making request with joy, <sup>5</sup> <sup>b</sup>For your fellowship in the gospel from the first day until now; <sup>6</sup> Being confident of this very thing, that he which hath begun <sup>c</sup>a good work in you will perform *it* until the day of Jesus Christ: <sup>7</sup> Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in <sup>d</sup>my bonds, and in the defence and confirmation of the gospel, <sup>e</sup>ye all are partakers of my grace. <sup>8</sup> For God is my record, how greatly I long after you all in the bowels of Jesus Christ. <sup>9</sup> And this I pray, <sup>f</sup>that your love may abound yet more and more in knowledge and *in* all judgment; <sup>10</sup> That <sup>h</sup>ye may approve things that are excellent; <sup>g</sup>that ye may be sincere and without offence till the day of Christ; <sup>11</sup> Being filled with the fruits of righteousness, <sup>i</sup>which are by Jesus Christ, unto the glory and praise of God.

### Propagation of the Gospel

<sup>12</sup> But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel; <sup>13</sup> So that my bonds in Christ are manifest <sup>j</sup>in all the palace, and in all other *places*; <sup>14</sup> And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. <sup>15</sup> Some indeed preach Christ even of envy and <sup>k</sup>strife; and some also of good will: <sup>16</sup> The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: <sup>17</sup> But the other of love, knowing that I am set for the defence of the gospel. <sup>18</sup> What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. <sup>19</sup> For I know that this shall turn to my salvation <sup>m</sup>through your prayer, and the supply of <sup>l</sup>the Spirit of Jesus Christ, <sup>20</sup> According to my earnest expectation and *my* hope, that <sup>n</sup>in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

### Sentiments of Paul

<sup>21</sup> For to me to live *is* Christ, and to die *is* gain. <sup>22</sup> But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not. <sup>23</sup> For <sup>o</sup>I am in a strait betwixt two, having a desire to <sup>p</sup>depart, and to be with Christ; which is far better: <sup>24</sup> Nevertheless to abide in the flesh *is* more needful for you. <sup>25</sup> And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; <sup>26</sup> That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

### Firmness

<sup>27</sup> Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with <sup>q</sup>one mind striving together for the faith of the gospel; <sup>28</sup> And in nothing terrified by your <sup>s</sup>adversaries: which is to them an evident



token of perdition, <sup>1</sup>but to you of salvation, and that of God. <sup>29</sup> For unto you it is given in the behalf of Christ, <sup>2</sup>not only to believe on him, but also to suffer for his sake; <sup>30</sup> <sup>u</sup>Having the same conflict <sup>v</sup>which ye saw in me, and now hear *to be* in me.

|               |                |                 |                |                  |               |              |
|---------------|----------------|-----------------|----------------|------------------|---------------|--------------|
| 3 a Col 1:3   | e Phi 4:14     | 11 i Joh 15:4   | Rom 8:9        | p Luk 2:29-30    | Mat 10:28     | 30 u Col 2:1 |
| 5 b 2 Cor 8:1 | 9 f Phm 1:6    | 13 j Phi 4:22   | m 2 Cor 1:11   | 27 q Phi 2:2     | Isa 41:10     | v Act 16:19  |
| 6 c Joh 6:29  | 10 g Act 24:16 | 15 k Phi 2:3    | 20 n Rom 5:5   | 28 r Mat 5:10-12 | 29 t Act 5:41 |              |
| 7 d Eph 3:1   | h Rom 12:2     | 19 l 1 Pet 1:11 | 23 o 2 Cor 5:8 | s Heb 13:5       | Eph 2:8       |              |

**1:1** *With the Elders and Deacons*; the Greek instead of Elders, says Bishops. Nevertheless it is evident that they were Elders; because it was not possible that in one city there should be many Bishops; and also the Interpreter says, they were Elders? <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Philippians]

**1:6** And who was it that had begun to give him his love, however small, but He who prepares the will, and perfects by His co-operation what He initiates by His operation? Forasmuch as in beginning He works in us that we may have the will, and in perfecting works with us when we have the will. On which account the apostle says, *I am confident of this very thing, that He which has begun a good work in you will perform it until the day of Jesus Christ.* (Phil. 1:6) He operates, therefore, without us, in order that we may will; but when we will, and so will that we may act, He co-operates with us. We can, however, ourselves do nothing to effect good works of piety without Him either working that we may will, or co-working when we will. <sup>25</sup>[Augustine of Hippo (354-430AD), On Grace and Free Will, 33]

**1:7** Since then I see you in your actions giving proof of your virtue, and being partakers of this grace, and that with readiness, I reasonably suppose thus much. For I that have had trial of you, and more than any have known you, and your good deeds; how that even when so distant from us, you strive not to be wanting to us in our troubles, but to partake in our trials for the Gospel's sake, and to take no less share than myself, who am engaged in the combat, far off as you are; am doing but justice in witnessing to these things. And why did he not say partakers, but partakers with me? I myself too, he means, share with another, that I may be a partaker of the Gospel; that is, that I may share in the good things laid up for the Gospel. And the wonder indeed is that they were all so minded; for he says that ye all are fellow-partakers of grace. From these beginnings, then, I am confident that such ye will be even to the end. For it cannot be that so bright a commencement should be quenched, and fail, but it points to great results. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Philippians]

**1:13** This, *In all the palace*, that is to say, they (the bonds) were made known to the Emperor, and to those who were round him. The Palace is the dwelling of the Monarch. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Philippians]

**1:17** What is meant by for the defense? I have been appointed to preach, I must give account, and answer for the work to which I have been appointed; they assist me, that my defense may be easy; for if there be found many who have been instructed and have believed, my defense will be easy. So it is possible to do a good work, from a motive which is not good. And not only is there no reward in store for such an action, but punishment. For as they

preached Christ from a desire to involve the preacher of Christ in greater perils, not only shall they receive no reward, but shall be subject to vengeance and punishment. And some of love. That is, they know that I must give account for the Gospel. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Philippians]

**1:14-18** When the apostle mentions the several motives of those who were preaching the gospel, how that some, waxing confident by his bonds, were more fearless in speaking the word, while others preached Christ even out of envy and strife, and again others out of good-will, many also out of love, and certain out of contention, and some in rivalry to himself, (Phil. 1:14-17) he had a favorable opportunity, no doubt, of taxing what they preached with a diversity of doctrine, as if it were no less than this which caused so great a variance in their tempers. But while he exposes these tempers as the sole cause of the diversity, he avoids inculcating the regular mysteries of the faith, and affirms that there is, notwithstanding, but one Christ and His one God, whatever motives men had in preaching Him. Therefore, says he, it matters not to me whether it be in pretense or in truth that Christ is preached, (Phil. 1:18) because one Christ alone was announced, whether in their pretentious or their truthful faith. For it was to the faithfulness of their preaching that he applied the word *truth*, not to the rightness of the rule itself, because there was indeed but one rule; whereas the conduct of the preachers varied: in some of them it was true, *i.e.* single-minded, while in others it was sophisticated with over-much learning. This being the case, it is manifest that that Christ was the subject of their preaching who was always the theme of the prophets. <sup>77</sup>[Tertullian of Carthage (155-240AD), Against Marcion, 5.20]

**1:23** **having a desire to depart, and to be with Christ; which is far better.** And indeed to put aside for a little Scripture proofs, and to discuss, as far as our ability permits us, a little about the nature of the soul itself, is it not beyond the bounds of I will not say the folly, but the madness of all stupidity, even to have the slightest suspicion that the nobler part of man, in which as the blessed Apostle shows, the image and likeness of God consists, will, when the burden of the body with which it is oppressed in this world is laid aside, become insensible, when, as it contains in itself all the power of reason, it makes the dumb and senseless material flesh sensible, by participation with it: especially when it follows, and the order of reason itself demands that when the mind has put off the grossness of the flesh with which it is now weighed down, it will restore its intellectual powers better than ever, and receive them in a purer and finer condition than it lost them. But so far did the blessed Apostle recognize that what we say is true, that he actually wished to depart



from this flesh; that by separation from it, he might be able to be joined more earnestly to the Lord; saying: *I desire to be dissolved and to be with Christ, which is far better, for while we are in the body we are absent from the Lord*: and therefore we are bold and have our desire always to be absent from the body, and present with the Lord. Wherefore also we strive, whether absent or present, to be pleasing to

Him; and he declares indeed that the continuance of the soul which is in the flesh is distance from the Lord, and absence from Christ, and trusts with entire faith that its separation and departure from this flesh involves presence with Christ. <sup>58</sup>[John Cassian the Roman (360-435AD), *Conferences*, 1.14]

## PHILIPPIANS 2

### Unity and humility

<sup>1</sup> If *there be* therefore any consolation in Christ, if any comfort of love, <sup>a</sup>if any fellowship of the Spirit, if any bowels and mercies, <sup>2</sup> <sup>b</sup>Fulfil ye my joy, <sup>c</sup>that ye be likeminded, having the same love, *being* of one accord, of one mind. <sup>3</sup> <sup>d</sup>*Let nothing be done* through strife or vainglory; but <sup>e</sup>in lowliness of mind let each esteem other better than themselves. <sup>4</sup> <sup>f</sup>Look not every man on his own things, but every man also on the things of others.

### Christ humbled Himself by becoming man

<sup>5</sup> <sup>g</sup>Let this mind be in you, which was also in Christ Jesus: <sup>6</sup> Who, <sup>h</sup>being in the form of God, <sup>i</sup>thought it not robbery to be equal with God: <sup>7</sup> <sup>j</sup>But made himself of no reputation, and took upon him the form <sup>k</sup>of a servant, and <sup>l</sup>was made in the likeness of men: <sup>8</sup> And being found in fashion as a man, he humbled himself, and became <sup>m</sup>obedient unto death, even the death of the cross. <sup>9</sup> Wherefore God also <sup>n</sup>hath highly exalted him, and <sup>o</sup>given him a name which is above every name: <sup>10</sup> <sup>p</sup>That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; <sup>11</sup> And <sup>q</sup>*that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

### Fear and joy in serving

<sup>12</sup> Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. <sup>13</sup> For <sup>r</sup>it is God which worketh in you both to will and to do of *his* good pleasure. <sup>14</sup> Do all things without murmurings and disputings: <sup>15</sup> That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; <sup>16</sup> Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. <sup>17</sup> Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. <sup>18</sup> For the same cause also do ye joy, and rejoice with me.

### Timothy to visit them shortly

<sup>19</sup> But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. <sup>20</sup> For I have no man likeminded, who will naturally care for your state. <sup>21</sup> For all seek their own, not the things which are Jesus Christ's. <sup>22</sup> But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. <sup>23</sup> Him therefore I hope to send presently, so soon as I shall see how it will go with me. <sup>24</sup> But I trust in the Lord that I also myself shall come shortly.

### Epaphroditus to return home to them

<sup>25</sup> Yet I supposed it necessary to send to you <sup>s</sup>Epaphroditus, my brother, and companion in labour, and fellowsoldier, <sup>t</sup>but your messenger, and <sup>u</sup>he that ministered to my wants. <sup>26</sup> For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. <sup>27</sup> For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. <sup>28</sup> I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. <sup>29</sup> Receive him therefore in the Lord with all gladness; and hold such in reputation: <sup>30</sup> Because for the work of Christ he was nigh unto death, not regarding his life, <sup>v</sup>to supply your lack of service toward me.

|                 |                 |             |             |                |                |                  |
|-----------------|-----------------|-------------|-------------|----------------|----------------|------------------|
| 1 a 2 Cor 13:14 | e Isa 66:2      | Joh 1:1-2   | k Mat 12:18 | Isa 53:3       | o Heb 1:4      | t 2 Cor 8:23     |
| 2 b Joh 3:29    | Eph 5:21        | Heb 1:3     | Zec 3:8     | Psa 22:6       | 10 p Isa 45:23 | u Phi 4:18       |
| c 1 Pet 3:8     | 4 f 1 Cor 10:24 | i Joh 5:18  | Eze 34:23   | 8 m Heb 12:2   | 11 q Joh 13:13 | 30 v 1 Cor 16:17 |
| 3 d Rom 13:13   | 5 g Joh 13:15   | 7 j Gal 4:4 | Isa 42:1    | 9 n Psa 2:6-12 | 13 r Heb 13:21 | Phi 4:10         |
| Jam 3:14        | 6 h Isa 9:6     | Joh 1:14    | 1 Dan 9:26  | Luk 10:22      | 25 s Phi 4:18  |                  |

**2:3 lowliness of mind let each esteem other better than themselves.** Do not then think him simply greater than yourself, but better, which is a very great superiority, and thou dost not think it strange nor be pained thereby, if you see him

honored. Yea, though he treat you with scorn, thou dost bear it nobly, for you have esteemed him greater than yourself. Though he revile you, thou dost submit. Though he treat you ill, you bear it in silence. For when once the soul is fully assured that



he is greater, it falls not into anger when it is ill-treated by him, nor yet into envy, for no one would envy those who are very far above himself, for all things belong to his superiority.<sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Philipians]

**2:6-7** But in us the preacher of the Gospel by the Spirit of Christ Who spoke through him, instils the knowledge of this His proper nature when he says, *Who, being in the form of God, thought it not a thing to grasp at that He was equal with God, but emptied Himself, taking the form of a servant. For He, Whom God had sealed, could be naught else than the form of God, and that which has been sealed in the form of God must needs present at the same time imaged forth within itself all that God possesses.* And for this cause the Apostle taught that He Whom God sealed is God abiding in the form of God. For when about to speak of the Mystery of the body assumed and born in Him, he says, *He thought it not a thing to grasp at that He was equal with God, but emptied Himself, taking the form of a servant.* As regards His being in the form of God, by virtue of God's seal upon Him, he still remained God. But inasmuch as He was to take the form of a servant and become obedient unto death, not grasping at His equality with God, He emptied Himself through obedience to take the form of a slave. And He emptied Himself of the form of God, that is, of that wherein He was equal with God — not that He regarded His equality with God as any encroachment — although He was in the form of God and equal with God and sealed by God as God. At this point I ask whether He Who abides as God in the form of God is a God of another kind, as we perceive in the case of seals in respect of the likenesses which stamp and those which are stamped, since a steel die impressed upon lead or a gem upon wax shapes the figure cut in it or imprints that which stands in relief upon it. But if there be any one so foolish and senseless as to think that that, pertaining to Himself, which God fashions to be God, is anything but God, and that He Who is in the form of God is in any respect anything else save God after the mystery of His Incarnation and of His humility, made perfect through obedience even unto the death of the cross, he shall hear, by the confession of things in heaven and things on earth and things under the earth and of every tongue, that Jesus is in the glory of God the Father. If then, when His form had become that of a slave He abides in such glory, how, I ask, did He abide when in the form of God? Must not Christ the Spirit have been in the nature of Gods — for this is what is meant by 'in the glory of God' — when Christ as Jesus, that is, born as man, exists in the glory of God the Father? In all things the blessed Apostle preserves the unchangeable teaching of the Gospel faith. The Lord Jesus Christ is proclaimed as God in such wise that neither does the Apostle's faith, by calling Him a God of a different order, fall away to the confession of two Gods, nor by making God the Son inseparable from the Father does it leave an opening for the unholy doctrine of a single and solitary God. For when he says, in the form of God and in the glory of the Father the Apostle neither teaches that They differ one from another, nor allows us to think of Him as not existing. For He Who is in the form of God neither ends by becoming another God nor Himself loses His Godhead: for He

cannot be severed from the form of God since He exists in it, nor is He, Who is in the form of God, not God Just as He Who is in the glory of God cannot be anything else than God, and, since He is God in the glory of God, cannot be proclaimed as another god and one different from the true God, seeing that by reason of the fact that He is in the glory of God He possesses naturally from Him in Whose glory He is, the property of divinity. But there is no danger that the one faith will cease to be such through diversity in its preaching. The Evangelist had taught that our Lord said, He that has seen Me, has seen the Father also. (Jn. 14:9) But has Paul, the teacher of the Gentiles, forgotten or kept back the meaning of the Lord's words, when he says, Who is the image of the invisible God (Col. 1:15)? I ask whether He is the visible likeness of the invisible God, and whether the infinite God can also be presented to view under the likeness of a finite form? For a likeness must needs repeat the form of that of which it is the likeness. Let those, however, who will have a nature of a different sort in the Son determine what sort of likeness of the invisible God they wish the Son to be. Is it a bodily likeness exposed to the gaze, and moving from place to place with human gait and motion? Nay, but let them remember that according to the Gospels and the Prophets both Christ is a Spirit and God is a Spirit. If they confine this Christ the Spirit within the bounds of shape and body, such a corporeal Christ will not be the likeness of the invisible God, nor will a finite limitation represent that which is infinite. But, as it is, neither did the Lord leave us in doubt: He who has seen Me, has seen the Father also; nor was the Apostle silent as to His nature, Who is the image of the invisible God. For the Lord had said, If I do not the works of My Father, believe Me not (Jn. 10:37), teaching them to see the Father in Himself in that He did the works of the Father; that through perceiving the power of His nature they might understand the nature of that power which they perceived. Wherefore the Apostle proclaiming that this is the image of God, says, Who is the image of the invisible God, the first-born of all creation; for in Him were all things made in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him and in Him, and He is before all, and for Him all things consist. And He is the head of the body, the Church, Who is the beginning, the first-born from the dead, that in all things He might have the pre-eminence. For it was the good pleasure of the Father that in Him should all the fullness dwell, and through Him all things should be reconciled to Him. (Col. 1:15-20) So through the power of these works He is the image of God. For assuredly the Creator of things invisible is not compelled by any necessity inherent in His nature to be the visible image of the invisible God. And lest He should be regarded as the likeness of the form and not of the nature, He is styled the likeness of the invisible God in order that we may understand by His exercise of the powers (not the invisible attributes) of the Divine nature, that that nature is in Him.<sup>47</sup>[Hilary of Poitiers (310-361AD), On the Trinity, 8.45-49]

**2:8 he humbled himself, and became obedient unto death, even the death of the cross.** First, however, I appeal to common reason: is the



subjection still to be understood as the subordination of servitude to lordship, weakness to power, meanness to honor, qualities the opposite of one another? Is the Son in this manner subjected to the Father by the distinction of a different nature? If, indeed, we would think so, we shall find in the Apostle's words a preventive for such errors of the imagination. When all things are subjected to Him, says He, then must He be subjected to Him, Who subjects all things to Himself; and by this 'then' he means to denote the temporal Dispensation. For if we put any other construction on the subjection, Christ, though then to be subjected, is not subjected now, and thus we make Him an insolent and impious rebel, whom the necessity of time, breaking as it were and subduing His profane and overweening pride, will reduce to a tardy obedience. But what does He Himself say? I am not come to do My own will, but the will of Him that sent Me (Jn. 6:38): and again, Therefore has the Father loved Me because I do all things that are pleasing unto Him: and, Father, Your will be done. Or hear the Apostle, *He humbled Himself, becoming obedient even unto death*. (Phil. 2:8) Although He humbled Himself, His nature knew no humiliation: though He was obedient, it was a voluntary obedience, for He became obedient by humbling Himself. The Only-begotten God humbled Himself, and obeyed His Father even to the death of the Cross: but as what, as man or as God, is He to be subjected to the Father, when all things have been subjected to Him? Of a truth this subjection is no sign of a fresh obedience, but the Dispensation of the Mystery, for the allegiance is eternal, the subjection an event within time. The subjection is then in its signification simply a demonstration of the Mystery. <sup>47</sup>[Hilary of Poitiers (310-361AD), On the Trinity, 6.30]

## **2:9 given him a name which is above every name.**

Next is the fact of His being called Servant and serving many well, and that it is a great thing for Him to be called the Child of God. For in truth He was in servitude to flesh and to birth and to the conditions of our life with a view to our liberation, and to that of all those whom He has saved, who were in bondage under sin. What greater destiny can befall man's humility than that he should be intermingled with God, and by this intermingling should be deified, and that we should be so visited by the Dayspring from on high, that even that Holy Thing that should be born should be called the Son of the Highest, and that there should be bestowed upon Him a *Name which is above every name*? And what else can this be than God? <sup>45</sup>[Gregory Nazianzen (329-390AD), Orations, 30.3]

**2:10 things under the earth.** The soul when it was deified descended into Hades, in order that, just as the Sun of Righteousness (Mal. 4:2) rose for those upon the earth, so likewise He might bring light to those who sit under the earth in darkness and shadow of death (Isa. 9:2): in order that just as He brought the message of peace to those upon the earth, and of release to the prisoners, and of sight to the blind, and became to those who believed the Author of everlasting salvation and to those who did not believe a reproach of their unbelief (1 Pet. 3:19), so He might become the same to those in Hades: *That every knee should bow to Him, of things in heaven, and things in earth and things under the*

*earth*. (Phil. 2:10) And thus after He had freed those who had been bound for ages, straightway He rose again from the dead, showing us the way of resurrection. <sup>57</sup>[John of Damascus (676-749AD), Orthodox Faith, 3.29]

**2:12-13** As if that faculty were infirm which God Himself placed in our nature; while the other two, which, as he would have it, are our own, are so strong and firm and self-sufficient as to require none of His help! so that He does not help us to will, nor help us to act, but simply helps us to the possibility of willing and acting. The apostle, however, holds the contrary, when he says, *Work out your own salvation with fear and trembling*. (Phil. 2:12) And that they might be sure that it was not simply in their being able to work (for this they had already received in nature and in teaching), but in their actual working, that they were divinely assisted, the apostle does not say to them, For it is God that works in you to be able, as if they already possessed volition and operation among their own resources, without requiring His assistance in respect of these two; but he says, *For it is God which works in you both to will and to perform of His own good pleasure*; (Phil. 2:13) or, as the reading runs in other copies, especially the Greek, both to will and to operate. Consider, now, whether the apostle did not thus long before foresee by the Holy Ghost that there would arise adversaries of the grace of God; and did not therefore declare that God works within us those two very things, even willing and operating, which this man so determined to be our own, as if they were in no wise assisted by the help of divine grace. <sup>25</sup>[Augustine of Hippo (354-430AD), On the Grace of Christ, and on Original Sin, 1.6]

**2:17** How is it that the Apostles, after having healed all the sick who were presented to them, have not cured the diseases of their own disciples? For, after all, Epaphroditus would not have been sick unto death if the prayers of the apostle had been answered. Who can doubt, indeed, that the Apostle has often asked God for his cure without being able to obtain it? For if God had answered it, this ailment would have disappeared at once. The Apostles did wonders and miracles to bring the faithful to the faith. At the sight of these brilliant facts, which it was impossible for men to do, they recognized the voice of God in the preaching of the Apostles, and these miracles were for them a demonstration of the high wisdom of the faith. Words are always subject to contradiction, acts of power come to serve them as witnesses, and failing them, to prove the high reason of faith that words are powerless to express. For the faithful, on the contrary, miracles and wonders are not necessary, but a firm hope. As soon as he is convinced of the truth of the promises, the spirit is made a weapon of this conviction to arrive by contempt of the enjoyments present to make himself worthy of eternal goods, and to increase his merits by his work, following this recommendation of Solomon: "My son, while approaching the service of God, abide in righteousness and fear, and prepare your soul for temptation. (Eccl. 2:1) This recommendation is based on the usefulness of trials for man. This is what makes the Apostle also say: "It is through many tribulations that we must enter the kingdom of God." (Acts 14:21) These temptations that arise from trials come to us in different ways, so



that the soul that in the midst of these tribulations perseveres in the faith that it has received, may obtain the crown. Now it is not only on faith that man is tempted, but by illness, by loss, by persecutions, by the death of those dear to him; and if in the midst of these various trials he does not let himself be carried away to implore the help of demons, he obtains in the outpouring of his blood the glory of martyrdom. If, therefore, the Apostle did not obtain what he asked, it was not an evil but a good thing for Epaphroditus; It was thus that the Apostle, having prayed to God to deliver him from a personal ailment, received this answer: "My grace is sufficient for you, for virtue is perfected in infirmity." (2 Cor. 12:9) <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, Q. 63, 2<sup>nd</sup> part]

**2:27** The apostle St. Paul urges us not to grieve about the dead, which is proper to those who have no hope; and he himself says to us elsewhere, when he speaks of Epaphroditus: "He has been sick unto

death, but God has pity on him; and not only of him, but also of me, so that I did not have affliction on affliction." Why does he forbid Christians to be sad, since he declares that the death of Epaphroditus himself would have thrown him into great sadness? The pain that the Apostle forbids Christians is not that which he would have felt from the death of Epaphroditus had he come. The reason why this death would have caused him sadness was that he lost in him an auxiliary, a support in the preaching of the Gospel. As for us, St. Paul forbids us to grieve, as if we were crying for lost dead without return and without hope of resurrection. There is, then, a great difference between the tears caused by the absence of an auxiliary, of a friend, and the pain produced by the death of a person who is no longer thought to exist. On one side there is no more consolation possible, on the other despair alone is excluded. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, Q. 11, 2<sup>nd</sup> part]

## PHILIPPIANS 3

### The Christian spirit

<sup>1</sup> Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe. <sup>2</sup> <sup>a</sup>Beware of dogs, beware of evil workers, <sup>b</sup>beware of the concision. <sup>3</sup> For we are <sup>d</sup>the circumcision, <sup>cc</sup>which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. <sup>4</sup> Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: <sup>5</sup> Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the <sup>f</sup>law, a Pharisee; <sup>6</sup> <sup>g</sup>Concerning zeal, <sup>h</sup>persecuting the church; touching the righteousness which is in the law, blameless.

### Resurrection for the sake of Christ

<sup>7</sup> But what things were gain to me, those I counted loss for Christ. <sup>8</sup> Yea doubtless, and I count all things *but* loss <sup>i</sup>for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, <sup>9</sup> And be found in him, not having <sup>k</sup>mine own righteousness, which is of the law, but <sup>j</sup>that which is through the faith of Christ, the righteousness which is of God by faith: <sup>10</sup> That I may know him, and the power of his resurrection, and <sup>l</sup>the fellowship of his sufferings, being made conformable unto his death; <sup>11</sup> If by any means I might <sup>m</sup>attain unto the resurrection of the dead. <sup>12</sup> Not as though I had already <sup>n</sup>attained, either were already <sup>o</sup>perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. <sup>13</sup> Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth <sup>p</sup>unto those things which are before, <sup>14</sup> <sup>q</sup>I press toward the mark for the prize of <sup>r</sup>the high calling of God in Christ Jesus.

### A call for unity and perseverance

<sup>15</sup> Let us therefore, as many <sup>s</sup>as be <sup>t</sup>perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. <sup>16</sup> Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

### Followers and opponents of the Cross

<sup>17</sup> Brethren, be followers together of me, and mark them which walk so as <sup>u</sup>ye have us for an ensample. <sup>18</sup> (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: <sup>19</sup> Whose end *is* destruction, whose God *is* their belly, and *whose* glory *is* in their shame, who mind earthly things.) <sup>20</sup> For <sup>v</sup>our conversation is in heaven; from whence also we <sup>w</sup>look for the Saviour, the Lord Jesus Christ: <sup>21</sup> <sup>x</sup>Who shall change our vile body, that it may be fashioned like unto his glorious body, according <sup>y</sup>to the working whereby he is able even to subdue all things unto himself.

|              |              |               |                 |                |                 |             |
|--------------|--------------|---------------|-----------------|----------------|-----------------|-------------|
| 2 a Gal 5:15 | d Rom 2:29   | h Act 8:3     | Rom 10:3        | 14 q Heb 12:1  | 20 v 1 The 1:10 | Heb 7:25    |
| Rev 22:15    | Jer 4:4      | 8 i Isa 53:11 | 10 l 1 Pet 4:13 | r Rom 9:23-24  | 1 Cor 1:7       | z 1 Joh 3:2 |
| b Rom 2:28   | Deu 10:16    | Joh 17:3      | 11 m Act 26:7   | Heb 3:1        | w Col 3:1,3     |             |
| Gal 5:2      | e Jud 1:20   | 9 j 2 Pet 1:1 | Luk 20:35       | 15 s Gal 5:10  | 21 x Psa 17:15  |             |
| 3 c Eph 6:18 | 5 f Act 23:6 | Gal 2:16      | 12 n 1 Tim 6:12 | t 1 Cor 2:6    | y Isa 63:1      |             |
| Joh 4:23     | 6 g Act 22:3 | k Isa 64:6    | o Heb 12:23     | 17 u Psa 37:37 | Mat 28:18       |             |
| Mal 1:11     | Gal 1:13     | Psa 143:2     | 13 p Heb 6:1    | 1 Pet 5:3      | Eph 1:19        |             |



**3:2** The dogs are many. Why do I say dogs? Rather grievous wolves, hiding their guile under the guise of sheep, are, all over the world, tearing Christ's flock. Of these you must beware, under the protection of some wakeful bishop. <sup>31</sup>[Basil of Caesarea (329-379AD), Letter, 28]

**3:2-4** For from the place in which he undertook to say these things, he thus began, *Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, who serve God in the Spirit,— or, as some codices have it, who serve God the Spirit, or the Spirit of God,— and glory in Christ Jesus, and have no confidence in the flesh.* (Phil. 3:2-3) Here it is manifest that he is speaking against the Jews, who, observing the law carnally, and going about to establish their own righteousness, were slain by the letter, and not made alive by the Spirit, and gloried in themselves while the apostles and all the children of the promise were glorying in Christ. Then he added, *Although I may have confidence in the flesh. If any one else thinks that he has confidence in the flesh, I more.* (Phil. 3:4) And enumerating all things which have glory according to the flesh, he ended at that point where he says, According to the righteousness which is in the law, blameless. And when he had said that he regarded all these things as altogether loss and disadvantage and dung that he might gain Christ, he added the passage which I am treating, And be found in Him, not having my own righteousness, but that which is by the faith of Christ, which is from God. He confessed that he had not yet received the perfection of this righteousness, which will not be except in that excellent knowledge of Christ, on account of which he said that all things were loss to him; and he confessed, therefore, that he was not yet perfect. <sup>25</sup>[Augustine of Hippo (354-430AD), Against Two Letters of the Pelagians, 3.22]

**3:6-9** Therefore, when he had said, *According to the righteousness which is in the law... the righteousness which is of God in faith.* See! The apostle does not, of course, say falsely, that according to the righteousness which is of the law he was without blame; and yet those things which were gain to him, he casts away for Christ's sake, and thinks them losses, injuries, dung. And not only these things, but all other things which he mentioned previously; not on account of any kind of knowledge, but, as he himself says, the eminent knowledge of Christ Jesus our Lord, which, beyond a doubt, he had as yet in faith, but not yet in sight. For then the knowledge of Christ will be eminent, when He shall be so revealed that what is believed is seen. Whence, in another place, he thus says, For you have died, and your life is hidden with Christ in God. When Christ, your life, shall appear, then shall you also appear with Him in glory. (Col. 3:3, etc.) Hence, also, the Lord Himself says, He who loves me shall be loved of my Father, and I will love him, and will manifest myself to him. (Jn. 14:21) Hence John the Evangelist says, Beloved, now are we the sons of God, and it has not yet appeared what we shall be: but we know, that when He shall appear, we shall be like Him; for we shall see Him as He is. (1 Jn. 3:2) Then shall the knowledge of Christ be eminent. For now it is, as it were, hidden away in faith; but it does not yet appear eminent in sight. <sup>25</sup>[Augustine of

Hippo (354-430AD), Against Two Letters of the Pelagians, 3.19]

**3:9-12** Now, according to this righteousness of God, that is, which we have from God, faith now works by love. But it works that, in what way man can attain to Him on whom now, not seeing, he believes; and when he shall see Him, then that which was in faith through a glass enigmatically, shall at length be in sight face to face; and then shall be perfected even love itself. Because it is said with excessive folly, that God is loved as much before He is seen, as He will be loved when He is seen. Further, if in this life, as no religious person doubts, the more we love God, so much the more righteous we certainly are, who can doubt that pious and true righteousness will then be perfected when the love of God shall be perfect? Then the law, therefore, shall be fulfilled; so that nothing at all is wanting to it, of which law, according to the apostle, the fulfilling is Love. And thus, when he had said, *Not having my own righteousness, which is of the law, but that which is by the faith of Jesus Christ, which is the righteousness from God in faith,* he then added, *That I may know Him, and the power of His resurrection, and the fellowship of His sufferings.* (Phil. 3:9-10) All these things were not yet full and perfect in the apostle; but, as if he were placed on the way, he was running towards their fullness and perfection. For how had he already perfectly known Christ, who says in another place, Now I know in part; but then I shall know even as I am known? (1 Cor. 13:12) And how had he already perfectly known the power of His resurrection, to whom it remained to know it yet more fully by experience at the time of the resurrection of the flesh? And how had he perfectly known already the fellowship of His suffering, if he had not yet experienced for him the suffering of death? Finally, he adds and says, *If in any manner I may attain unto the resurrection of the dead.* (Phil. 3:11-12) And then he says, *Not that I have already received or am already perfected. What, then, does he confess that he has not yet received, and in what is he not yet perfected,* except that righteousness which is of God, which he desired, not willing to have his own righteousness, which is of the law? For hence he was speaking, and such was the reason for his saying these things in resistance to the enemies of the grace of God, for the bestowal of which Christ was crucified; and of the race of whom are also these. <sup>25</sup>[Augustine of Hippo (354-430AD), Against Two Letters of the Pelagians, 3.21]

**3:12-16** But I follow on, said he, *if I may apprehend that in which I also am apprehended of Christ Jesus.* (Phil. 3:12) I may apprehend that in which I also am apprehended, is much the same as, I may know, even as I also am known. *Brethren,* says he, *I count not myself to have apprehended: but one thing, forgetting those things which are behind, and reaching forward to those which are before, I follow on according to the purpose for the reward of the supreme calling of God in Christ Jesus.* (Phil. 3:13-14) The order of the words is, But one thing I follow. Of which one thing the Lord also is well understood to have admonished Martha, where he says, Martha, you are careful and troubled about many things: but one thing is needful. (Luke 10:41) The apostle, wishing to apprehend this as if set in the



way, said that he followed on to the reward of the high calling of God in Christ Jesus. For who can delay when he would apprehend that which he declares that he is following, that he shall then have a righteousness equal to the righteousness of the holy angels, none of whom, of course, does any messenger of Satan buffet lest he should be lifted up with the greatness of his revelations? Then, admonishing those who might think themselves already perfect with the fullness of that righteousness, he says, *Let as many of us, therefore, as are perfect, be thus minded.* (Phil. 3:15) As if he should say, If, according to the capacity of mortal man for the little measure of this life, we are perfect, let us understand that it also belongs to that perfection that we perceive that we are not yet perfected in that angelical righteousness which we shall have in the manifestation of Christ. *And if in anything, he said, you be otherwise minded, God shall also reveal even this unto you.* (Phil. 3:15) How, save to those that are walking and advancing in the way of the faith, until that wandering be finished and they come to the actual vision? Whence following on, he added, *Nevertheless, whereunto we have already attained, let us walk therein.* (Phil. 3:15) Then he concludes that they should be beware of, concerning whom this passage treated at its beginning. *Brethren, be imitators of me, and mark them which so walk as you have our example. For many walk, of whom I have spoken often, and now tell you even weeping, whose end is destruction,* (Phil. 3:16) and the rest. These are the very ones of whom, in the beginning, he had said, Beware of dogs, beware of evil workers, and what follows. Therefore all are enemies of the cross of Christ who, going about to establish their own righteousness, which is of the law, — that is, where only the letter commands, and the Spirit does not fulfil — are not subject to the law of God. For if they who are of the law be heirs, faith is made an empty thing. If righteousness is by the law, then Christ has died in vain: then is the offense of the cross done away. And thus those are enemies of the cross of Christ who say that righteousness is by the law, to which it belongs to command, not to assist. But the grace of God through Jesus Christ the Lord in the Holy Spirit helps our infirmity. <sup>25</sup>[Augustine of Hippo (354-430AD), Against Two Letters of the Pelagians, 3.22] **3:17 be followers together of me, and mark them which walk so as ye have us for an ensample.** If

any one, says he, wishes to imitate me, if any one wishes to walk the same road, let him take heed to them; though I am not present, you know the manner of my walk, that is, my conduct in life. For not by words only did he teach, but by deeds too; as in the chorus, and the army, the rest must imitate the leader of the chorus or the army, and thus advance in good order. For it is possible that the order may be dissolved by sedition. The Apostles therefore were a type, and kept throughout a certain archetypal model. Consider how entirely accurate their life was, so that they are proposed as an archetype and example, and as living laws. For what was said in their writings, they manifested to all in their actions. This is the best teaching; thus he will be able to carry on his disciple. But if he indeed speaks as a philosopher, yet in his actions does the contrary, he is no longer a teacher. For mere verbal philosophy is easy even for the disciple: but there is need of that teaching and leading which comes of deeds. For this both makes the teacher to be revered, and prepares the disciple to yield obedience. How so? When one sees him delivering philosophy in words, he will say he commands impossibilities; that they are impossibilities, he himself is the first to show, who does not practice them. But if he sees his virtue fully carried out in action, he will no longer be able to speak thus. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Philippians]

**3:19-21** *Whose god is their belly, and whose glory is their shame,* he says of those of the Circumcision, who were also careful about the distinction of meats, which was in the Law, and was commanded for obedience among the Jews; for they look to their belly as to a god; and they make up their mind that this is religion, that a man should eat this and not that; not considering that what they were eating would become dung, so that they would be ashamed even to look at it; this is the conclusion of their effort. Hanana says that both remain for shame, Circumcision, and distinction of meats; one ends in putrefaction, and the other, those *whose mind is in the earth* are ashamed to show; the observances of the Law being useful for this world. Instead of the body of His glory, the Greek says, 3:21 *glorious body*. Hanana says, for although we will not be in the likeness of the glory of Christ, yet in other things we shall stand like Him. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Philippians]

## PHILIPPIANS 4

### Paul asks that they be steadfast in faith

<sup>1</sup> Therefore, my brethren dearly beloved and longed for, <sup>a</sup>my joy and crown, so stand fast in the Lord, *my dearly beloved.*

### He calls for an end to petty dissension

<sup>2</sup> I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. <sup>3</sup> And I intreat thee also, true yokefellow, help those women which <sup>c</sup>laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in <sup>b</sup>the book of life.

### Peace and joy in the Lord

<sup>4</sup> Rejoice in the Lord alway: *and* again I say, Rejoice. <sup>5</sup> Let your moderation be known unto all men. <sup>d</sup>The Lord *is* at hand. <sup>6</sup> <sup>e</sup>Be careful for nothing; but in every thing by prayer and supplication with thanksgiving



let your requests be made known unto God. <sup>7</sup> And <sup>†</sup>the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

#### Exhortation to imitate his deeds

<sup>8</sup> Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things. <sup>9</sup> Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

#### He thanks them for their past help

<sup>10</sup> But I rejoiced in the Lord greatly, that now at the last <sup>§</sup>your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. <sup>11</sup> Not that I speak in respect of want: for I have learned, in whatsoever state I am, <sup>h</sup>*therewith* to be content. <sup>12</sup> <sup>i</sup>I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. <sup>13</sup> I can do all things <sup>†</sup>through Christ which strengtheneth me. <sup>14</sup> Notwithstanding ye have well done, that <sup>k</sup>ye did communicate with my affliction. <sup>15</sup> Now ye Philippians know also, <sup>l</sup>that in the beginning of the gospel, when I departed from Macedonia, <sup>m</sup>no church communicated with me as concerning giving and receiving, but ye only.

#### Their latest gift fill his present needs

<sup>16</sup> <sup>n</sup>For even in Thessalonica ye sent once and again unto my necessity. <sup>17</sup> Not because I desire a gift: but I desire <sup>o</sup>fruit that may abound to your account. <sup>18</sup> But I have all, and abound: I am full, having received <sup>p</sup>of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, <sup>q</sup>a sacrifice acceptable, wellpleasing to God. <sup>19</sup> But my God <sup>r</sup>shall supply all your need according to his riches in glory by Christ Jesus. <sup>20</sup> Now unto God and our Father *be* glory for ever and ever. Amen.

#### Farewell

<sup>21</sup> Salute every saint in Christ Jesus. The brethren which are with me greet you. <sup>22</sup> All the saints salute you, <sup>s</sup>chiefly they that are of Caesar's household. <sup>23</sup> The grace of our Lord Jesus Christ *be* with you all. Amen. (It was written to the Philippians from Rome by Epaphroditus.)

|                |            |               |             |                 |                |               |
|----------------|------------|---------------|-------------|-----------------|----------------|---------------|
| 1 a 2 Cor 1:14 | Dan 12:1   | 5 d 2 Pet 3:8 | Luk 12:22   | Isa 26:3        | 14 k Phi 1:7   | q Heb 13:16   |
| Phi 1:26       | Psa 69:28  | 1 Pet 4:7     | Mat 6:25    | Num 6:26        | 15 l Act 11:15 | 19 r Psa 23:1 |
| 3 b Rev 20:12  | Exo 32:32  | Jam 5:8-9     | Pro 16:3    | 10 g 2 Cor 11:9 | m 2 Cor 11:8   | Pro 8:21      |
| Rev 13:8       | c Phi 1:27 | Heb 10:25     | Psa 55:22   | 11 h 1 Tim 6:6  | 16 n 2 The 3:8 | 22 s Phi 1:13 |
| Rev 3:5        | Rom 16:3   | Mat 24:48-50  | 7 f Rom 5:1 | 12 i 1 Cor 4:11 | 17 o Rom 15:28 |               |
| Luk 10:20      | Act 18:2   | 6 e 1 Pet 5:7 | Joh 14:27   | 13 j Joh 15:5   | 18 p Phi 2:25  |               |

**4:1 my joy and crown.** Believe me that I shall use no other language. If at this moment there were placed upon my head ten thousand richly-jewelled royal crowns, they could not give me the joy which I feel at your growth in holiness; or rather, I do not think the monarch himself has such a joy, as that wherewith I joy over you. Let him have come home, victorious over all the nations at war with him, let him have won many other crowns besides the crown of his right; and receive other diadems as tokens of his victory: I do not think he would joy over his trophies, as I joy over your soul's progress. For I exult, as if I had a thousand crowns on my head; and well may I rejoice. For if by the grace of God you achieve this good habit, you will have gained a thousand battles far more difficult than his; by wrestling and fighting with malicious demons, and fiendish spirits, with the tongue, not with sword, but by the will. For consider how much is gained, if so be that you do succeed! <sup>60</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Acts]

**4:3** Clement, of whom the apostle Paul writing to the Philippians says *With Clement and others of my fellow-workers whose names are written in the book of life*, the fourth bishop of Rome after Peter, if indeed the second was Linus and the third Anacletus, although most of the Latins think that Clement was second after the apostle. He wrote, on the part of the church of Rome, an especially valuable Letter to the church of the Corinthians, which in some places is publicly read, and which seems to me to agree in style with the epistle to the

Hebrews which passes under the name of Paul but it differs from this same epistle, not only in many of its ideas, but also in respect of the order of words, and its likeness in either respect is not very great. There is also a second Epistle under his name which is rejected by earlier writers, and a Disputation between Peter and Apion written out at length, which Eusebius in the third book of his Church history rejects. He died in the third year of Trajan and a church built at Rome preserves the memory of his name unto this day. <sup>51</sup>[Jerome of Stridon (347-420AD), On Illustrious Men, 15]

**4:4 Rejoice in the Lord always: and again I say, Rejoice.** Let your forbearance be known unto all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passes all understanding, shall guard your hearts and your thoughts through Christ Jesus. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Philippians]

**4:5 Let your moderation be known unto all men.** For what purpose, except that malice may have no access at all to you, or that you may be an example and testimony to the evil? Else, what is that: Let your works shine? Why, moreover, does the Lord call us the light of the world; why has He compared us to a city built upon a mountain; if we do not shine in (the midst of) darkness, and stand eminent amid them who are sunk down? If you hide your lamp beneath a bushel, you must necessarily be left quite in



darkness, and be run against by many. The things which make us luminaries of the world are these — our good works. What is good, moreover, provided it be true and full, loves not darkness: it joys in being seen, and exults over the very pointings which are made at it. To Christian modesty it is not enough to be so, but to seem so too. For so great ought its plenitude to be, that it may flow out from the mind to the garb, and burst out from the conscience to the outward appearance; so that even from the outside it may gaze, as it were, upon its own furniture, — (a furniture) such as to be suited to retain faith as its inmate perpetually. <sup>78</sup>[Tertullian of Carthage (155-240AD) On the Apparel of Women, 1.13]

**4:11-18** For he has received from the Philippians those things which they had sent from Epaphroditus; (Phil. 4:18) but yet I see why he rejoiced. For whereat he rejoices, upon that he feeds; for speaking in truth, *I rejoiced*, says he, *in the Lord greatly, that now at the last your care of me has flourished again, wherein you were also careful, but it had become wearisome unto you.* (Phil. 4:10) These Philippians, then, by protracted wearisomeness, had become enfeebled, and as it were dried up, as to bringing forth this fruit of a good work; and he rejoices for them, because they flourished again, not for himself, because they ministered to his wants. Therefore, adds he, *not that I speak in respect of want, for I have learned in whatsoever state I am therewith to be content. I know both how to be abased, and I know how to abound everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengthens me.* (Phil. 4:11-13) Whereat, then, do you rejoice in all things, O great Paul? Whereat do you rejoice? Whereon do you feed, O man, renewed in the knowledge of God, after the image of Him that created you, you living soul of so great continency, and you tongue like flying fowls, speaking mysteries — for to such creatures is this food due — what is that which feeds you? Joy. Let us hear what follows. *Notwithstanding*, says he, *you have well done that you did communicate with My*

*affliction.* (Phil. 4:14) Hereat does he rejoice, hereon does he feed; because they have well done, not because his strait was relieved, who says unto you, You have enlarged me when I was in distress; because he knew both to abound and to suffer need, in You Who strengthenest him. For, says he, *you Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no Church communicated with me as concerning giving and receiving, but you only. For even in Thessalonica you sent once and again unto my necessity.* (Phil. 4:15-16) Unto these good works he now rejoices that they have returned; and is made glad that they flourished again, as when a fruitful field recovers its greenness. Was it on account of his own necessities that he said, *You have sent unto my necessity? Rejoices he for that? Verily not for that. But whence know we this?* Because he himself continues, *Not because I desire a gift, but I desire fruit. From You, O my God, have I learned to distinguish between a gift and fruit.* (Phil. 4:17) A gift is the thing itself which he gives who bestows these necessities, as money, food, drink, clothing, shelter, aid; but the fruit is the good and right will of the giver. For the good Master says not only, He that receives a prophet, but adds, in the name of a prophet. Nor says He only, He that receives a righteous man, but adds, in the name of a righteous man. So, verily, the former shall receive the reward of a prophet, the latter that of a righteous man. Nor says He only, Whosoever shall give to drink unto one of these little ones a cup of cold water, but adds, in the name of a disciple and so concludes, Verily I say unto you, he shall in no wise lose his reward. (Matt. 10:41-42) The gift is to receive a prophet, to receive a righteous man, to hand a cup of cold water to a disciple; but the fruit is to do this in the name of a prophet, in the name of a righteous man, in the name of a disciple. With fruit was Elijah fed by the widow, who knew that she fed a man of God, and on this account fed him; but by the raven was he fed with a gift. Nor was the inner man of Elijah fed, but the outer only, which might also from want of such food have perished. <sup>24</sup>[Augustine of Hippo (354-430AD), The Confessions, 13.39-41]

## THE EPISTLE OF SAINT PAUL TO THE COLOSSIANS

### PREFACE

The Blessed Apostle wrote this Epistle to the Colossians, when he had not yet seen them. Some say that Colosse was also in the province of Asia; and because some of the Jews who believed in Christ had gone round everywhere and persuaded the believing Gentiles that with faith in Christ they should keep also the Law; these came also to the Colossians for this reason. Therefore, when the Apostle heard, he writes them this Epistle,



and confirms to them the faith they had received from Epaphras, and admonishes them not to walk after those of the Circumcision, etc. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Colossians]

## COLOSSIANS 1

### Greeting

<sup>1</sup> Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother, <sup>2</sup> To the saints <sup>a</sup>and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

### Thanksgiving

<sup>3</sup> We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, <sup>4</sup> <sup>b</sup>Since we heard of your faith in Christ Jesus, and of <sup>c</sup>the love *which ye have* to all the saints, <sup>5</sup> For the hope <sup>d</sup>which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; <sup>6</sup> Which is come unto you, <sup>e</sup>as *it is* in all the world; and <sup>f</sup>bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew <sup>e</sup>the grace of God in truth: <sup>7</sup> As ye also learned of <sup>h</sup>Epaphras our dear fellowservant, who is for you a faithful minister of Christ; <sup>8</sup> Who also declared unto us your love in the Spirit.

### Prayer for their progress

<sup>9</sup> <sup>i</sup>For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the <sup>j</sup>knowledge of his will in all wisdom and spiritual understanding; <sup>10</sup> <sup>m</sup>That ye might walk worthy of the Lord <sup>l</sup>unto all pleasing, <sup>k</sup>being fruitful in every good work, and increasing in the knowledge of God; <sup>11</sup> Strengthened with all might, according to his glorious power, unto all patience and longsuffering <sup>n</sup>with joyfulness; <sup>12</sup> <sup>p</sup>Giving thanks unto the Father, which hath made us meet to be partakers of <sup>o</sup>the inheritance of the saints in light: <sup>13</sup> Who hath delivered us from <sup>q</sup>the power of darkness, <sup>r</sup>and hath translated *us* into the kingdom of his dear Son: <sup>14</sup> In whom we have redemption through his blood, *even* the forgiveness of sins:

### Pre-eminence of Christ as God, Creator, Head

<sup>15</sup> Who is <sup>t</sup>the image of the invisible God, <sup>u</sup>the firstborn of every creature: <sup>16</sup> For <sup>v</sup>by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created <sup>w</sup>by him, and for him: <sup>17</sup> <sup>x</sup>And he is before all things, and by him all things consist. <sup>18</sup> And he is the head of the body, the church: who is the beginning, <sup>y</sup>the firstborn from the dead; that in all *things* he might have the preeminence. <sup>19</sup> For it pleased *the Father* that <sup>z</sup>in him should all fulness dwell; <sup>20</sup> And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

### We are reconciled to Christ by His death

<sup>21</sup> And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled <sup>22</sup> In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: <sup>23</sup> If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;

### Paul's mission is to teach the word of God

<sup>24</sup> Who now rejoice in my sufferings for you, and fill up <sup>a</sup>that which is behind of the afflictions of Christ in my flesh for <sup>b</sup>his body's sake, which is the church: <sup>25</sup> Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; <sup>26</sup> *Even* <sup>b</sup>the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: <sup>27</sup> To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: <sup>28</sup> Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: <sup>29</sup> Whereunto I also labour, striving according to his working, which worketh in me mightily.

|                |              |                |               |                |                |                |
|----------------|--------------|----------------|---------------|----------------|----------------|----------------|
| 2 a Eph 6:21   | Eph 3:2      | 10 k Joh 15:16 | p Eph 5:20    | Phi 2:6        | 18 x Joh 11:25 | 26 b Rom 16:25 |
| 4 b Eph 1:15   | Psa 110:3    | 11 The 4:1     | 13 q Heb 2:14 | Joh 14:9       | Rev 1:5        |                |
| c Heb 6:10     | f Joh 15:16  | m 1 The 2:12   | r 2 Pet 1:11  | 16 u Rom 11:36 | 19 y Eph 1:23  |                |
| 5 d Mat 5:12   | g Mat 24:14  | 11 n Act 5:41  | 15 s Rev 3:14 | v 1 Pet 3:22   | Joh 1:16       |                |
| 1 Pet 1:4      | 7 h Phm 1:23 | 12 o Eph 1:11  | Psa 89:27     | Joh 1:3        | Mat 28:18      |                |
| 6 e 1 Pet 5:12 | 9 i Eph 1:15 | Gal 4:7        | t Heb 1:3     | 17 w Joh 17:5  | 24 z Phi 3:10  |                |
| Tit 2:11       | j Rom 12:2   | Rom 8:17       | Col 2:9       | Heb 13:8       | a Eph 1:23     |                |

**1:6** Which has come unto you, even as it is also in all the world. He now gives them credit. Is come, he said metaphorically. He means, it did not come and

go away, but that it remained, and was there. Then because to the many the strongest confirmation of doctrines is that they hold them in common with



many, he therefore added, *As also it is in all the world. It is present everywhere, everywhere victorious, everywhere established. And is bearing fruit, and increasing, as it does in you also. Bearing fruit.* In works. *Increasing.* By the accession of many, by becoming firmer; for plants then begin to thicken when they have become firm.<sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Colossians]

**1:9** What, then, is more divine than the working of the Holy Spirit, since God Himself testifies that the Holy Spirit presides over His blessings, saying: I will put My Spirit upon your seed and My blessings upon your children. (Isa. 44:3) For no blessing can be full except through the inspiration of the Holy Spirit. Wherefore, too, the Apostle found nothing better to wish us than this, as He himself said: *We cease not to pray and make request for you that you may be filled with the knowledge of His will, in all wisdom and spiritual understanding walking worthily of God.* (Col. 1:9) He taught, then, that this was the will of God, that rather by walking in good works and words and affections, we should be filled with the will of God, Who puts His Holy Spirit in our hearts. Therefore if he who has the Holy Spirit is filled with the will of God, there is certainly no difference of will between the Father and the Son.<sup>3</sup>[Ambrose of Milan (338-397AD), On the Holy Spirit, 1.89.7]

**1:10** And Paul shows here, that since that time he has been praying, and has not yet prevailed, and yet has not desisted; for the words, from the day we heard it, show this. But it implies condemnation to them, if, from that time, even assisted by prayers, they had not amended themselves. And making request, he says, with much earnestness, for this the expression ye knew shows. But it is necessary still to know somewhat besides. To walk worthily, he says, of the Lord. Here he speaks of life and its works, for so he does also everywhere: with faith he always couples conduct. Unto all pleasing. And how, all pleasing? Bearing fruit in every good work, and increasing in the knowledge of God. Seeing, says he, He has fully revealed Himself unto you, and seeing you have received knowledge so great; do ye then show forth a conduct worthy of the faith; for this needs elevated conduct, greater far than the old dispensation. For, he that has known God, and been counted worthy to be God's servant, yea, rather, even His Son, see how great virtue he needs.<sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Colossians]

**1:12** This, *Who has made us meet for a share in the inheritance of the Saints in light*, that is to say, God has made you worthy by means of the knowledge of Him for the choir of Saints, when you were strangers to religion. *In light*, that is to say, by means of the knowledge of God.<sup>83</sup>[Ishodad of Merv (850AD), Commentary on Colossians]

**1:13** From this power of darkness, therefore, of which the devil is the prince, —in other words, from the power of the devil and his angels.<sup>25</sup>[Augustine of Hippo (354-430AD), On Marriage and Concupiscence, 1.22]

**1:15** And image not of the bodily figure, but of the very Godhead and of the mighty qualities attributed to the essence of God, image of power, image of wisdom, as Christ is called the power of God and the

wisdom of God? (1 Cor. 1:24)<sup>31</sup>[Basil of Caesarea (329-379AD), Letter, 236.1]

**1:15** He is accordingly the first-born of every creature because in Him all things were created. And lest any one should dare to refer to any other than Him the creation of all things in Himself, he says, All things have been created through Him and in Him, and He is before all, and for Him all things consist. All things then consist for Him Who is before all things, and in Whom are all things. Now this indeed describes the origin of created things. But concerning the dispensation by which He assumed our body, he adds, And He is the head of the body, the Church: Who is the beginning, the first-born from the dead: that in all things He might have the pre-eminence. For it was the good pleasure of the Father that in Him should all the fullness dwell, and that through Him all things should be reconciled to Him. The Apostle has assigned to the spiritual mysteries their material effects. For He Who is the image of the invisible God is Himself the head of His body, the Church, and He Who is the first-born of every creature is at the same time the beginning, the first born from the dead: that in all things He might have the pre-eminence, being for us the Body, while He is also the image of God, since He, Who is the first-born of created things, is at the same time the first-born for eternity; so that as to Him things spiritual, being created in the First-born, owe it that they abide, even so all things human also owe it to Him that in the First-born from the dead they are born again into eternity. For He is Himself the beginning, Who as Son is therefore the image, and because the image, is of God. Further He is the first-born of every created thing, possessing in Himself the origin of the universe: and again He is the head of His body, the Church, and the first-born from the dead, so that in all things He has the pre-eminence. And because all things consist for Him, in Him the fullness of the Godhead is pleased to dwell, for in Him all things are reconciled through Him to Him, through Whom all things were created in Himself.<sup>47</sup>[Hilary of Poitiers (310-361AD), On the Trinity, 8.50]

**3:16** Let us investigate the force of that word and expression more diligently, and deduce its proper meaning from other passages. You have, it is said, made them all in wisdom. Do we here understand that Wisdom was without a share in the things that were made? But all things were made by Him. (Jn. 1:3) And David says: By the Word of the Lord were the heavens established. So, then, he himself who calls the Son of God the maker even of heavenly things, has also plainly said that all things were made in the Son, that in the renewal of His works He might by no means separate the Son from the Father, but unite Him to the Father. Paul, too, says: *For in Him were all things created in the heavens and in the earth, visible and invisible.* (Col. 1:16) Does he, then, when he says, in Him, deny that they were made through Him? Certainly he did not deny but affirmed it. And further he says in another place: One Lord Jesus, through Whom are all things. (1 Cori. 8:6) In saying, then, through Him, has he denied that all things were made in Him, through Whom he says that all things exist? These words, in Him and with Him, have this force, that by them is understood one and like in all respects, not contrary. Which he also made clear farther on, saying: *All things have been*



created through Him and in Him; (Col.1:16) for, as we said above, Scripture witnesses that these three expressions, with Him, and through Him, and in Him, are equivalent in Christ. For you read that all things were made through Him and in Him. Learn also that the Father was with Him, and He with the Father, when all things were being made. Wisdom says: When He was preparing the heavens I was with Him, when He was making the fountains of waters. (Prov. 8:27) And in the Old Testament the Father, by saying, Let Us make, (Gen. 1:26) showed that the Son was to be worshipped with Himself as the Maker of all things. As, then, those things are said to have been created in the Son, of which the Son is received as the Creator; so, too, when God is said to be worshipped in truth by the proper meaning of the word itself often expressed after the same manner it ought to be understood, that the Son too is worshipped. So in like manner is the Spirit also worshipped because God is worshipped in Spirit. Therefore the Father is worshipped both with the Son and with the Spirit, because the Trinity is worshipped. <sup>3</sup>[Ambrose of Milan (338-397AD), On the Holy Spirit, 3.11.82-85]

**1:17 And he is before all things, and by him all things consist.** If we ask, if the supply of good things which thus comes to the saints has its origin in the Holy Ghost alone, we are on the other hand guided by Scripture to the belief that of the supply of the good things which are wrought in us through the Holy Ghost, the Originator and Cause is the Only-begotten God; for we are taught by Holy Scripture that All things were made by Him, (Jn. 1:3) and *by Him consist.* (Col. 1:17) When we are exalted to this conception, again, led by God-inspired guidance, we are taught that by that power all things are brought from non-being into being, but yet not by that power to the exclusion of origination. On the other hand there is a certain power subsisting without generation and without origination, which is the cause of the cause of all things. For the Son, by whom are all things, and with whom the Holy Ghost is inseparably conceived of, is of the Father. For it is not possible for any one to conceive of the Son if he be not previously enlightened by the Spirit. Since, then, the Holy Ghost, from Whom all the supply of good things for creation has its source, is attached to the Son, and with Him is inseparably apprehended, and has Its being attached to the Father, as cause, from Whom also It proceeds; It has this note of Its peculiar hypostatic nature, that It is known after the Son and together with the Son, and that It has Its subsistence of the Father. The Son, Who declares the Spirit proceeding from the Father through Himself and with Himself, shining forth alone and by only-begotting from the unbegotten light, so far as the peculiar notes are concerned, has nothing in common either with the Father or with the Holy Ghost. He alone is known by the stated signs. But God, Who is over all, alone has, as one special mark of His own hypostasis, His being Father, and His deriving His hypostasis from no cause; and through this mark He is peculiarly known. Wherefore in the communion of the substance we maintain that there is no mutual approach or intercommunion of those notes of indication perceived in the Trinity, whereby is set forth the proper peculiarity of the Persons delivered in the faith, each of these being

distinctively apprehended by His own notes. Hence, in accordance with the stated signs of indication, discovery is made of the separation of the hypostases; while so far as relates to the infinite, the incomprehensible, the uncreate, the uncircumscribed, and similar attributes, there is no variableness in the life-giving nature; in that, I mean, of Father, Son, and Holy Ghost, but in Them is seen a certain communion indissoluble and continuous. And by the same considerations, whereby a reflective student could perceive the greatness of any one of the (Persons) believed in in the Holy Trinity, he will proceed without variation. Beholding the glory in Father, Son, and Holy Ghost, his mind all the while recognizes no void interval wherein it may travel between Father, Son, and Holy Ghost, for there is nothing inserted between Them; nor beyond the divine nature is there anything so subsisting as to be able to divide that nature from itself by the interposition of any foreign matter. <sup>31</sup>[Basil of Caesarea (329-379AD), Letter, 38.4]

**1:18** We believe also, that On the Third Day He Rose Again from The Dead, the first-begotten for brethren destined to come after Him, whom He has called into the adoption of the sons of God, whom also He has deemed it meet to make His own joint-partners and joint-heirs. <sup>21</sup>[Augustine of Hippo (354-430AD), Of Faith and the Creed, 5.12]

**1:19** *As it pleased God that in Him should all fullness dwell.* He calls the *fullness of God* both the Church and all Creation; and again he calls *fulfillment* Him who fills *all in all*, saying *It pleased God, that in Christ all the fullness of Creation should dwell*, which is filled from Him, as He wished to *unite it to Himself*. Hanana says He gathered all beings as scattered members to one substance of the body of Christ; that Christ might be the filling up of all the defectiveness that is in you, being united and joined together like members to the head; *and completed in Him* by the power of grace, *in all the fullness of God*, that is to say, as in the place of a pure temple to God; and he constantly dwells in them. Others say that he calls all Creation the fullness. This of *dwelling*, that is to say, uniting; for *He has united all* the members of Faith to *Himself* as to the Head of the body, in the same order as that found in Nature. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Colossians]

**1:20-24** To whom, again, does He *reconcile all things by Himself, making peace by the blood of His cross*, (Col. 1:20) but to Him whom those very things had altogether offended, against whom they had rebelled by transgression, but to whom they had at last returned? Conciliated they might have been to a strange god; but reconciled they could not possibly have been to any other than their own God. Accordingly, ourselves *who were sometime alienated and enemies in our mind by wicked works* (Col. 1:21) does He reconcile to the Creator, against whom we had committed offense — worshipping the creature to the prejudice of the Creator. As, however, he says elsewhere, (Eph. 1:23) that the Church is the body of Christ, so here also (the apostle) declares that he *fills up that which is behind of the afflictions of Christ in his flesh for His body's sake, which is the Church.* (Col. 1:24) But you must not on this account suppose that on every mention of His body the term is only a metaphor, instead of meaning real flesh. For he says above that we are



reconciled in His body through death; (Col. 1:22) meaning, of course, that He died in that body wherein death was possible through the flesh.

<sup>77</sup>[Tertullian of Carthage (155-240AD) Against Marcion, 5.19]

## COLOSSIANS 2

### Paul wishes he could be with them

<sup>1</sup> For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh; <sup>2</sup> <sup>a</sup>That their hearts might be comforted, being knit together in love, and unto all <sup>b</sup>riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; <sup>3</sup> In whom are hid all the treasures of wisdom and knowledge.

### Admonition against false teachers

<sup>4</sup> And this I say, lest any man should beguile you with enticing words. <sup>5</sup> For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. <sup>6</sup> As ye have therefore received Christ Jesus the Lord, *so* walk ye in him: <sup>7</sup> Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

### Speculative errors

<sup>8</sup> <sup>d</sup>Beware lest any man spoil you through philosophy and vain deceit, after <sup>c</sup>the tradition of men, after the rudiments of the world, and not after Christ. <sup>9</sup> For <sup>e</sup>in him dwelleth all the fulness of the Godhead bodily. <sup>10</sup> <sup>e</sup>And ye are complete in him, <sup>f</sup>which is the head of all principality and power: <sup>11</sup> In whom also ye are <sup>b</sup>circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: <sup>12</sup> <sup>i</sup>Buried with him in baptism, wherein also ye are risen with *him* through <sup>j</sup>the faith of the operation of God, who hath raised him from the dead. <sup>13</sup> And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; <sup>14</sup> Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; <sup>15</sup> *And* <sup>k</sup>having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

### Erroneous practices

<sup>16</sup> Let no man therefore <sup>l</sup>judge you in meat, or in drink, or in respect <sup>m</sup>of an holyday, or of the new moon, or of the sabbath *days*: <sup>17</sup> <sup>n</sup>Which are a shadow of things to come; but the body *is* of Christ. <sup>18</sup> Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, <sup>19</sup> And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. <sup>20</sup> Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, <sup>21</sup> (Touch not; taste not; handle not; <sup>22</sup> Which all are to perish with the using;) after the commandments and doctrines of men? <sup>23</sup> Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

2 a 2 Cor 1:6  
b 2 Pet 3:18  
8 c Gal 1:14  
Mat 15:2

d Heb 13:9  
Rom 16:17  
Jer 29:8  
9 e 1 Tim 3:16

Col 1:19  
Rom 9:5  
Joh 1:14  
Mat 1:23

Isa 7:14  
10 f 1 Pet 3:22  
g Joh 1:16  
11 h Jer 4:4

12 i Rom 6:4  
j Eph 3:7  
15 k Eph 4:8  
Luk 10:18

Mat 12:29  
Isa 53:12  
Psa 68:18  
Gen 3:15

16 l Rom 14:3  
m Rom 14:5  
Gal 4:10  
17 n Heb 8:5

**2:3** If "*all the treasures of knowledge and wisdom are hidden in Jesus Christ*," how can the same Savior say that he knows neither the day nor the hour of the future judgment? (Mark 13:32) If he knows it and says he does not know it, is it not a lie? These words contain a twofold meaning. The Apostle first wants to say that all the treasures of wisdom and knowledge are hidden in Jesus Christ, in the sense that he who has Jesus Christ, Jesus Christ, takes his place from all wisdom and all knowledge. That is to say, that to know Jesus Christ is to know everything, and to understand all wisdom, as St. Paul says to the Colossians: "Beware lest any man deceive you by philosophy and by vain subtleties according to the principles of a worldly knowledge and not according to Jesus Christ, for all the fullness of divinity dwells in him bodily. (Col. 2:8) That is to say, he who believes in Jesus Christ far from wanting nothing for salvation, has all in abundance, because his faith is

for the fullness of the deity. He adds again in the same Epistle: "Let no one deceive you by pretending to be humble, by a superstitious worship of angels, by taking pride in what he sees, vainly inflated by his carnal prudence, and not a chief whose whole body, supported by his bonds and his joints, maintains and grows with the growth of God. (Ibid. 18, 19) If, therefore, believing in Jesus Christ, Christians worship him as the head of all principality and power, they need no other thing, they have all that is necessary to be saved, and ignorance of things useless to salvation will be of no danger to them, because they know what is necessary. We can therefore say of those Christians who know what is useful to the saint, that they know all things. These words still signify that all the treasures of knowledge and wisdom are hidden in the Savior. All the secrets of the Father are known to him, he measures the extent of all creatures; the Father judges no one, but



he has given all judgment to the Son (Jn. 5:22); and no one knows what is in God except the Spirit of God who is also the Spirit of Jesus Christ. (1 Cor. 2:11) How then can one say that he knows neither the day nor the hour, he whose spirit knows what is in God, and of whom he has said that he has received what is his? (Jn. 16:14-15) Now if the one who has received from his own knows the future things, how can this knowledge be denied to Christ who sent the Holy Spirit? Can we assume that the Judge who predicted us all the warning signs of this judgment, ignores the day? It may also be said that he does not know those to whom he has said: "Truly I say to you, I do not know you." (Matt. 25:12) He will probably not know the foolish and careless virgins, because at this request: "Lord, Lord, open to us," he answers them, "I tell you, verily, I do not know you." So there is a reason He tells us that he does not know what he knows, and in another place he makes this recommendation: "Watch, because you do not know what time your master is coming." (Ibid. 24:42) It is therefore to excite our attentiveness and our vigilance that to the question that is made to him, he answers that he knows neither the day nor the time of the judgment to come, but it is in our interest that he says he does not know what he knows. We do not know what is useful to us, and we want to know things whose knowledge can only be harmful to us. Now, Jesus Christ, who desires our salvation above all else, declares that he does not know that day so as not to let us know what it would be dangerous for us to know. If there is a patient who, in the excess of pain, asks for a sword to take his life away, will he accuse you of lying if you will answer that you have none, knowing that by complying to his request it can only be harmful to him? <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, Q. 62, 2<sup>nd</sup> part]

**2:4-8** This, then, the wisdom of the world is foolishness with God, and of those who are the wise the Lord knows their thoughts that they are vain. (1 Cor. 3:19-20) Let no man therefore glory on account of pre-eminence in human thought. For it is written well in Jeremiah, Let not the wise man glory in his wisdom, and let not the mighty man glory in his might, and let not the rich man glory in his riches: but let him that glories glory in this, that he understands and knows that I am the Lord, that executes mercy and judgment and righteousness upon the earth: for in these things is my delight, says the Lord. (Jer. 9:23-24) That we should trust not in ourselves, but in God who raises the dead, says the apostle, who delivered us from so great a death, that our faith should not stand in the wisdom of men, but in the power of God. *For the spiritual man judges all things, but he himself is judged of no man.* I hear also those words of his, *And these things I say, lest any man should beguile you with enticing words, or one should enter in to spoil you.* (Col. 2:4, 8) And again, *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ;* (Col. 2:8) branding not all philosophy, but the Epicurean, which Paul mentions in the Acts of the Apostles, (Acts 17:18) which abolishes providence and deifies pleasure, and whatever other philosophy honours the elements, but places not over them the efficient cause, nor apprehends the Creator. The Stoics also,

whom he mentions too, say not well that the Deity, being a body, pervades the vilest matter. He calls the jugglery of logic the tradition of men. Wherefore also he adds, Avoid juvenile questions. For such contentions are puerile. But virtue is no lover of boys, says the philosopher Plato. And our struggle, according to Gorgias Leontinus, requires two virtues— boldness and wisdom — boldness to undergo danger, and wisdom to understand the enigma. For the Word, like the Olympian proclamation, calls him who is willing, and crowns him who is able to continue unmoved as far as the truth is concerned. And, in truth, the Word does not wish him who has believed to be idle. For He says, Seek, and you shall find. (Matt. 7:7) But seeking ends in finding, driving out the empty trifling, and approving of the contemplation which confirms our faith. *And this I say, lest any man beguile you with enticing words,* (Col. 2:4) says the apostle, evidently as having learned to distinguish what was said by him, and as being taught to meet objections. *As you have therefore received Christ Jesus the Lord, so walk in Him, rooted and built up in Him, and established in the faith.* (Col. 2:6-7) Now persuasion is [the means of] being established in the faith. Beware lest any man spoil you of faith in Christ by philosophy and vain deceit, which does away with providence, after the tradition of men; for the philosophy which is in accordance with divine tradition establishes and confirms providence, which, being done away with, the economy of the Saviour appears a myth, while we are influenced *after the elements of the world, and not after Christ.* (Colossians 2:8) For the teaching which is agreeable to Christ deifies the Creator, and traces providence in particular events, and knows the nature of the elements to be capable of change and production, and teaches that we ought to aim at rising up to the power which assimilates to God, and to prefer the dispensation as holding the first rank and superior to all training. <sup>34</sup>[Clement of Alexandria (150–215AD), The Stromata, 1.11]

**2:9** *For in him dwelleth all the fulness of the Godhead bodily.* For all who believe in God are sons of God by adoption: but the only begotten alone is Son by nature: who was begotten of His Father, not of any material substance, for all things, and the substance of all things exist through the only begotten Son of God— and not out of nothing, because He is from the Father: not like a birth, for there is nothing in God that is void or mutable, but in an ineffable and incomprehensible manner God the Father, wherein He Himself was regenerate, begot his only begotten Son; and so from the Most High, Ingenerate, and Eternal Father proceeds the Most High, Only Begotten, and Eternal Son. Who must be considered the same Person in the flesh as He is in the Spirit: and must be held to be the same Person in the body as He is in glory, for when He was about to be born in the flesh, He made no division or separation within Himself, as if some portion of Him was born while another portion was not born: or as if some portion of Divinity afterwards came upon Him, which had not been in Him at His birth from the Virgin. For according to the Apostle, *all the fullness of the Godhead dwells in Christ bodily.* (Col. 2:9) Not that It dwells in Him at times, and at times dwells not; nor that It was there at a later date, and not an earlier



one: otherwise we are entangled in that impious heresy of Pelagius, so as to say that from a fixed moment God dwelt in Christ, and that He then came upon Him; when He had won by His life and conversation this; viz., that the power of the Godhead should dwell in Him. These things then belong to men, to men, I say, not to God — that as far as human weakness can, they should humble themselves to God, be subject to God, make themselves dwellings for God, and by their faith and piety win this, to have God as their indweller. For in proportion as anyone is fit for God's gift, so does the Divine grace reward him: in proportion as a man seems worthy of him: in proportion as a man seems worthy of God, so does he enjoy God's presence, according to the Lord's promise: if any man love Me, he will keep My word; and I and My Father will come to him and make Our abode with him. (Jn. 14:23) But very different is the case as regards Christ; *in whom all the fullness of the Godhead dwells bodily*: for He has within Him the fullness of the Godhead so that He gives to all of His fullness, and He — as the fullness of the Godhead dwells in Him — Himself dwells in each of the saints in proportion as He deems them worthy of His Presence, and gives of His fullness to all, yet in such a way that He Himself continues in all that fullness — who even when He was on earth in the flesh, yet was present in the hearts of all the saints, and filled the heaven, the earth, the sea, aye and the whole universe with His infinite power and majesty; and yet was so complete in Himself that the whole world could not contain Him. For however great and inexpressible whatever is made may be, yet there are no things so boundless and infinite as to be able to contain the Creator Himself. <sup>58</sup>[John Cassian the Roman (360-435AD), On the Incarnation, 5.4]

**2:11** No longer, he says, is the circumcision with the knife, but in Christ Himself; for no hand imparts this circumcision, as is the case there, but the Spirit. It circumcises not a part, but the whole man. It is the body both in the one and the other case, but in the one it is carnally, in the other it is spiritually circumcised; but not as the Jews, for you have not put off flesh, but sins. When and where? In Baptism. And what he calls circumcision, he again calls burial. Observe how he again passes on to the subject of righteous doings; of the sins, he says, of the flesh, the things they had done in the flesh. He speaks of a greater thing than circumcision, for they did not merely cast away that of which they were circumcised, but they destroyed it, they annihilated it. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Colossians]

**2:12** This, too, is plain, that in him who is baptized the Son of God is crucified, for our flesh could not do away sin unless it were crucified in Jesus Christ. And then it is written that: All we who were baptized into Jesus Christ were baptized into His death. (Rom. 6:3) And farther on: If we have been planted in the likeness of His death, we shall be also in the likeness of His resurrection, knowing that our old man was fastened with Him to His cross. (Rom. 6:5-6) And to the Colossians he says: *Buried with Him by baptism, wherein you also rose again with Him.* (Col. 2:12) Which was written to the intent that we should believe that He is crucified in us, that our sins may be purged through Him, that He, Who alone can

forgive sins, may nail to His cross the handwriting which was against us. <sup>3</sup>[Ambrose of Milan (338-397AD), Concerning Repentance, 2.2.3]

**2:14** Our body, therefore, is dead because of sin, but Christ's body only died without sin, in order that, having poured out His blood without fault, *the bonds* which contain the register of all faults *might be blotted out*, by which they who now believe in Him were formerly held as debtors by the devil. And accordingly He says, This is my blood, which is shed for many for the remission of sins. (Matt. 26:28) <sup>25</sup>[Augustine of Hippo (354-430AD), On Merit and the Forgiveness of Sins, and the Baptism of Infants, 2.49]

**2:15** So the apostle says: "*Putting off from Himself His flesh, He made a show of principalities and powers, triumphing over them in Himself.*" (Col. 2:15) The flesh here said to be put off is that mortality of flesh on account of which the body is properly called flesh. The flesh is the mortality, for in the immortality of the resurrection there will be no flesh; as it is written, "Flesh and blood shall not inherit the kingdom of God." You are accustomed to argue from these words against our faith in the doctrine of the resurrection of the body, which has already taken place in the Lord Himself. You keep out of view the following words, in which the apostle explains his meaning. To show what he here means by flesh, he adds, "Neither shall corruption inherit incorruption." For this body, which from its mortality is properly called flesh, is changed in the resurrection, so as to be no longer corruptible and mortal. <sup>20</sup>[Augustine of Hippo (354-430AD), Contra Faustum, 16.29]

**2:16-17** For they have not taken into consideration the fact that when Judaism was changed into Christianity, the obligation to observe the Mosaic law and the ceremonial types ceased. And the proof of the matter is plain; for no law of Christ permits Christians to imitate the Jews. On the contrary the apostle expressly forbids it; not only rejecting circumcision, but also deprecating contention about festival days. In his epistle to the Galatians (Gal. 4:21) he writes, 'Tell me ye that desire to be under the law, do ye not hear the law.' And continuing his train of argument, he demonstrates that the Jews were in bondage as servants, but that those who have come to Christ are 'called into the liberty of sons.' (Gal. 5:13) Moreover he exhorts them in no way to regard 'days, and months, and years.' (Gal. 4:10) Again in his epistle to the Colossians (Col. 2:16-17) he distinctly declares, that such observances are merely shadows: wherefore he says, '*Let no man judge you in meat, or in drink, or in respect of any holy-day, or of the new moon, or of the sabbath-days; which are a shadow of things to come.*' The same truths are also confirmed by him in the epistle to the Hebrews (Heb. 7:12) in these words: 'For the priesthood being changed, there is made of necessity a change also of the law.' Neither the apostles, therefore, nor the Gospels, have anywhere imposed the 'yoke of servitude' (Gal. 5:1) on those who have embraced the truth; but have left Easter and every other feast to be honored by the gratitude of the recipients of grace. Wherefore, inasmuch as men love festivals, because they afford them cessation from labor: each individual in every place, according to his own pleasure, has by a prevalent custom celebrated the memory of the



saving passion. The Savior and his apostles have enjoined us by no law to keep this feast: nor do the Gospels and apostles threaten us with any penalty, punishment, or curse for the neglect of it, as the Mosaic law does the Jews. It is merely for the sake of historical accuracy, and for the reproach of the Jews, because they polluted themselves with blood on their very feasts, that it is recorded in the Gospels that our Savior suffered in the days of 'unleavened bread.' The aim of the apostles was not to appoint festival days, but to teach a righteous life and piety. And it seems to me that just as many other customs have been established in individual localities according to usage. <sup>76</sup>[Socrates Scholasticus (380-450AD), Church History, 5.22]

**2:18 worshipping of angels.** Such were the devil and his angels; the Devil claimed for himself divine honor, and for all his demons; he filled the Pagan temples, and persuaded them to offer images and sacrifices to himself. Was it not better to worship holy Angels than devils? They answer: we do not worship devils; we worship angels, as you call them, the powers and the ministers of the great God. I wish ye would worship them: ye would easily learn from themselves not to worship them. Hear an Angel teaching. He was teaching a disciple of Christ, and showing him many wonders in the Revelation of John: and when some wonderful vision had been shown him, he trembled, and fell down at the Angel's feet; but that Angel, who sought not but the glory of God, said, See thou do it not; for I am a fellow-servant of you, and of your brethren the prophets. (Rev. 19:10) What then, my brethren? Let no man say, I fear lest the Angel may be angry with me, if I worship him not as my God. He is then angry with you, when you have chosen to worship him: for he is righteous, and loves God. As devils are angry if they are not worshipped, so are Angels angry if they are worshipped instead of God. But lest the weak and trembling heart perchance say unto itself: If then the demons are incensed because they are not worshipped, I fear to offend them; what can even their chief the devil do unto you? If he had any power over us no one of us would remain. Are not daily so many things said against him by the mouth of Christians, and yet the harvest of Christians increases. When you are angry with the most depraved of your slaves, you give him the name,

Satan, Devil. Perhaps in this thou dost err, since you say it to a man, and your immoderate anger hurries you to revile the image of God: and yet you choose a term you deeply hate, to apply to him. If he could, would he not revenge himself? But it is not allowed: and he does so much only as is allowed him. For when he wished to tempt Job, he had to ask power to do so: (Job 1:11) and he could do nothing had he not received power. Why then do you not fearlessly worship God, without whose will no one hurts you, and by whose permission you are chastened, not overcome? For if it shall have pleased the Lord your God to permit some man to hurt you, or some spirit: He will chasten you, that you may cry unto Him: Confounded, therefore, be all they that delight in vain gods: worship Him, all you His angels. Let Pagans learn to worship God: they wish to worship Angels: let them imitate Angels, and worship Him who is worshipped by Angels. Worship Him, all you His angels. Let that Angel worship who was sent to Cornelius (for worshipping Him he sent Cornelius to Peter), himself Peter's fellow-servant; let him worship Christ, Peter's Lord. Worship Him, all you gods! <sup>19</sup>[Augustine of Hippo (354-430AD), Exposition on the Psalms, 97.10]

**2:19** It was right, he said, that they should be diligent about the things of the Christ, in Whom all the body of the Church is established by means of love, according to the grace which it has received from Him, and is able to increase with the increase of God. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Colossians]

**2:20 Wherefore if ye be dead with Christ.** Where he is not writing to dead persons, but to those who ought to have ceased to live after the ways of the world. <sup>77</sup>[Tertullian of Carthage (155-240AD) On the Resurrection of the Flesh, 46]

**2:21 Touch not,** he says, that is to say, the bones of a dead man nor any polluted thing; and *taste not flesh* which is unclean; and *handle not* any practice belonging to the Heathen, nor touch the leper nor the sexually impure; this from the person of those who were his opponents. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Colossians]

**2:23 a shew of wisdom in will worship.** The use of human observances under the name of religion.

<sup>85</sup>[Glossa Ordinaria (12th century), on Colossians]

## COLOSSIANS 3

### Mystical death and resurrection

<sup>1</sup> If ye then <sup>a</sup>be risen with Christ, <sup>b</sup>seek those things which are above, where Christ sitteth on the right hand of God. <sup>2</sup> Set your affection on things above, not on things on the earth. <sup>3</sup> <sup>c</sup>For ye are dead, <sup>d</sup>and your life is hid with Christ in God. <sup>4</sup> <sup>e</sup>When Christ, *who is* <sup>f</sup>our life, shall appear, then shall ye also appear with him <sup>g</sup>in glory.

### Renounce all vices

<sup>5</sup> Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: <sup>6</sup> For which things' sake the wrath of God cometh on the children of disobedience: <sup>7</sup> In the which ye also walked some time, when ye lived in them. <sup>8</sup> <sup>i</sup>But now ye also put off all these; anger, wrath, malice, blasphemy, <sup>h</sup>filthy communication out of your mouth. <sup>9</sup> <sup>j</sup>Lie not one to another, seeing that ye have put off the old man with his deeds; <sup>10</sup> And have put on the new *man*, which <sup>k</sup>is renewed in knowledge after the image of him that <sup>l</sup>created him: <sup>11</sup> Where there is neither



<sup>m</sup>Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: <sup>n</sup>but Christ is all, and in all.

### Practice virtues

<sup>12</sup> Put on therefore, <sup>p</sup>as the elect of God, holy and beloved, <sup>o</sup>bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; <sup>13</sup> Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye. <sup>14</sup> And above all these things <sup>q</sup>*put on* charity, which is the bond of perfectness. <sup>15</sup> And let <sup>t</sup>the peace of God rule in your hearts, <sup>s</sup>to the which also ye are called <sup>r</sup>in one body; and be ye thankful. <sup>16</sup> <sup>u</sup>Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing <sup>v</sup>with grace <sup>w</sup>in your hearts to the Lord. <sup>17</sup> And <sup>y</sup>whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving <sup>z</sup>thanks to God and the Father by him.

### The Christian family

<sup>18</sup> Wives, submit yourselves unto your own husbands, as it is fit in the Lord. <sup>19</sup> Husbands, love *your* wives, and be not bitter against them. <sup>20</sup> Children, obey *your* <sup>a</sup>parents in all things: for this is well pleasing unto the Lord. <sup>21</sup> <sup>b</sup>Fathers, provoke not your children *to anger*, lest they be discouraged.

### Slaves and masters

<sup>22</sup> Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: <sup>23</sup> And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men; <sup>24</sup> Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. <sup>25</sup> But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

|               |               |               |               |                |               |                |
|---------------|---------------|---------------|---------------|----------------|---------------|----------------|
| 1 a Eph 2:6   | f Joh 11:25   | 10 k Rom 12:2 | Gal 5:22      | t Phi 4:7      | v Eph 5:19    | 20 a Pro 23:22 |
| b Mat 6:33    | g 1 Cor 15:43 | 1 Eph 2:10    | p 1 Pet 1:2   | Psa 29:11      | w Col 4:6     | Luk 2:51       |
| 3 c Gal 3:20  | 8 h Pro 4:24  | 11 m Gal 3:28 | 14 q Rom 13:8 | Isa 26:3       | 17 x Col 2:7  | Eph 6:1        |
| d Joh 3:16    | i Jam 1:21    | n Eph 1:23    | 15 r Eph 2:16 | 16 u Jer 15:16 | y 1 Cor 10:31 | 21 b Eph 6:4   |
| 4 e 1 Joh 3:2 | 9 j Lev 19:11 | 12 o Phi 2:1  | s 1 Cor 7:15  | 2 Tim 3:15-17  | z Eph 5:20    |                |

**3:1-3** Now, since he makes us spiritually dead — in such a way, however, as to allow that we shall one day have to undergo a bodily death — so, considering indeed that we have been also raised in a like spiritual sense, he equally allows that we shall further have to undergo a bodily resurrection. In so many words he says: *Since you are risen with Christ, seek those things which are above, where Christ sits at the right hand of God. Set your affection on things above, not on things on the earth.* (Col. 3:1-2) Accordingly, it is in our mind that he shows that we rise (with Christ), since it is by this alone that we are as yet able to reach to heavenly objects. These we should not *seek*, nor *set our affection on*, if we had them already in our possession. He also adds: *For you are dead* — to your sins, he means, not to yourselves — and *your life is hid with Christ in God.* (Col. 3:3) Now that life is not yet apprehended which is hidden. In like manner John says: And it does not yet appear what we shall be: we know, however, that when He shall be manifest, we shall be like Him. (1 Jn. 3:2) We are far indeed from being already what we know not of; we should, of course, be sure to know it if we were already (like Him). It is therefore the contemplation of our blessed hope even in this life by faith (that he speaks of) — not its presence nor its possession, but only its expectation. <sup>77</sup>[Tertullian of Carthage (155-240AD) On the Resurrection of the Flesh, 23]

**3:5** **Mortify therefore your members which are upon the earth.** But it is because of righteousness and not because of sin that the body is in this sense mortified; for it is to do the works of righteousness that we mortify our bodies which are upon the earth. <sup>25</sup>[Augustine of Hippo (354-430AD), On Merit and the Forgiveness of Sins, and the Baptism of Infants, 1.6] **3:5 and covetousness, which is idolatry.** If we think over the rest of faults, tracing them from their

generations, let us begin with covetousness, a root of all evils, (1 Tim. 6:10) wherewith, indeed, some having been ensnared, have suffered shipwreck about faith. (1 Tim. 1:19) Albeit *covetousness* is by the same apostle called *idolatry*. In the next place proceeding to mendacity, the minister of covetousness (of false swearing I am silent, since even swearing is not lawful) — is trade adapted for a servant of God? But, covetousness apart, what is the motive for acquiring? When the motive for acquiring ceases, there will be no necessity for trading. Grant now that there be some righteousness in business, secure from the duty of watchfulness against covetousness and mendacity; I take it that that trade which pertains to the very soul and spirit of idols, which pampers every demon, falls under the charge of idolatry. Rather, is not that the principal idolatry? If the selfsame merchandises — frankincense, I mean, and all other foreign productions — used as sacrifice to idols, are of use likewise to men for medicinal ointments, to us Christians also, over and above, for solaces of sepulture, let them see to it. At all events, while the pomps, while the priesthoods, while the sacrifices of idols, are furnished by dangers, by losses, by inconveniences, by cogitations, by runnings to and fro, or trades, what else are you demonstrated to be but an idols' agent? Let none contend that, in this way, exception may be taken to all trades. <sup>77</sup>[Tertullian of Carthage (155-240AD) On Idolatry, 11]

**3:9-11** This, *Put off the old man*, etc. He calls the sum of sins the old man; saying, Because you have put off the mortal man and have been estranged from strange sins; either you must put off the world, also the life that is attached to it, and put on the new man that is renewed daily, by knowledge from the Spirit, and comes at last to the likeness of Christ its Creator and cause; there neither being Jew, etc.



<sup>83</sup>[Ishodad of Merv (850AD), Commentary on Colossians]

**3:14** Great, moreover, is the power of charity, beloved brother, which binds hearts one to another in mutual affection with the chain of its sincerity, and suffers them not to be loosened from the cohesion of grace, which conjoins things disjoined, keeps together things united, and causes persons who are unknown by sight to be known through love. Whosoever therefore fixes his heart on the hinge of charity, him no impulse of any adversity whatever tears from the habitation of the heavenly country, since, in whatever direction he may turn himself, he parts not from the threshold of the commandments. Hence also it is said by the excellent preacher in praise of this same charity, *Which is the bond of perfectness* (Col. 3:14). We see, then, what great praise is due to that which not only engenders perfectness in the soul, but also binds it. <sup>43</sup>[Gregory the Great (540-604AD), Letter, 33.8]

**3:16 psalms and hymns and spiritual songs.** We read with the brethren, who come to us fatigued from the turmoil of the world, that with us, in the word of God, and in prayers, psalms, hymns, and spiritual songs, they may find rest. We speak to them, console, exhort, building up in them whatever unto their life, according to their degree, we perceive to be lacking. Such works if we wrought not, with peril should we receive of the Lord our spiritual sustenance itself. <sup>21</sup>[Augustine of Hippo (354-430AD), Of the Works of Monks, 2]

**3:17** Let us then refer all our words and deeds to Christ, Who brought life out of death, and created light out of darkness. For as a sick body is at one time cherished by warmth, at another soothed by cool applications, and the variation of remedies, if carried out according to the direction of the physician, is healthful, but if done in opposition to his orders increases the sickness; so whatever is paid to Christ is a remedy, whatever is done by our own will is harmful. <sup>3</sup>[Ambrose of Milan (338-397AD), Concerning Virginity, 3.5.24]

**3:20 Children, obey your parents in all things: for this is well pleasing unto the Lord.** But while honoring our heavenly Father let us honor also the fathers of our flesh (Heb. 12:9): since the Lord Himself has evidently so appointed in the Law and the Prophets, saying, Honor your father and your mother, that it may be well with you, and your days shall be long in the land. (Deut. 5:16) And let this commandment be especially observed by those here present who have fathers and mothers. *Children, obey your parents in all things: for this is well pleasing to the Lord.* (Col. 3:20) For the Lord said not, He that loves father or mother is not worthy of Me, lest you from ignorance should perversely mistake what was rightly written, but He added, more than Me. (Matt. 10:37) For when our fathers on earth are of a contrary mind to our Father in heaven, then we must obey Christ's word. But when they put no obstacle to godliness in our way, if we are ever carried away by ingratitude, and, forgetting their benefits to us, hold them in contempt, then the oracle will have place which says, He that curses father or mother, let him die the death. The first virtue of godliness in Christians is to honor their parents, to requite the troubles of those who begot them, and with all their might to confer on them what tends to

their comfort (for if we should repay them ever so much, yet we shall never be able to return their gift of life), that they also may enjoy the comfort provided by us, and may confirm us in those blessings which Jacob the supplanter shrewdly seized; and that our Father in heaven may accept our good purpose, and judge us worthy to shine amid righteous as the sun in the kingdom of our Father (Matt. 13:43): To whom be the glory, with the Only-begotten our Savior Jesus Christ, and with the Holy and Life-giving Spirit, now and ever, to all eternity. <sup>36</sup>[Cyril of Jerusalem (313-386AD), Catechetical Lecture, 7.15]

**3:21** You fathers, educate your children in the Lord, bringing them up in the nurture and admonition of the Lord; and teach them such trades as are agreeable and suitable to the word, lest they by such opportunity become extravagant, and continue without punishment from their parents, and so get relaxation before their time, and go astray from that which is good. Wherefore be not afraid to reprove them, and to teach them wisdom with severity. For your corrections will not kill them, but rather preserve them. As Solomon says somewhere in the book of Wisdom: Chasten your son, and he will refresh you; so will you have good hope of him. You verily shall smite him with the rod, and shall deliver his soul from death. And again, says the same Solomon thus, He that spares his rod, hates his son; and afterwards, Beat his sides while he is an infant, lest he be hardened and disobey you. He, therefore, that neglects to admonish and instruct his own son, hates his own child. You should therefore teach your children the word of the Lord. Bring them under with cutting stripes, and make them subject from their infancy, teaching them the Holy Scriptures, which are Christian and divine, and delivering to them every sacred writing, not giving them such liberty that they get the mastery, and act against your opinion, not permitting them to club together for a treat with their equals. For so they will be turned to disorderly courses, and will fall into fornication; and if this happen by the carelessness of their parents, those that begot them will be guilty of their souls. For if the offending children get into the company of debauched persons by the negligence of those that begot them, they will not be punished alone by themselves; but their parents also will be condemned on their account. For this cause endeavor, at the time when they are of an age fit for marriage, to join them in wedlock, and settle them together, lest in the heat and fervor of their age their course of life become dissolute, and you be required to give an account by the Lord God in the day of judgment. <sup>29</sup>[Apostolic Constitutions (375-390AD), 4.2.11]

**3:22-25 Slavery.** This is prescribed by the order of nature: it is thus that God has created man. For let them, He says, have dominion over the fish of the sea, and over the fowl of the air, and over every creeping thing which creeps on the earth. (Gen. 1:26) He did not intend that His rational creature, who was made in His image, should have dominion over anything but the irrational creation, — not man over man, but man over the beasts. And hence the righteous men in primitive times were made shepherds of cattle rather than kings of men, God intending thus to teach us what the relative position



of the creatures is, and what the desert of sin; for it is with justice, we believe, that the condition of slavery is the result of sin. And this is why we do not find the word slave in any part of Scripture until righteous Noah branded the sin of his son with this name. It is a name, therefore, introduced by sin and not by nature. The origin of the Latin word for slave is supposed to be found in the circumstance that those who by the law of war were liable to be killed were sometimes preserved by their victors, and were hence called servants. And these circumstances could never have arisen save through sin. For even when we wage a just war, our adversaries must be sinning; and every victory, even though gained by wicked men, is a result of the first judgment of God, who humbles the vanquished either for the sake of removing or of punishing their sins. Witness that man of God, Daniel, who, when he was in captivity, confessed to God his own sins and the sins of his people, and declares with pious grief that these were the cause of the captivity. (Dan. 9) The prime cause, then, of slavery is sin, which brings man under the dominion of his fellow — that which does not happen save by the judgment of God, with whom is no unrighteousness, and who knows how to award fit punishments to every variety of offense. But our Master in heaven says, Every one who does sin is the servant of sin. (Jn. 8:34) And thus there are many wicked masters who have religious men as their slaves, and who are yet themselves in bondage; for of whom a man is overcome, of the same is he brought in bondage. (2 Peter 2:19) And beyond question it is a happier thing to be the slave of a man than of a lust; for even this very lust of ruling, to mention no others, lays waste men's hearts with the most ruthless dominion. Moreover, when men are subjected to one another in a peaceful order, the lowly position does as much good to the servant as the proud position does harm to the master. But by nature, as God first created us, no one is the slave either of man or of sin. This servitude is, however, penal, and is appointed by that law which enjoins the preservation of the natural order and forbids its disturbance; for if nothing had been done in violation of that law, there would have been nothing to restrain by penal servitude. And therefore the apostle admonishes slaves to be subject to their masters, and to serve them heartily and with good-will, so that, if they cannot be freed by their masters, they may themselves make their slavery in some sort free, by serving not in crafty fear, but in faithful love, until all unrighteousness pass away, and all principality and

every human power be brought to nothing, and God be all in all. And therefore, although our righteous fathers had slaves, and administered their domestic affairs so as to distinguish between the condition of slaves and the heirship of sons in regard to the blessings of this life, yet in regard to the worship of God, in whom we hope for eternal blessings, they took an equally loving oversight of all the members of their household. And this is so much in accordance with the natural order, that the head of the household was called *paterfamilias*; and this name has been so generally accepted, that even those whose rule is unrighteous are glad to apply it to themselves. But those who are true fathers of their households desire and endeavor that all the members of their household, equally with their own children, should worship and win God, and should come to that heavenly home in which the duty of ruling men is no longer necessary, because the duty of caring for their everlasting happiness has also ceased; but, until they reach that home, masters ought to feel their position of authority a greater burden than servants their service. And if any member of the family interrupts the domestic peace by disobedience, he is corrected either by word or blow, or some kind of just and legitimate punishment, such as society permits, that he may himself be the better for it, and be readjusted to the family harmony from which he had dislocated himself. For as it is not benevolent to give a man help at the expense of some greater benefit he might receive, so it is not innocent to spare a man at the risk of his falling into graver sin. To be innocent, we must not only do harm to no man, but also restrain him from sin or punish his sin, so that either the man himself who is punished may profit by his experience, or others be warned by his example. Since, then, the house ought to be the beginning or element of the city, and every beginning bears reference to some end of its own kind, and every element to the integrity of the whole of which it is an element, it follows plainly enough that domestic peace has a relation to civic peace — in other words, that the well-ordered concord of domestic obedience and domestic rule has a relation to the well-ordered concord of civic obedience and civic rule. And therefore it follows, further, that the father of the family ought to frame his domestic rule in accordance with the law of the city, so that the household may be in harmony with the civic order. <sup>8</sup>[Augustine of Hippo (354-430AD), *The City of God*, 19.15-16]

## COLOSSIANS 4

### Prayer and prudence

<sup>1</sup> <sup>a</sup>Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven. <sup>2</sup> <sup>b</sup>Continue in prayer, and watch in the same with thanksgiving; <sup>3</sup> <sup>c</sup>Withal praying also for us, that God would <sup>d</sup>open unto us a door of utterance, to speak <sup>e</sup>the mystery of Christ, <sup>f</sup>for which I am also in bonds: <sup>4</sup> That I may make it manifest, as I ought to speak. <sup>5</sup> <sup>g</sup>Walk in wisdom toward them that are without, redeeming the time. <sup>6</sup> Let your speech *be* always <sup>h</sup>with grace, <sup>i</sup>seasoned with salt, <sup>j</sup>that ye may know how ye ought to answer every man.

### Tychonius and Onesimus

<sup>7</sup> All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord: <sup>8</sup> Whom I have sent unto you for the same purpose, that he might know your



estate, and comfort your hearts; <sup>9</sup> With <sup>k</sup>Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

#### Greetings from Paul's co-workers

<sup>10</sup> <sup>l</sup>Aristarchus my fellowprisoner saluteth you, and <sup>m</sup>Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;) <sup>11</sup> And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me. <sup>12</sup> <sup>n</sup>Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand <sup>o</sup>perfect and complete in all the will of God. <sup>13</sup> For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis. <sup>14</sup> <sup>q</sup>Luke, the beloved physician, and <sup>r</sup>Demas, greet you.

#### A message for the Laodiceans

<sup>15</sup> Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. <sup>16</sup> And when <sup>t</sup>this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea. <sup>17</sup> And say to <sup>s</sup>Archippus, Take heed to <sup>t</sup>the ministry which thou hast received in the Lord, that thou fulfil it.

#### Farewell and prayer for grace

<sup>18</sup> The salutation by the hand of me Paul. <sup>u</sup>Remember my bonds. Grace *be* with you. Amen. (Written from Rome to the Colossians by Tychicus and Onesimus.)

|               |              |               |                |              |                 |               |
|---------------|--------------|---------------|----------------|--------------|-----------------|---------------|
| 1 a Lev 19:13 | Eph 6:18     | f 2 The 3:1   | j 1 Pet 3:15   | Phm 1:24     | 14 p Phm 1:24   | 17 s Phm 1:2  |
| Mal 3:5       | 3 c Phi 1:7  | 5 g Eph 5:15  | 9 k Phm 1:10   | m Act 15:37  | q Act 1:1       | t 1 Tim 4:6   |
| Eph 6:9       | d Mat 13:11  | 6 h Ecc 10:12 | 10 l Act 19:29 | 12 n Col 1:7 | Luk 1:3         | 18 u Heb 13:3 |
| 2 b Luk 18:1  | e 1 Cor 16:9 | i Mar 9:50    | Act 20:4       | o Mat 5:48   | 16 r 1 The 5:27 |               |

**4:10** He calls Aristarchus his fellow prisoner, because he had been bound along with him. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Colossians]

**4:14** He calls Luke, the physician, either because he was a physician before his vocation, or that he received the gift of healing from the Spirit. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Colossians]

## THE FIRST EPISTLE OF SAINT PAUL TO THE THESSALONIANS

### PREFACE

The Thessalonians are Macedonians in Christ Jesus who, having received the word of truth, persisted in the faith even in persecution by their citizens. Afterward they did not receive those things which were said by false apostles. The blessed Apostle praises them writing to them from Athens.

#### Brief Outline of the Epistle

- How you were converted from idols to the living God. And you suffered persecution from your kinsmen.
- Stand in the faith. And no one should defraud his brother in business.
- Concerning love of the brotherhood.
- Concerning those who have fallen asleep.



E. Concerning times and seasons.

F. Recognize the ecclesiastical superiors who labor among you in the work of peace. No one returning evil for evil. Pray for us. <sup>112</sup>[Anonymous (397-405AD) Commentary on 1 Thessalonians]

## 1 THESSALONIANS 1

### Greetings to the Thessalonians

<sup>1</sup> Paul, and <sup>a</sup>Silvanus, and Timotheus, unto the church of the Thessalonians *which is* <sup>b</sup>in God the Father and in the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

### Thanksgiving for their faith

<sup>2</sup> We give thanks to God always for you all, making mention of you in our prayers; <sup>3</sup> Remembering without ceasing your work of <sup>d</sup>faith, <sup>c</sup>and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

### Their faith converted many to Christ

<sup>4</sup> Knowing, brethren beloved, <sup>e</sup>your election of God. <sup>5</sup> For <sup>i</sup>our gospel came not unto you in word only, but also in power, and <sup>h</sup>in the Holy Ghost, <sup>e</sup>and in much assurance; as <sup>f</sup>ye know what manner of men we were among you for your sake. <sup>6</sup> And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: <sup>7</sup> So that ye were ensamples to all that believe in Macedonia and Achaia. <sup>8</sup> For from you <sup>j</sup>sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. <sup>9</sup> For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; <sup>10</sup> And <sup>l</sup>to wait for his Son <sup>k</sup>from heaven, whom he raised from the dead, *even* Jesus, which delivered us <sup>m</sup>from the wrath to come.

1 a 2 The 1:1  
1 Pet 5:12  
b Joh 14:23

3 c Heb 6:10  
d 1 The 3:6  
Gal 5:6

Joh 6:29  
4 e Col 3:12  
5 f 2 The 3:7

g Heb 2:3  
h 2 Cor 6:6  
i 1 Cor 2:4

8 j Rom 10:18  
10 k Act 1:11  
1 Rev 1:7

2 Pet 3:12  
Heb 9:28  
Phi 3:20

Rom 2:7  
m 1 The 5:9

**1:6** By accepting the word through suffering, we have been called imitators of the Lord Himself. <sup>97</sup>[Primasius of Hadrumetum (mid-6<sup>th</sup> century) ad Thessalonicensis epistola)

**1:9** Whether a man have departed this life without baptism or have received a baptism lacking in some of the requirements of the tradition, his loss is equal. And whoever does not always and everywhere keep to and hold fast as a sure protection the confession which we recorded at our first admission, when, *being delivered from the idols, we came to the living God*, (1 Thess. 1:9) constitutes himself a stranger from the promises (Eph. 2:12) of God, fighting against his own handwriting, which he put on record when he professed the faith. For if to me my baptism was the beginning of life, and that day of regeneration the first of days, it is plain that the utterance uttered in the grace of adoption was the most honorable of all. Can I then, perverted by these men's seductive words, abandon the tradition which

guided me to the light, which bestowed on me the boon of the knowledge of God, whereby I, so long a foe by reason of sin, was made a child of God? But, for myself, I pray that with this confession I may depart hence to the Lord, and them I charge to preserve the faith secure until the day of Christ, and to keep the Spirit undivided from the Father and the Son, preserving, both in the confession of faith and in the doxology, the doctrine taught them at their baptism. <sup>31</sup>[Basil of Caesarea (329-379AD), De Spiritu Sancto, 10.26]

**1:10 which delivered us from the wrath to come.** *And to wait*, he says, *for His Son from heaven*. The terrible things are in hand, but the good things are in the future, when Christ shall come from heaven. See how much hope is required, in that He who was crucified has been raised, that He has been taken up into heaven, that He will come to judge the quick and the dead. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Thessalonians]

## 1 THESSALONIANS 2

### His mission among them

<sup>1</sup> For yourselves, brethren, know our entrance in unto you, that it was not in vain: <sup>2</sup> But even after that we had suffered before, and were shamefully entreated, as ye know, at <sup>a</sup>Philippi, we were bold in our God <sup>b</sup>to speak unto you the gospel of God with much contention. <sup>3</sup> For our exhortation *was* not of deceit, nor of uncleanness, nor in guile: <sup>4</sup> But as <sup>c</sup>we were allowed of God <sup>d</sup>to be put in trust with the gospel, even so we speak; not as pleasing men, but God, <sup>e</sup>which trieth our hearts. <sup>5</sup> For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God *is* witness: <sup>6</sup> <sup>f</sup>Nor of men sought we glory, neither of



you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ. <sup>7</sup> But we were gentle among you, even as a nurse cherisheth her children: <sup>8</sup> So being affectionately desirous of you, we were willing <sup>b</sup>to have imparted unto you, not the gospel of God only, but also our <sup>g</sup>own souls, because ye were dear unto us.

#### Paul treated them as a father

<sup>9</sup> For ye remember, brethren, our labour and travail: for labouring night and day, <sup>i</sup>because we would not be chargeable unto any of you, we preached unto you the gospel of God. <sup>10</sup> Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe: <sup>11</sup> As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children, <sup>12</sup> *j*That ye would walk worthy of God, who hath called you unto his kingdom and glory.

#### Thanksgiving for their devotion

<sup>13</sup> For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it *k*not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. <sup>14</sup> For ye, brethren, became followers <sup>l</sup>of the churches of God which in Judaea are in Christ Jesus: for <sup>m</sup>ye also have suffered like things of your own countrymen, <sup>n</sup>even as they *have* of the Jews: <sup>15</sup> Who both killed the Lord Jesus, and <sup>o</sup>their own prophets, and have persecuted us; and they please not God, and are contrary to all men: <sup>16</sup> *r*Forbidding us to speak to the Gentiles that they might be saved, <sup>q</sup>to fill up their sins alway: <sup>p</sup>for the wrath is come upon them to the uttermost.

#### They are his glory and joy

<sup>17</sup> But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. <sup>18</sup> Wherefore we would have come unto you, even I Paul, once and again; but <sup>s</sup>Satan hindered us. <sup>19</sup> For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ <sup>t</sup>at his coming? <sup>20</sup> For ye are our glory and joy.

|                   |                 |               |               |               |                 |         |
|-------------------|-----------------|---------------|---------------|---------------|-----------------|---------|
| 2 a Act 16:22     | 6 f Joh 5:41    | Eph 4:1       | Luk 5:1       | 15 o Act 7:52 | Act 14:19       | Rev 1:7 |
| b Act 17:2        | 8 g 2 Cor 12:15 | 1 The 4:12    | Mat 10:40     | Mat 5:12      | Act 13:50       |         |
| 4 c 1 Cor 4:15-16 | h Rom 1:11      | 1 Pet 1:15    | 14 l Gal 1:22 | 16 p Mat 24:6 | Luk 11:52       |         |
| d Tit 1:3         | 9 i 2 Cor 11:9  | 13 k Heb 4:12 | m Act 17:5    | q Gen 15:16   | 18 s Rom 1:13   |         |
| e Pro 17:3        | 12 j Gal 5:16   | Rom 10:17     | n Heb 10:33   | r Act 17:5    | 19 t 1 The 3:13 |         |

**2:3-4** This is proved by many ways that Paul was chosen and sent forth to preach. Because the pressure was found to be stronger, and his irreproachable conduct. So that there was nothing in him that seemed to be unworthy of God, therefore signs accompanied him. Some people, for the sake of profit preached Christ, seeking the favor of men. Nevertheless, they were less effective in presenting their arguments, because they lacked authority and could not resist grief, because their deeds did not come from the heart, but were deceiving. Everyone who does something without hope surrenders to sorrow when it arises. <sup>122</sup>[Ambrosiaster (4th century) Commentary on 1 Thessalonians]

**2:4** Unless He had seen that we were free from every worldly consideration, He would not have chosen us. As therefore He approved us, such we remain, as having been approved of God. Whence did he approve us, and entrust us with the Gospel? We appeared to God approved, so we remain. It is a proof of our virtue, that we are entrusted with the Gospel; if there had been anything bad in us, God would not have approved us. But the expression that He approved us, does not here imply search. But what we do upon proving, that he does without proving. That is, as he found us proof, and trusted us, so we speak; as it is reasonable that those should, who are approved and entrusted to be worthy of the Gospel, so we speak, not as pleasing men, that is, not on your account do we do all these things. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Thessalonians]

**2:5** In the thing which was opened to men's observation he appealed to their own testimony, but in regard to that which was hidden, to whom could he appeal but to God? If, therefore, fear lest the

ignorance of men should make them entertain some such thoughts concerning him was reasonably felt even by Paul, whose labors, as all men knew, were such that except in extreme necessity he never took anything for his own benefit from the communities to which he dispensed the grace of Christ, obtaining in all other cases the necessary provision for his support by working with his own hands, how much more pains must be taken to establish confidence in our disinterestedness by us, who are, both in the merit of holiness and in strength of mind, so far behind him, and who are not only unable to do anything by the work of our hands to support ourselves, but also precluded from this, even if we could work, by an accumulation of duties from which I believe that the apostles were exempt! Let the charge, therefore, of most base covetousness be brought no more in this matter against the Christian people — that is, the Church of Christ. For it is more tolerable that this charge be alleged against us, on whom the suspicion, though groundless, might fall without being utterly improbable, than on the people, of whom it is certainly known that they could not either cherish the covetous desire or be reasonably suspected of entertaining it. <sup>24</sup>[Augustine of Hippo (354-430AD), Epistle 126.10]

**2:12 who hath called you unto his kingdom and glory.** For it is the glory of preachers, when the people hear the faith well. <sup>122</sup>[Ambrosiaster (4th century) Commentary on 1 Thessalonians]

**2:13 when ye received the word of God.** And there are countless other like sayings in the Scriptures respecting the word of God, which is disseminated in the sounds of many and diverse languages through the hearts and mouths of men; and which is therefore called the word of God, because the



doctrine that is delivered is not human, but divine.  
<sup>21</sup>[Augustine of Hippo (354-430AD), On the Trinity, 11.20]  
**2:18 Satan hindered us.** Satan laid his restraining hands on the apostles to prevent the message of truth from spreading to other people. He also upset the minds of the unbelievers so they could stop the

apostles by punishing them and detaining them so that they could not proclaim the Word of God. As the leaders of the Jews had spoken to the apostles, "We proclaimed to you that you should not speak in the name of Jesus?" (Acts 5:40) <sup>122</sup>[Ambrosiaster (4th century) Commentary on 1 Thessalonians]

## 1 THESSALONIANS 3

### Paul send Timothy to strengthen them

<sup>1</sup> Wherefore when we could no longer forbear, <sup>a</sup>we thought it good to be left at Athens alone; <sup>2</sup> And sent <sup>b</sup>Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: <sup>3</sup> <sup>c</sup>That no man should be moved by these afflictions: for yourselves know that <sup>d</sup>we are appointed thereunto. <sup>4</sup> <sup>e</sup>For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. <sup>5</sup> For this cause, when I could no longer forbear, I sent to know your faith, <sup>f</sup>lest by some means the tempter have tempted you, and <sup>g</sup>our labour be in vain.

### Paul is comforted by their faith

<sup>6</sup> <sup>h</sup>But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, <sup>i</sup>as we also *to see* you: <sup>7</sup> Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: <sup>8</sup> For now we live, if ye <sup>j</sup>stand fast in the Lord. <sup>9</sup> For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; <sup>10</sup> <sup>k</sup>Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

### Prayer that their charity be increased

<sup>11</sup> Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. <sup>12</sup> And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you: <sup>13</sup> To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ <sup>l</sup>with all his saints.

1 a Act 17:15  
 2 b Rom 16:21  
 3 c Psa 112:6

Act 20:24  
 Eph 3:13  
 d Act 14:22

Act 20:23  
 e Act 20:24  
 5 f Gal 2:2

g 1 Cor 7:5  
 6 h Act 18:1  
 i Phi 1:8

8 j Phi 4:1  
 10 k Act 26:7  
 13 l Zec 14:5

Rev 20:11

**3:5 means the tempter have tempted you.** He says this is for the sake of some, who had made themselves to be led astray by the craftiness of Satan. <sup>122</sup>[Ambrosiaster (4th century) Commentary on 1 Thessalonians]

**3:10 might perfect that which is lacking in your faith.** As they progressed through the perseverance of their faith and the practice of a better life, he wanted to see them more and more to teach them what they needed to perfect, like the sacraments, spiritual things that could not be easily proclaimed so

that they could find who and how great was the judge they were waiting for. It is one thing to accept faith, and another to accept the exposition of the faith. <sup>122</sup>[Ambrosiaster (4th century) Commentary on 1 Thessalonians]

**3:13 in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.** In this passage he clearly shows that the person of the Trinity is of one and the same substance. <sup>112</sup>[Anonymous (397-405AD) Commentary on 1 Thessalonians]

## 1 THESSALONIANS 4

### Paul exhorts them to chastity

<sup>1</sup> Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and <sup>a</sup>to please God, *so* ye would abound more and more. <sup>2</sup> For ye know what commandments we gave you by the Lord Jesus. <sup>3</sup> For this is <sup>b</sup>the will of God, *even* your sanctification, that ye should abstain from fornication: <sup>4</sup> <sup>c</sup>That every one of you should know how to possess his vessel in sanctification and honour; <sup>5</sup> Not in the lust of concupiscence, even as the Gentiles <sup>d</sup>which know not God: <sup>6</sup> <sup>e</sup>That no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified. <sup>7</sup> For God hath not called us unto uncleanness, <sup>f</sup>but unto holiness. <sup>8</sup> <sup>g</sup>He therefore that despiseth, despiseth not man, but God, <sup>h</sup>who hath also given unto us his holy Spirit.



### Exhortation to charity

<sup>9</sup> But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God <sup>1</sup>to love one another. <sup>10</sup> And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; <sup>11</sup> And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; <sup>12</sup> That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

### The dead will witness the Second Coming

<sup>13</sup> But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, <sup>14</sup> even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. <sup>15</sup> For this we say unto you <sup>m</sup>by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. <sup>16</sup> For <sup>n</sup>the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: <sup>17</sup> Then we which are alive *and* remain shall be caught up together with them <sup>o</sup>in the clouds, to meet the Lord in the air: and so <sup>p</sup>shall we ever be with the Lord. <sup>18</sup> Wherefore comfort one another with these words.

|              |               |               |                |                  |              |
|--------------|---------------|---------------|----------------|------------------|--------------|
| 1 a Col 1:10 | 5 d Eph 2:12  | 8 g Luk 10:16 | Jer 31:34      | 14 l 1 Cor 15:13 | 17 o Act 1:9 |
| 3 b Rom 12:2 | Gal 4:8       | h 1 Joh 3:24  | 13 k Lev 19:28 | 15 m 1 Kin 13:17 | Rev 11:12    |
| Eph 5:17     | 6 e Lev 19:11 | 9 i Joh 13:34 | Deu 14:1-2     | 16 n Act 1:11    | p Joh 12:26  |
| 4 c Rom 6:19 | 7 f Lev 11:44 | j Joh 6:45    | 2 Sam 12:20    | Mat 24:30        | Rev 21:3-4   |

**4:3** For the soul goes down because of being more beautiful when, owing to the comeliness of virtue whereby it ought to have been exalted before God, it falls from His grace through elation. What then is to be done in this case but that, when the malignant spirit employs the good things that we have done to exalt the mind, we should ever recall to memory our evil deeds, to the end that we may acknowledge that what we have done sinfully is our own, but that it is of the gift of Almighty God alone when we avoid sins. Cleanness also of body is to be guarded in our strivings after well-doing, since, according to the voice of the apostolic preacher, The temple of God is holy, which temple ye are (1 Cor. 3:17). And again he says, *For this is the will of God, even your sanctification* (1 Thess. 4:3). As to which sanctification, what he means by it he shews by straightway adding, *That ye should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour, not in the lusts of concupiscence.* <sup>43</sup>[Gregory the Great (540-604AD), Letter, 122.9]

**4:8** Therefore, he says that the Holy Spirit, Whom He has given to us, in order that we may live holy; For the Holy Spirit does not dwell in a body under debt of sin. (Wis. 1:4) <sup>122</sup>[Ambrosiaster (4th century) Commentary on 1 Thessalonians]

**4:12-13** *Concerning them who are asleep*; he calls them *asleep*, first, because Death has been put to death by the death of Christ; second, because of the hope of the resurrection afterwards; that just as a man who lies down to sleep, must of necessity be awakened, likewise he will so easily be awakened at the last, that *sorrow* on that account is superfluous. But third, to show that souls possess neither feeling nor knowledge nor memory after their exit from bodies, according to the nonsense of some people; but sorrow is not taken away altogether; for it is not possible for the sea not to be agitated by winds; nor for a man not to suffer when one of his limbs is cut off; but he forbids that which is above measure; he suitably added, *asleep. That you sorrow not as others who have no hope*; (Verse 13) *for if we believe that Jesus died and rose, thus also*, etc. And it is asked, Why does Paul call the death of Christ *Death*, but our own *Sleep*? He calls his

own *Death*; first, because the empire of Death was not yet destroyed from human Nature when our Lord tasted its cup instead of us; second, to show that Christ did not die in illusion, as some say, but actually bore death, because if Death were in hallucination. Resurrection would be also in illusion of necessity; and from this also our resurrection would be falsified. But about Believers Paul wrote *Sleep*, first, because the authority of Death had been brought to nought by the Resurrection of our Savior; second, to console their grief or our grief; because to *Sleep* awakening is joined of necessity. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on 1 Thessalonians]

**4:14-16** *This we say unto you*, that is to say, through the revelation that came to us by the operation of God; also by that which Christ was speaking through him, as he said, He also says in the Gospel, one will be led away, and the other left, etc. (Mt 24:40), because *our Lord in the command and in the voice of the Archangel*, etc. (Verse 15), he calls the *Archangel* him that is higher and greater than all spiritual beings, who receives first revelations from the habitation of the Trinity, and makes them dawn to all who are below; who, according to Dionysius and others, is chief of the rank of the Seraphim. Others say that it is Gabriel, the leader of the New Covenant. This passage, *Our Lord will come down from Heaven by the command, or, at the shout of the Archangel*, who shall shout before Him and command everyone to rise from the dust; and he shall cry next to the Angels to assemble and glorify His coming. Others say that the parts of the sentence will be mixed, and the word reversed, like this passage in Job (24:20), In Sheol they have sinned and been forgotten from the womb, and this, Wealth hath destroyed those whose habitation hath not been seen for many years; and like this, The wicked man hath given His grave, and the rich in His death; and Tarry all night, and wash your feet, and other such passages (Is 53:9; Gen 19:2); thus also here; he says that *our Lord* in His humanity, *by the command of God who dwells in Him, and at the voice of the Archangel's trumpet*, which shall sound at His Coming, *shall come down from Heaven*; for three times also shall *the voice of the trumpet* be



heard, as we have explained above. This, *We shall not overtake them which are asleep*; the Greek says, *shall not precede them*; that is to say, in the ascension those that are alive at that time shall not precede those who have died. *We shall not overtake is like our own*, that is to say, we shall not die like them, and afterwards live. *And the dead in Christ shall rise first; first*, so to speak, foremost, is said in five ways, but here it speaks only of being in honor; because both of them, that is to say, Resurrection and Renovation, shall take place in one moment; and this. *They that sleep, sleep in the night*, etc. He calls the submersion in evil things *Sleep*; and want of knowledge he calls *Night* as likewise Knowledge *the Day*.<sup>83</sup>[Ishodad of Merv (850AD), Commentary on 1 Thessalonians]

**4:16 the trump of God.** This, then, to go down with the trump of God, in the name of God, to carry on the war. For, as he said to Joshua son of Nun (Jos. 5:14), the chief of the army, because of which reason is called the archangel.<sup>122</sup>[Ambrosiaster (4th century) Commentary on 1 Thessalonians]

**4:16** At this point the doubted fact of the general resurrection is brought to proof by a more manifest miracle; for one is not raised from severe sickness, nor brought back to life when at the last breath — nor is a child just dead brought to life, nor a young man about to be conveyed to the tomb released from his bier; but a man past the prime of life, a corpse, decaying, swollen, yea already in a state of dissolution, so that even his own kinsfolk could not suffer that the Lord should draw near the tomb by reason of the offensiveness of the decayed body there enclosed, brought into life by a single call, confirms the proclamation of the resurrection, that is to say, that expectation of it as universal, which we learn by a particular experience to entertain. For as in the regeneration of the universe the Apostle tells

us that *the Lord Himself will descend with a shout, with the voice of the archangel* (1 Thess. 4:16), and by a trumpet sound raise up the dead to incorruption — so now too he who is in the tomb, at the voice of command, shakes off death as if it were a sleep, and ridding himself from the corruption that had come upon his condition of a corpse, leaps forth from the tomb whole and sound, not even hindered in his egress by the bonds of the grave-cloths round his feet and hands.<sup>100</sup>[Gregory of Nyssa (335-395AD), On the Making of Man, 11]

**4:16-17** And when the time of the final consummation shall have come, and the time of the Resurrection shall have approached, the Holy Spirit, that was kept in purity, receives great power from its nature and comes before Christ and stands at the door of the tombs, where the men are buried that kept it in purity, and awaits the (resurrection) shout. And when the Watchers shall have opened the doors of heaven before the King, (1 Thess. 4:16) then the cornet shall summon, and the trumpets shall sound, and the Spirit that waits for the (resurrection) shout shall hear, and quickly shall open the tombs, and raise up the bodies and whatsoever was buried in them, and shall put on the glory that comes with it. And (the Spirit) shall be within for the resurrection of the body, and the glory shall be without for the adornment of the body. And the animal spirit shall be swallowed up in the heavenly Spirit, and the whole man shall become spiritual, since his body is possessed by it (the Spirit). And death shall be swallowed up in life, (2 Cor. 5:4) and body shall be swallowed up in Spirit. And by the power of the Spirit, that man shall fly up to meet the King and He shall receive him with joy, and Christ shall give thanks for the body that has kept His Spirit in purity.<sup>4</sup>[Aphrahat (280-345), Demonstrations, 6.14]

## 1 THESSALONIANS 5

### The time of the Second Coming is unknown

<sup>1</sup> But of <sup>a</sup>the times and the seasons, brethren, ye have no need that I write unto you. <sup>2</sup> For yourselves know perfectly that <sup>b</sup>the day of the Lord so cometh as a thief in the night. <sup>3</sup> For when they shall say, Peace and safety; then <sup>c</sup>sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

### Be always prepared

<sup>4</sup> <sup>d</sup>But ye, brethren, are not in darkness, that that day should overtake you as a thief. <sup>5</sup> Ye are all <sup>e</sup>the children of light, and the children of the day: we are not of the night, nor of darkness. <sup>6</sup> Therefore let us not sleep, as *do* others; but let us watch and be sober. <sup>7</sup> For <sup>f</sup>they that sleep sleep in the night; and they that be drunken <sup>f</sup>are drunken in the night. <sup>8</sup> But let us, who are of the day, be sober, <sup>h</sup>putting on the breastplate of faith and love; and for an helmet, the hope of salvation. <sup>9</sup> For <sup>i</sup>God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, <sup>10</sup> Who died for us, that, whether we wake or sleep, we should live together with him. <sup>11</sup> Wherefore comfort yourselves together, and edify one another, even as also ye do.

### Obedience, patience, and charity

<sup>12</sup> And we beseech you, brethren, <sup>j</sup>to know them which labour among you, and are over you in the Lord, and admonish you; <sup>13</sup> And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves. <sup>14</sup> Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*. <sup>15</sup> <sup>k</sup>See that none render evil for evil unto any *man*; but ever <sup>l</sup>follow that which is good, both among yourselves, and to all *men*.

### Exhortation to continuous prayer



<sup>16</sup> Rejoice evermore. <sup>17</sup> <sup>m</sup>Pray without ceasing. <sup>18</sup> In every thing give thanks: for this is the will of God in Christ Jesus concerning you. <sup>19</sup> <sup>n</sup>Quench not the Spirit. <sup>20</sup> <sup>o</sup>Despise not prophesyings. <sup>21</sup> <sup>p</sup>Prove all things; hold fast that which is good. <sup>22</sup> <sup>q</sup>Abstain from all appearance of evil.

### Final blessing and greeting

<sup>23</sup> And <sup>r</sup>the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body <sup>s</sup>be preserved blameless unto the coming of our Lord Jesus Christ. <sup>24</sup> Faithful *is* he that calleth you, who also will do *it*. <sup>25</sup> Brethren, pray for us. <sup>26</sup> Greet all the brethren with an holy kiss. <sup>27</sup> I charge you by the Lord that this epistle be read unto all the holy brethren. <sup>28</sup> The grace of our Lord Jesus Christ *be* with you. Amen. (The first *epistle* unto the Thessalonians was written from Athens.)

|               |               |               |                |               |                 |                  |
|---------------|---------------|---------------|----------------|---------------|-----------------|------------------|
| 1 a Mat 24:3  | 3 c Act 13:41 | 5 e Eph 5:8   | Eph 6:11       | Pro 20:22     | Psa 78:40       | s 1 Cor 1:8      |
| Act 1:7       | Isa 13:6      | 7 f Act 2:15  | 9 i 1 Pet 2:8  | 1 Gal 6:10    | 20 o 1 Cor 14:1 | 24 t 1 Cor 10:13 |
| 2 b Mat 25:13 | Psa 73:18-20  | 8 Luk 21:34   | Rom 9:22       | 17 m Luk 18:1 | 21 p 1 Joh 4:1  |                  |
| 2 Pet 3:10    | Exo 15:9-10   | g h Isa 59:17 | 12 j Phi 2:29  | 19 n Eph 4:30 | 22 q Exo 23:7   |                  |
| Rev 3:3       | 4 d 1 Joh 2:8 | Rom 13:12     | 15 k Lev 19:18 | Isa 63:10     | 23 r Phi 4:9    |                  |

**5:1-3** This is what the Lord spoke in the Gospel, saying: But of that time no man knows when the Lord will come (Mark 13:32). And again: If any man shall say unto you, Lo, here is Christ, or, Lo, there; Do not believe (Matt. 24:23). In a moment He will appear as the light, as it appears coming from the east to the west, and taking with Him the host of the army of God the Father to the destruction of the Antichrist and his followers. When they feel secure, the traitors from the kingdom of the devil, killing the holy ones, that is, Enoch and Elijah, thinking they won a victory will send each other gifts, according to Revelation (Rev. 11:7 etc.), Then they suddenly come to sudden ruin. When in the coming of Christ has finished all these people He will destroy; so that when the saints see they escaped, they can glory. <sup>122</sup>[Ambrosiaster (4th century) Commentary on 1 Thessalonians]

**5:8** And *the breastplate*, he says, *of charity*. (1 Thess. 5:8) This indeed is that which going round the vital parts of the breast and protecting what is exposed to the deadly wounds of swelling thoughts, keeps off the blows opposed to it, and does not allow the darts of the devil to penetrate to our inner man. For it endures all things, suffers all things, bears all things. (1 Cor. 13:7) *And for a helmet the hope of salvation*. (1 Thess. 5:8) The helmet is what protects the head. As then Christ is our head, we ought always in all temptations and persecutions to protect it with the hope of future good things to come, and especially to keep faith in Him whole and undefiled. For it is possible for one who has lost other parts of the body, weak as he may be, still to survive: but even a short time of living is extended to no one without a head. <sup>58</sup>[John Cassian the Roman (360-435AD), Conference 7.5]

**5:9** For this reason, he says, the preaching of Christ came to our attention, so that acting rightly we are not removed in his wrath, but rather may earn repayment for our good works. <sup>112</sup>[Anonymous (397-405AD) Commentary on 1 Thessalonians]

**5:10** It should be noted that here too he shows clearly that not everyone will die on the Day of Judgment, in that which he says: *Whether we are awake or sleep, we should live together with him*. <sup>112</sup>[Anonymous (397-405AD) Commentary on 1 Thessalonians]

**5:17** *Pray without ceasing*. But then sometimes the will needs supplementing; and the mere desire for perfect happiness does not win it, unless performance wait upon intention. The Psalm, you

remember, goes on: And in His Law will he meditate day and night. The man achieves the perfection of happiness by unbroken and unwearied meditation in the Law. Now it may be objected that this is impossible owing to the conditions of human infirmity, which require time for repose, for sleep, for food: so that our bodily circumstances preclude us from the hope of attaining happiness, inasmuch as we are distracted by the interruption of our bodily needs from our meditation by day and night. Parallel to this passage are the words of the Apostle, *Pray without ceasing*. (1 Thess. 5:17) As though we were bound to set at naught our bodily requirements and to continue praying without any interruption! Meditation in the Law, therefore, does not lie in reading its words, but in pious performance of its injunctions; not in a mere perusal of the books and writings, but in a practical meditation and exercise in their respective contents, and in a fulfilment of the Law by the works we do by night and day, as the Apostle says: Whether you eat or drink, or whatsoever ye do, do all to the glory of God. (1 Cor. 10:31) The way to secure uninterrupted prayer is for every devout man to make his life one long prayer by works acceptable to God and always done to His glory: thus a life lived according to the Law by night and day will in itself become a nightly and daily meditation in the Law. <sup>47</sup>[Hilary of Poitiers (310-361AD), Homily on Psalm 1.12]

**5:19** *Quench not the Spirit*, that is, the gift of grace, for it is his custom so to call the gift of the Spirit. But this an impure life extinguishes. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Thessalonians]

**5:19** *Quench not the Spirit*. Not that He can be quenched, but that those who so act as if they wished to have Him quenched are deservedly spoken of as quenchers of the Spirit. <sup>24</sup>[Augustine of Hippo (354-430AD), Epistle 92.3]

**5:20** *prophesyings*. Namely, to foretell the future, to reveal the secrets of the heart, and to explain mysteries. <sup>77</sup>[Tertullian of Carthage (155-240AD) Against Marcion, 5.15]

**5:23** Lest anyone gather from this passage that a person is made up of three substances, that is of *spirit, and soul and body*, the book of Genesis asserts that a person consists of body and soul. (Cf. Gen. 2:7) Similarly also the Lord says in the Gospel: Do not fear them who kill the body, but are not able to kill the soul. (Matt. 10:28) But in this passage "spirit" signifies the grace of the Spirit, which each



one of the saints earns according to works. (Matt. 16:27; Rom. 2:6) Accordingly, the Apostle prays for the grace of sanctification, which they received, to remain in them. <sup>112</sup>[Anonymous (397-405AD) Commentary on 1 Thessalonians]

THE SECOND EPISTLE OF SAINT PAUL TO THE  
THESSALONIANS

PREFACE

In the first letter to the Thessalonians Paul wrote concerning the coming of the Lord, and concerning the resurrection of the saints, and among the other things, now he is writing to them a second letter, in which he denotes, though obscurely, (for he was unable to write openly), with the abolishment of the Roman Empire, and from the appearance of the Antichrist, and the damnation of some of the brethren in the tribulation. <sup>123</sup>[Ambrosiaster (4th century) Commentary on 2 Thessalonians]

2 THESSALONIANS 1

Greeting

<sup>1</sup> Paul, <sup>a</sup>and Silvanus, and Timotheus, unto the church of the Thessalonians <sup>b</sup>in God our Father and the Lord Jesus Christ: <sup>2</sup> Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

Their faith and constancy

<sup>3</sup> We are bound to thank God always for you, brethren, as it is meet, because that your faith <sup>c</sup>groweth exceedingly, and the charity of every one of you all toward each other aboundeth; <sup>4</sup> So that <sup>d</sup>we ourselves glory in you in the churches of God <sup>e</sup>for your patience and faith <sup>f</sup>in all your persecutions and tribulations that ye endure: <sup>5</sup> *Which is* <sup>h</sup>a manifest token of the righteous judgment of God, that ye may be counted <sup>g</sup>worthy of the kingdom of God, for which ye also suffer: <sup>6</sup> *Seeing it is* a righteous thing with God to recompense tribulation to them that trouble you; <sup>7</sup> And to you who are troubled <sup>j</sup>rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, <sup>8</sup> *In flaming fire taking vengeance on them* <sup>k</sup>that know not God, and that obey not the gospel of our Lord Jesus Christ: <sup>9</sup> Who shall be punished with everlasting destruction from the presence of the Lord, and <sup>m</sup>from the glory of his power; <sup>10</sup> When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Prayer for their glorification

<sup>11</sup> Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power: <sup>12</sup> *That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.*

|                |                |              |              |               |              |                |
|----------------|----------------|--------------|--------------|---------------|--------------|----------------|
| 1 a 2 Cor 1:19 | Psa 84:7       | f 1 The 2:14 | h Psa 33:5   | 7 j Rev 14:13 | 2 Pet 3:7    | Isa 2:19       |
| b 1 The 1:1    | 4 d 2 Cor 7:14 | 5 g Rev 3:4  | Psa 9:7-8    | 8 k Psa 79:6  | Heb 10:27    | 12 n 1 Pet 1:7 |
| 3 c Job 17:9   | e 1 The 1:3    | Luk 20:35-36 | 6 i Rev 6:10 | 1 Rev 21:8    | 9 m Deu 33:2 |                |

**1:5** See how he gathers comfort for them. He had said, We give thanks to God, he had said, We glory among men: these things indeed are honorable. But that which he most seeks for, who is in suffering, is, deliverance from evils, and vengeance upon those who are evil entreating them. For when the soul is weak, it most seeks for these things, for the philosophic soul does not even seek these things. Why then does he say, *a token of the righteous Judgment of God?* Here he has glanced at the retribution on either side, both of those who do the ill, and of those who suffer it, as if he had said, that the justice of God may be shown when He crowns

you indeed, but punishes them. At the same time also he comforts them, showing that from their own labors and toils they are crowned, and according to the proportion of righteousness. But he puts their part first. For although a person even vehemently desires revenge, yet he first longs for reward. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Thessalonians]  
**1:7 the Lord Jesus shall be revealed from heaven with his mighty angels.** The Spirit is called on as Lord of life, and the angels as allies of their fellow-slaves and faithful witnesses of the truth. It is customary for the saints to deliver the



commandments of God in the presence of witnesses, as also the apostle himself says to Timothy, The things which you have heard of me among many witnesses, the same commit thou to faithful men; (2 Tim. 2:2) and now he calls the angels to witness, for he knows that angels shall be present with the Lord when He shall come in the glory of His Father to judge the world in righteousness. For He says, Whoever shall confess me before men, him shall the Son of Man also confess before the angels of God, but he that denies Me before men shall be denied before the angels of God; (Luke 12:8-9) and Paul in another place says, *When the Lord Jesus shall be revealed from heaven with his angels.* (2 Thess. 1:7) Thus he already testifies before the angels, preparing good proofs for himself at the great tribunal. <sup>31</sup>[Basil of Caesarea (329-379AD), *De Spiritu Sancto*, 13]

**1:8-9** The heretic, however, has erased the flaming fire, no doubt that he might extinguish all traces herein of our own God. But the folly of the obliteration is clearly seen. For as the apostle declares that the Lord will come to *take vengeance on them that know not God and that obey not the gospel, who, he says, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power* (2 Thess. 1:8-9) — it follows that, as He comes to inflict punishment, He must require the flaming fire. Thus on this consideration too we must, notwithstanding Marcion's opposition, conclude that Christ belongs to a God who kindles the flames (of vengeance), and therefore to the Creator, inasmuch as He takes vengeance on such as know not the Lord, that is, on the heathen. For he has mentioned separately *those who obey not the gospel of our Lord Jesus Christ*, (2 Thess. 1:8) whether they be sinners among Christians or among Jews. Now, to inflict punishment on the heathen, who very likely have never heard of the Gospel, is not the function of that God who is naturally unknown, and who is revealed nowhere else than in the Gospel, and therefore cannot be known by all men. The Creator, however, ought to be known even by (the light of) nature, for He may be understood from His works, and may thereby become the object of a more widely spread knowledge. To Him, therefore, does it appertain to

punish such as know not God, for none ought to be ignorant of Him. In the (apostle's) phrase, *From the presence of the Lord, and from the glory of His power*, (2 Thess. 1:9) he uses the words of Isaiah who for the express reason makes the self-same Lord arise to shake terribly the earth. <sup>77</sup>[Tertullian of Carthage (155-240AD) *Against Marcion*, 5.16]

**1:10 be glorified in his saints.** Is God glorified? Yea, he says, in all the Saints. How? For when they that puff so greatly see those who were scourged by them, who were despised, who were derided, even those now near to Him, it is His glory, or rather it is their glory, both theirs and His; His indeed, because He did not forsake them; theirs, because they were thought worthy of so great honor. For as it is His riches, that there are faithful men, so also it is His glory that there are those who are to enjoy His blessings. It is the glory of Him that is good, to have those to whom He may impart His beneficence. And to be marveled at, he says, in all them that believed, that is, through them that believed. See here again, in is used for through. For through them He is shown to be admirable, when He brings to so much splendor those who were pitiable and wretched, and who had suffered unnumbered ills, and had believed. His power is shown then; because although they seem to be deserted here, yet nevertheless they there enjoy great glory; then especially is shown all the glory and the power of God. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), *Homilies on 1 Thessalonians*]

**1:11 God would count you worthy of this calling.** This I said, not meaning that anyone could be worthy through his own merit, but in the same sense as the apostle said, 'Not of works, but of Him that calleth; it was said unto her, "The elder shall serve the younger"' (Rom. 9:11-12),—a calling which he affirms to pertain to the purpose of God. For which reason he says, 'Not according to our works, but according to His own purpose and grace' (2 Tim. 1:9); and again, 'We know that all things work together for good to them that love God, to them that are called according to His purpose' (Rom. 8:28). Of which calling he says, '*That our God would count you worthy of this calling*' (2 Thess. 1:11). <sup>24</sup>[Augustine of Hippo (354-430AD), *Retractations*, Book 2. ch. 31]

## 2 THESSALONIANS 2

### Preludes to the Second Coming of our Lord

<sup>1</sup> Now we beseech you, brethren, by the coming of our Lord Jesus Christ, <sup>a</sup>and *by* our gathering together unto him, <sup>2</sup> That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. <sup>3</sup> Let no man deceive you by any means: for *that day shall not come*, <sup>d</sup>except there come a falling away first, and <sup>e</sup>that man of sin be revealed, <sup>b</sup>the son of perdition; <sup>4</sup> Who opposeth and <sup>e</sup>exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. <sup>5</sup> Remember ye not, that, when I was yet with you, I told you these things? <sup>6</sup> And now ye know what withholdeth that he might be revealed in his time. <sup>7</sup> For <sup>f</sup>the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

### The Antichrist will destroy many

<sup>8</sup> And then shall that Wicked be revealed, <sup>i</sup>whom the Lord shall consume <sup>h</sup>with the spirit of his mouth, and shall destroy <sup>g</sup>with the brightness of his coming: <sup>9</sup> *Even him*, whose coming is <sup>j</sup>after the working of Satan with all power and <sup>k</sup>signs and lying wonders, <sup>10</sup> And with all deceivableness of unrighteousness in <sup>l</sup>them that perish; because they received not the love of the truth, that they might be saved. <sup>11</sup> And <sup>m</sup>for this cause



God shall send them strong delusion, <sup>14</sup>that they should believe a lie: <sup>12</sup> That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

#### Thanksgiving for their election

<sup>13</sup> But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: <sup>14</sup> Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. <sup>15</sup> Therefore, brethren, stand fast, and hold <sup>o</sup>the traditions which ye have been taught, whether by word, or our epistle. <sup>16</sup> Now our Lord Jesus Christ himself, and God, even our Father, <sup>p</sup>which hath loved us, and hath given <sup>us</sup> everlasting consolation and good hope through grace, <sup>17</sup> Comfort your hearts, and stablish you in every good word and work.

|               |               |               |              |                  |                 |
|---------------|---------------|---------------|--------------|------------------|-----------------|
| 1 a Mat 24:31 | d Rev 9:20    | 8 g Heb 10:27 | 9 j Joh 8:41 | Rev 13:13        | n Mat 24:5      |
| 3 b Joh 17:12 | 2 Pet 2:1     | h Rev 2:16    | Eph 2:2      | 10 l 2 Cor 2:15  | 15 o 2 The 3:6  |
| c Rev 13:11   | 4 e Isa 14:14 | Isa 11:4      | Rev 18:23    | 11 m 1 Kin 22:22 | 16 p 1 Joh 4:10 |
| Dan 7:25      | Rev 13:6      | Job 4:9       | k Deu 13:1   | Eze 14:9         | Rev 1:5         |
| Isa 37:23     | 7 f 1 Joh 4:3 | i Dan 7:10    | Mat 24:24    | Rom 1:24         |                 |

**2:2 nor by letter as from us.** Here he seems to me to intimate that certain persons went about having forged an Epistle, as if from Paul, and showing this, said that the Day of the Lord is at hand, that thence they might lead many into error. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Thessalonians]

**2:3-12** It should be known that the Antichrist is bound to come. Everyone, therefore, who confesses not that the Son of God came in the flesh and is perfect God and became perfect man, after being God, is Antichrist. (1 Jn. 2:22) But in a peculiar and special sense he who comes at the consummation of the age is called Antichrist. First, then, it is requisite that the Gospel should be preached among all nations, as the Lord said (Matt. 24:14), and then he will come to refute the impious Jews. For the Lord said to them: I have come in My Father's name and you receive Me not: if another shall come in his own name, him you will receive. (Jn. 5:43) And the apostle says, *Because they received not the love of the truth that they might be saved, for this cause God shall send them a strong delusion that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.* (2 Thess. 2:10-12) The Jews accordingly did not receive the Lord Jesus Christ who was the Son of God and God, but receive the impostor who calls himself God. For that he will assume the name of God, the angel teaches Daniel, saying these words, Neither shall he regard the God of his fathers. (Dan. 11:37) And the apostle says: *Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposes and exalts himself above all that is called God or that is worshipped, so that he sits in the temple of God* (2 Thess. 2:3-4), showing himself that he is God; in the temple of God he said; not our temple, but the old Jewish temple. For he will come not to us but to the Jews: not for Christ or the things of Christ: wherefore he is called Antichrist. First, therefore, it is necessary that the Gospel should be preached among all nations (Matt. 25:14): *And then shall that wicked one be revealed, even him whose coming is after the working of Satan with all power and signs and lying wonders, with all deceivableness of unrighteousness in them that perish, whom the Lord shall consume with the word of His mouth and shall destroy with the brightness of His coming.* (2 Thess. 2:8-10) The devil himself ,

therefore does not become man in the way that the Lord was made man. God forbid! But he becomes man as the offspring of fornication and receives all the energy of Satan. For God, foreknowing the strangeness of the choice that he would make, allows the devil to take up his abode in him. He is, therefore, as we said, the offspring of fornication and is nurtured in secret, and on a sudden he rises up and rebels and assumes rule. And in the beginning of his rule, or rather tyranny, he assumes the role of sanctity. But when he becomes master he persecutes the Church of God and displays all his wickedness. But he will come *with signs and lying wonders* (2 Thess. 2:9), fictitious and not real, and he will deceive and lead away from the living God those whose mind rests on an unsound and unstable foundation, so that even the elect shall, if it be possible, be made to stumble (Matt. 24:24) But Enoch and Elijah the Thesbite shall be sent and shall turn the hearts of the fathers to the children (Mal. 4:6; Rev. 11:3), that is, the synagogue to our Lord Jesus Christ and the preaching of the apostles: and they will be destroyed by him. And the Lord shall come out of heaven, just as the holy apostles beheld Him going into heaven, perfect God and perfect man, with glory and power, and will destroy the man of lawlessness, the son of destruction, with the breath of His mouth. (Acts 1:11) Let no one, therefore, look for the Lord to come from earth, but out of Heaven, as He himself has made sure (2 Thess. 2:8). <sup>57</sup>[John of Damascus (676-749AD), Orthodox Faith, 4.26]

**2:15 hold the traditions which ye have been taught, whether by word, or our epistle.** Hence it is manifest, that they did not deliver all things by Epistle, but many things also unwritten, and in like manner both the one and the other are worthy of credit. Therefore let us think the tradition of the Church also worthy of credit. It is a tradition, seek no farther. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Thessalonians]

**2:15** But tradition must be used too, for not everything is available from the sacred Scripture. Thus the holy apostles handed some things down in Scriptures but some in traditions, as St. Paul says, "As I delivered the tradition to you," (1 Cor. 11:2) and elsewhere, "So I teach, and so I have delivered the tradition in the churches," (Cf. 1 Cor. 11:2; 7:17) and, "If ye keep the tradition in memory, unless ye have believed in vain." (1 Cor. 15:2) <sup>124</sup>[Epiphanius of Salamis (315-403AD), The Panarion 2.6.4]



## 2 THESSALONIANS 3

### Request for mutual prayer

<sup>1</sup> Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you: <sup>2</sup> And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

<sup>3</sup> But the Lord is faithful, who shall stablish you, and <sup>a</sup>keep *you* from evil. <sup>4</sup> And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. <sup>5</sup> And <sup>b</sup>the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

### Against idleness

<sup>6</sup> Now we command you, brethren, in the name of our Lord Jesus Christ, <sup>c</sup>that ye withdraw yourselves <sup>d</sup>from every brother that walketh disorderly, and not after the tradition which he received of us. <sup>7</sup> For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; <sup>8</sup> Neither did we eat any man's bread for nought; but <sup>e</sup>wrought with labour and travail night and day, that we might not be chargeable to any of you: <sup>9</sup> <sup>f</sup>Not because we have not power, but to make <sup>g</sup>ourselves an ensample unto you to follow us. <sup>10</sup> For even when we were with you, this we commanded you, <sup>h</sup>that if any would not work, neither should he eat. <sup>11</sup> For we hear that there are some which walk among you <sup>i</sup>disorderly, working not at all, but are busybodies. <sup>12</sup> Now them that are such we command and exhort by our Lord Jesus Christ, <sup>j</sup>that with quietness they work, and eat their own bread.

### Perseverance in goodness

<sup>13</sup> But ye, brethren, be not weary in well doing. <sup>14</sup> And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. <sup>15</sup> <sup>k</sup>Yet count *him* not as an enemy, but admonish *him* as a brother.

### Final blessing and greeting

<sup>16</sup> Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all. <sup>17</sup> The salutation of Paul with mine own hand, which is the token in every epistle: so I write. <sup>18</sup> The grace of our Lord Jesus Christ *be* with you all. Amen. (The second *epistle* to the Thessalonians was written from Athens.)

|                |               |                |               |                |                |
|----------------|---------------|----------------|---------------|----------------|----------------|
| 3 a Mat 6:13   | Mat 22:37     | 2 Joh 1:10     | Act 18:3      | 10 h Gen 3:19  | 12 j Rom       |
| 5 b 1 Kin 8:58 | 6 c Rom 16:17 | 8 e 1 Cor 4:12 | 9 f Mat 10:10 | 11 i Isa 56:10 | 12:11          |
| Pro 3:6        | d 1 Tim 6:5   | Act 20:34      | g 1 Pet 5:3   |                | 15 k Lev 19:17 |

**3:2** But because *all men have not faith* and the crafty Tempter never delights so much in wounding the hearts of men as when he can poison their unwary minds with errors that are opposed to Gospel Truth, we must strive by the mighty teaching of the Holy Ghost to prevent Christian knowledge from being perverted by the devil's falsehoods. And against this danger it behooves the rulers of the churches especially to guard and to avert from the minds of simple folk lies which are colored by a certain show of truth. <sup>68</sup>[Leo the Great (391-461AD), Letter 129.1] **3:6-7** There he asks; here he adjures. There is the kindness of one who is persuading; here the sternness of one protesting and threatening. *We adjure you, brethren:* because, when we first asked you, you scorned to listen; now at least obey our threats. And this adjuration he renders terrible, not by his bare word, but by the imprecation of the name of our Lord Jesus Christ: for fear lest they might again scorn it, as merely man's word, and think that it was not of much importance. And immediately, like a well-skilled physician with festering limbs, to which he could not apply the remedy of a mild treatment, he tries to cure by an incision with a spiritual knife, saying, *that you withdraw yourselves from every brother that walks disorderly, and not according to the tradition which you received of us.* And so he bids them withdraw from those who will not make time for work, and to cut them off like limbs tainted with the festering sores of leisure: lest the malady of

idleness, like some deadly contagion, might infect even the healthy portion of their limbs, by the gradual advance of infection. And when he is going to speak of those who will not work with their own hands and eat their bread in quietness, from whom he urges them to withdraw, hear with what reproaches he brands them at starting. First he calls them *disorderly, and not walking according to the tradition.* In other words, he stigmatizes them as obstinate, since they will not walk according to his appointment; and dishonest, i.e., not keeping to the right and proper times for going out, and visiting, and talking. For a disorderly person is sure to be subject to all those faults. And not *according to the tradition which they received from us.* And in this he stamps them as in some sort rebellious, and despisers, who scorned to keep the tradition which they had received from him, and would not follow that which they not only remembered that the master had taught in word, but which they knew that he had performed in deed. *For you yourselves know how you ought to be followers of us.* He heaps up an immense pile of censure when he asserts that they did not observe that which was still in their memory, and which not only had they learned by verbal instruction, but also had received by the incitement of his example in working. <sup>68</sup>[John Cassian the Roman (360-435AD), Institutes 10.7] **3:10-11** For certainly he that is idle and yet able to work must needs be a busybody. But alms are given



to those only who are not able to support themselves by the work of their own hands, or who teach, and are wholly occupied in the business of teaching.  
<sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Thessalonians]

**3:14-15 have no company with him.** Paul wanted this to be done without being angry or rebuking. People should quietly walk away from him so that if there is an opportunity to speak to him, he will be warned that he allows himself to be corrupt and

should not reject the apostles' orders. At the same time, it is wrong to stay in a familiar agreement with him as long as he is stubborn. If he is attacked with brutality to the point of anger, he will be even worse. He will be driven to an argument and begin to protect his mistakes. After that, he will be ashamed to change his practices because he doesn't want to appear to confess what he described previously.  
<sup>123</sup>[Ambrosiaster (4th century) Commentary on 2 Thessalonians]

## THE FIRST EPISTLE OF SAINT PAUL TO TIMOTHY

### PREFACE

Timothy, who was the son of Jewish woman, and it is believed his father was a Greek, of which is why he could not be circumcised as a child. He learned to study the holy Scriptures because of his mother, and by applying them, he established a good life. When the Apostle wanted to continue receiving him, knowing that Timothy would be the ideal missionary, he was forced to be circumcised according to the assurances of the Jews and for their sake. (Acts 16:5) This was because he was born of a Jewish mother, and it seemed inappropriate to accept him in the role of teaching when he had not been circumcised. For this reason, he had to be a witness for his own people. In this letter, Paul taught him how to manage the church, and he became a bishop afterwards.  
<sup>125</sup>[Ambrosiaster (4th century) Commentary on 1 Timothy]

### 1 TIMOTHY 1

#### Greeting

<sup>1</sup> Paul, an apostle of Jesus Christ <sup>a</sup>by the commandment <sup>c</sup>of God our Saviour, and Lord Jesus Christ, <sup>b</sup>*which is our hope*; <sup>2</sup> Unto <sup>d</sup>Timothy, *my own son in the faith*: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

#### Timothy's mission at Ephesus

<sup>3</sup> As I besought thee to abide still at Ephesus, <sup>e</sup>when I went into Macedonia, that thou mightest charge some <sup>f</sup>that they teach no other doctrine, <sup>4</sup> Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*. <sup>5</sup> Now <sup>h</sup>the end of the commandment is charity <sup>g</sup>out of a pure heart, and *of* a good conscience, and *of* faith unfeigned: <sup>6</sup> From which some having swerved have turned aside unto vain jangling; <sup>7</sup> Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

#### Role of the Law

<sup>8</sup> But we know that <sup>i</sup>the law *is* good, if a man use it lawfully; <sup>9</sup> <sup>j</sup>Knowing this, that the law is not made for a righteous man, but for <sup>k</sup>the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, <sup>10</sup> For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any



other thing that is contrary to sound doctrine; <sup>11</sup> According to the glorious gospel of the blessed God, which was committed to my trust.

### The Apostle's own life

<sup>12</sup> And I thank Christ Jesus our Lord, who hath enabled me, <sup>1</sup>for that he counted me faithful, <sup>m</sup>putting me into the ministry; <sup>13</sup> <sup>o</sup>Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because <sup>n</sup>I did *it* ignorantly in unbelief. <sup>14</sup> And the grace of our Lord was exceeding abundant with faith <sup>p</sup>and love which is in Christ Jesus. <sup>15</sup> This *is* a faithful saying, and worthy of all acceptance, that <sup>q</sup>Christ Jesus came into the world to save sinners; of whom I am chief. <sup>16</sup> Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. <sup>17</sup> Now unto <sup>s</sup>the King eternal, immortal, <sup>t</sup>invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

### Fidelity to vocation

<sup>18</sup> This charge I commit unto thee, son Timothy, <sup>1</sup>according to the prophecies which went before on thee, that thou by them mightest war a good warfare; <sup>19</sup> Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: <sup>20</sup> Of whom is <sup>u</sup>Hymenaeus and <sup>v</sup>Alexander; whom I have <sup>w</sup>delivered unto Satan, that they may learn not to blaspheme.

|             |                |                 |               |               |                 |           |
|-------------|----------------|-----------------|---------------|---------------|-----------------|-----------|
| 1 a Gal 1:1 | 2 d Act 16:1   | Rom 13:8        | 13 n Act 26:9 | 15 q Mat 9:13 | Psa 45:6        | Mat 18:17 |
| b Col 1:27  | 3 e Act 20:1,3 | 8 i Rom 7:12    | Luk 23:34     | Luk 19:10     | Psa 10:16       | Act 26:18 |
| c Jud 1:25  | Phi 2:24       | 9 j Gal 3:19    | o Phi 3:6     | Rom 5:8       | 18 t 1 Tim 4:14 |           |
| Tit 1:3     | f Gal 1:6-7    | k Rev 21:8      | Act 9:1       | 17 r Rom 1:23 | 20 u 2 Tim 2:17 |           |
| 1 Tim 4:10  | 5 g 2 Tim 2:22 | 12 l 1 Cor 7:25 | Act 8:3       | s Mat 6:13    | v 2 Tim 4:14    |           |
| 1 Tim 2:3   | h Gal 5:14     | m 2 Cor 3:5-6   | 14 p Luk 7:47 | Dan 7:14      | w Psa 109:6     |           |

**1:3-4** The bishop implores his fellow-bishop, to avoid allowing the Jews to teach the people anything that was not given by the apostle. This was so that they would not be tempted by the fables which the Jews customarily recounted about the origin of their genealogies, about Abraham, Isaac and other patriarchs, about circumcision, and things that were passed down by Moses. <sup>125</sup>[Ambrosiaster (4th century) Commentary on 1 Timothy]

**1:5** Since love is greater than anything else, Paul said it was the end, that is, the completeness and fulfillment of all the commandments, as long as it was from a pure heart and a good conscience. True love cannot have a bad life or a false faith, for in life and faith is the fulfillment of the commandments and the prophets (Matt. 7:12). <sup>125</sup>[Ambrosiaster (4th century) Commentary on 1 Timothy]

**1:6** He has well said, swerved, for it requires skill, to shoot straight and not beside the mark, to have the direction of the Spirit. For there are many things to turn us aside from the right course, and we should look but to one object. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Timothy]

**1:7 Desiring to be teachers of the law.** Here we see another cause of evil, the love of power. Wherefore Christ said, Be not called Rabbi (Matt. 23:8); and the Apostle again, For neither do they keep the law, but that they may glory in your flesh. (Gal. 6:13) They desire preëminence, he means, and on that account disregard truth. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Timothy]

**1:8-9** Paul did not deny that the law Moses gave was good. But he wanted the meaning to be understood and purpose which it had been established. The person who understands the meaning of the law and the reason for receiving it is someone who, when Christ has been announced, will abandon a part of the law known as the law of works. However, from his love for God, he will use it by proclaiming and confirming things that mention the Savior in the law and the prophets. The person who uses the law

correctly is the person who can distinguish things once given that were temporary with those that are eternal. For things related to the sacrament of Christ, it is not necessary that they must be kept in the future, as if it were still thought he was coming when he had previously arrived. Therefore, if you understand everything in the right context, all goes well. But if not, then the same thing will be bad for those who keep doing them wrong, because to take things out of context is to sin. <sup>125</sup>[Ambrosiaster (4th century) Commentary on 1 Timothy]

**1:13** For one who errs by simplicity may be pardoned, as the blessed Apostle Paul says of himself, *I who at first was a blasphemer, and a persecutor, and injurious; yet obtained mercy, because I did it ignorantly.* (1 Tim. 1:13) But after inspiration and revelation made to him, he who intelligently and knowingly perseveres in that course in which he had erred, sins without pardon for his ignorance. For he resists with a certain presumption and obstinacy, when he is overcome by reason. <sup>33</sup>[Cyprian of Carthage (200-258AD), Epistle, 72.13]

**1:15 whom I am chief.** If Paul, who wrought the righteousness that is in the law, was the chief of sinners, what other man can be called righteous? For he says not this to condemn his own life as impure, let not this be imagined; but comparing his own legal righteousness with the righteousness of God, he shows it to be nothing worth, and not only so, but he proves those who possess it to be sinners. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Timothy]

**1:17** These attributes belong to the person of God the Father, whom Paul calls the only immortal and invisible one. All immortality comes from him, and in fact exists only in connection with him. <sup>125</sup>[Ambrosiaster (4th century) Commentary on 1 Timothy]

**1:18 according to the prophecies.** From the moment the apostle chose Timothy for this mission, he was predestined and appointed worthy to be a future bishop, thus fulfilling his evangelistic mission



with faith and a clean conscience. <sup>125</sup>[Ambrosiaster (4th century) Commentary on 1 Timothy]  
**1:20 I have delivered unto Satan.** That is to say, I have removed them from the Church, like this, That you deliver such a one to Satan (1 Cor. 5:5); but he calls expulsion from the Church deliverance to Satan? He says, I have expelled them from the Church; not as if she would not receive them if they rectify themselves, but that they may be exercised in the works of repentance, and turn from blasphemy and return to the Truth. Others say that because they were fluent and cunning in the wisdom of the world

and of the Law, and were able, like Elymas, to pervert many from the Truth, he took the grace away from them by which, through union with the Body of Christ, they were speaking with tongues and working miracles; and because they were deprived of grace, they became the abodes of the alien Power, that through it, like Saul, they might be punished by Demons; but these, Hymenaeus and Alexander, and Demetrius and Phygellus and Hermogenes, were from Ephesus, some of whom sought to establish Heathendom, and some Judaism. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on 1 Timothy]

## 1 TIMOTHY 2

### Directions on prayer

<sup>1</sup> I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; <sup>2</sup> <sup>a</sup>For kings, and <sup>b</sup>for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. <sup>3</sup> For this *is* <sup>c</sup>good and acceptable in the sight of God our Saviour; <sup>4</sup> <sup>e</sup>Who will have all men to be saved, <sup>d</sup>and to come unto the knowledge of the truth. <sup>5</sup> For *there is* one God, and one mediator between God and men, the man Christ Jesus; <sup>6</sup> Who gave himself a ransom for all, to be testified <sup>f</sup>in due time. <sup>7</sup> Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

### Women in public assemblies

<sup>8</sup> I will therefore that men pray <sup>e</sup>every where, lifting up holy hands, without wrath and doubting. <sup>9</sup> In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; <sup>10</sup> But (which becometh women professing godliness) with good works. <sup>11</sup> Let the woman learn in silence with all subjection. <sup>12</sup> But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. <sup>13</sup> For Adam was first formed, then Eve. <sup>14</sup> And Adam was not deceived, but the woman being deceived was in the transgression. <sup>15</sup> Notwithstanding she shall be <sup>b</sup>saved in childbearing, if they continue in faith and charity and holiness with sobriety.

2 a Jer 29:7  
b Rom 13:1

3 c Rom 12:2  
4 d Joh 17:3

e 2 Pet 3:9  
Luk 14:23

Eze 18:23  
Isa 55:7

Isa 55:1  
6 f Gal 4:4

8 g Mal 1:11  
15 h Gen 3:15-16

Isa 7:14

**2:1-2 I exhort therefore first of all that supplications be made.** Supplication is an imploring or petition concerning sins, in which one who is sorry for his present or past deeds asks for pardon. *Prayers* are those by which we offer or vow something to God, what the Greeks call εὐχή, i.e., a vow. For where we read in Greek ἵαs εὐκάs μου τῷ κυρίῳ ἀποδώσω, in Latin we read: I will pay my vows unto the Lord; where according to the exact force of the words it may be thus represented: I will pay my prayers unto the Lord. And this which we find in Ecclesiastes: If you vow a vow unto the Lord do not delay to pay it, is written in Greek likewise: ἔάν ἐύξη εὐχὴν τῷ κυρίῳ, i.e., If you pray a prayer unto the Lord, do not delay to pay it, (Eccles. 5:3) which will be fulfilled in this way by each one of us. We pray, when we renounce this world and promise that being dead to all worldly actions and the life of this world we will serve the Lord with full purpose of heart. We pray when we promise that despising secular honors and scorning earthly riches we will cleave to the Lord in all sorrow of heart and humility of spirit. We pray when we promise that we will ever maintain the most perfect purity of body and steadfast patience, or when we vow that we will utterly root out of our heart the roots of anger or of sorrow that works death. And if, enervated by sloth and returning to our former sins we fail to do this we shall be guilty as regards our prayers and vows, and these words will apply to us:

It is better not to vow, than to vow and not to pay, which can be rendered in accordance with the Greek: It is better for you not to pray than to pray and not to pay. In the third place stand *intercessions*, which we are wont to offer up for others also, while we are filled with fervor of spirit, making request either for those dear to us or for the peace of the whole world, and to use the Apostle's own phrase, *we pray for all men, for kings and all that are in authority.* (1 Tim. 2:1-2) Then in the fourth place there stand *thanksgivings* which the mind in ineffable transports offers up to God, either when it recalls God's past benefits or when it contemplates His present ones, or when it looks forward to those great ones in the future which God has prepared for them that love Him. And with this purpose too sometimes we are wont to pour forth richer prayers, while, as we gaze with pure eyes on those rewards of the saints which are laid up in store hereafter, our spirit is stimulated to offer up unspeakable thanks to God with boundless joy. <sup>58</sup>[John Cassian the Roman (360-435AD), Conference 9.11-14]

**2:2** But someone perhaps will say, he meant not for all men, but for all the faithful. How then does he speak of kings? For kings were not then worshippers of God, for there was a long succession of ungodly princes. And that he might not seem to flatter them, he says first, for all men, then for kings; for if he had only mentioned kings, that might have been



suspected. And then since the soul of some Christians might be slow at hearing this, and reject the exhortation, if at the celebration of the holy Mysteries it was necessary to offer prayers for a heathen king, he shows them the advantage of it, thus at least to reconcile them to the advice, that we may lead a quiet and peaceable life; as much as to say, Their safety is a security to us; as also in his Epistle to the Romans, he exhorts them to obey their rulers, not for wrath but for conscience' sake. (Rom. 13:5) For God has appointed government for the public good. When therefore they make war for this end, and stand on guard for our security, were it not unreasonable that we should not offer prayers for their safety in wars and dangers? It is not therefore flattery, but agreeable to the rules of justice. For if they were not preserved, and prospered in their wars, our affairs must necessarily be involved in confusion and trouble; and if they were cut off, we must either serve ourselves, or be scattered up and down as fugitives. For they are a sort of bulwarks thrown up before us, within which those who are enclosed are in peace and safety. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Timothy]

**2:4 Who will have all men to be saved** God wants to save everyone, but only if they come to Him. He doesn't want it if it means saving people when they don't want to be saved. He only wants them to be saved if they want to be. <sup>125</sup>[Ambrosiaster (4th century) Commentary on 1 Timothy]

**2:5** And therefore in the last times the Lord has restored us into friendship through His incarnation, having become the *Mediator between God and men*; propitiating indeed for us the Father against whom we had sinned, and cancelling our disobedience by His own obedience; conferring also upon us the gift of communion with, and subjection to, our Maker. For this reason also He has taught us to say in prayer, And forgive us our debts; (Matt. 6:12) since indeed He is our Father, whose debtors we were, having transgressed His commandments. <sup>49</sup>[Irenaeus of Lyons (100-200AD), Against Heresies, 5.17.1]

**2:5 Mediator between God and men.** The manifold mercy of God so assists men when they fall, that not only by the grace of baptism but also by the remedy of penitence is the hope of eternal life revived, in order that they who have violated the gifts of the second birth, condemning themselves by their own judgment, may attain to remission of their crimes, the provisions of the Divine Goodness having so ordained that God's indulgence cannot be obtained without the supplications of priests. For the *Mediator between God and men*, the Man Christ Jesus, has transmitted this power to those that are set over the Church that they should both grant a course of penitence to those who confess, and, when they are cleansed by wholesome correction admit them through the door of reconciliation to communion in the sacraments. In which work assuredly the Savior Himself unceasingly takes part and is never absent from those things, the carrying out of which He has committed to His ministers, saying: Lo, I am with you all the days even to the completion of the age (Matt. 28:20): so that whatever is accomplished through our service in due order and with satisfactory results we doubt not to have been vouchsafed through the

Holy Spirit. <sup>68</sup>[Leo the Great (391-461AD), Letter 108.2]

**2:5** But true Man was united to God and was not brought down from heaven as regards a pre-existing soul, nor created out of nothing as regards the flesh: it wore the same person in the Godhead of the Word and possessed a nature in common with us in its body and soul. For He would not be the *mediator between God and man*, unless God and man had co-existed in both natures forming one true Person.

<sup>68</sup>[Leo the Great (391-461AD), Letter 35.3]

**2:5** He is called a mediator because He does not exist as God alone; for how, if He had had nothing of our nature could He have mediated between us and God? But since as God He is joined with God as having the same substance, and as man with us, because from us He took the form of a servant, He is properly termed a mediator, uniting in Himself distinct qualities by the unity of natures of Godhead, I mean, and of manhood. <sup>83</sup>[Theodoret of Cyrus (393-460AD), Dialogue 2]

**2:6 gave himself a ransom for all.** Was Christ then a ransom for the Heathen? Undoubtedly Christ died even for Heathen; and you cannot bear to pray for them. Why then, you ask, did they not believe? Because they would not: but His part was done. His suffering was a Testimony, he says; for He came, it is meant, to bear witness to the truth of the Father, and was slain. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Timothy]

**2:8 lifting up holy hands.** Lift up therefore hands in prayer. Our Lord has lifted up for us His hands on the Cross, and stretched out were His hands for us, and therefore were His hands stretched out on the Cross, in order that our hands might be stretched out unto good works: because His Cross has brought us mercy. Behold, He has lifted up hands, and has offered for us Himself a Sacrifice to God, and through that Sacrifice have been effaced all our sins. Let us also lift up our hands to God in prayer: and our hands being lifted up to God shall not be confounded, if they be exercised in good works. For what does he that lifts up hands? Whence has it been commanded that with hands lifted up we should pray to God? For the Apostle says, *Lifting up pure hands without anger and dissension.* (1 Tim. 2:8) It is in order that when you lift up hands to God, there may come into your mind your works. For whereas those hands are lifted up that you may obtain that which you will, those same hands you think in good works to exercise, that they may not blush to be lifted up to God. <sup>19</sup>[Augustine of Hippo (354-430AD), Exposition on the Psalms, 63.10]

**2:9-10** A modest dress is a good profession of faith, since it will not be thought of as anything other than that. The woman who wants to be seen by everyone splendidly dressed in the house of God does this for the sake of other people, not for the sake of God. <sup>125</sup>[Ambrosiaster (4th century) Commentary on 1 Timothy]

**2:11** Great modesty and great propriety does the blessed Paul require of women, and that not only with respect to their dress and appearance: he proceeds even to regulate their speech. And what says he? *Let the woman learn in silence*; that is, let her not speak at all in the church; which rule he has also given in his Epistle to the Corinthians, where he says, It is a shame for women to speak in the church



(1 Cor. 14:35); and the reason is, that the law has made them subject to men. And again elsewhere, And if they will learn anything, let them ask their husbands at home. (1 Cor. 14:35) Then indeed the women, from such teaching, kept silence; but now there is apt to be great noise among them, much clamor and talking, and nowhere so much as in this place. They may all be seen here talking more than in the market, or at the bath. For, as if they came hither for recreation, they are all engaged in conversing upon unprofitable subjects. Thus all is confusion, and they seem not to understand, that unless they are quiet, they cannot learn anything that is useful. For when our discourse strains against the talking, and no one minds what is said, what good can it do to them? To such a degree should women be silent, that they are not allowed to speak not only about worldly matters, but not even about spiritual things, in the church. This is order, this is modesty, this will adorn her more than any garments. Thus clothed, she will be able to offer her prayers in the manner most becoming.<sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Timothy]

**2:12** *But I suffer not a woman to teach.* I do not suffer, he says. What place has this command here? The fittest. He was speaking of quietness, of propriety, of modesty, so having said that he wished them not to speak in the church, to cut off all occasion of conversation, he says, *let them not teach*, but occupy the station of learners. For thus they will show submission by their silence. For the sex is naturally somewhat talkative: and for this reason he restrains them on all sides.<sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Timothy]

**2:14** For not without significance did the apostle say, *And Adam was not deceived, but the woman being deceived was in the transgression;* (1 Tim. 2:14) but he speaks thus, because the woman accepted as true what the serpent told her, but the man could not bear to be severed from his only companion, even though this involved a partnership in sin. He was not on this account less culpable, but sinned with his eyes open. And so the apostle does not say, He did not sin, but He was not deceived. For he shows that he sinned when he says, By one man sin entered into the world, (Rom. 5:12) and immediately after more distinctly, In the likeness of Adam's transgression. But he meant that those are deceived who do not judge that which they do to be sin; but he knew. Otherwise how were it true Adam was not deceived? But having as yet no experience of the divine severity, he was possibly deceived in so far as he thought his sin venial. And consequently he was not deceived as the woman was deceived, but he was deceived as to the judgment which would be

passed on his apology: The woman whom you gave to be with me, she gave me, and I did eat. (Gen. 3:12) What need of saying more? Although they were not both deceived by credulity, yet both were entangled in the snares of the devil, and taken by sin.<sup>8</sup>[Augustine of Hippo (354-430AD), The City of God, 14.11]

**2:13-15** But we toil to no purpose. For our opponent urges against us the Apostolic sentence and says, *Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled has fallen into transgression: but she shall be saved through the child-bearing, if they continue in faith and love and sanctification with sobriety.* (1 Tim. 2:13-15) Let us consider what led the Apostle to make this declaration: I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing. (1 Tim. 2:8) So in due course he lays down rules of life for the women and says *In like manner that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becomes women professing godliness) through good works. Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness.* (1 Tim. 2:9-12) And that the lot of a woman might not seem a hard one, reducing her to the condition of a slave to her husband, the Apostle recalls the ancient law and goes back to the first example: that Adam was first made, then the woman out of his rib; and that the Devil could not seduce Adam, but did seduce Eve; and that after displeasing God she was immediately subjected to the man, and began to turn to her husband; and he points out that she who was once tied with the bonds of marriage and was reduced to the condition of Eve, might blot out the old transgression by the procreation of children: provided, however, that she bring up the children themselves in the faith and love of Christ, and in sanctification and chastity; for we must not adopt the faulty reading of the Latin texts, *sobrietas*, but *castitas*, that is, σωφροσύνη. You see how you are mastered by the witness of this passage also, and cannot but be driven to admit that what you thought was on the side of marriage tells in favor of virginity. For if the woman is saved in child-bearing, and the more the children the greater the safety of the mothers, why did he add *if they continue in faith and love and sanctification with chastity*? The woman will then be saved, if she bear not children who will remain virgins: if what she has herself lost, she attains in her children, and makes up for the loss and decay, of the root by the excellence of the flower and fruit.<sup>51</sup>[Jerome of Stridon (347-420AD), Against Jovinianus, 1.27]

## 1 TIMOTHY 3

### Qualities of a bishop

<sup>1</sup> This *is* a true saying, If a man desire the office of a <sup>a</sup>bishop, he desireth a good work. <sup>2</sup> A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

<sup>3</sup> Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; <sup>4</sup> <sup>b</sup>One that ruleth well his own house, having his children in subjection with all gravity; <sup>5</sup> (For if a man know not



how to rule his own house, how shall he take care of the church of God?) <sup>6</sup> Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. <sup>7</sup> Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

#### Qualities of a deacon

<sup>8</sup> Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; <sup>9</sup> Holding the mystery of the faith in a pure conscience. <sup>10</sup> And let these also first be proved; then let them use the office of a deacon, being *found* blameless. <sup>11</sup> Even so *must* *their* wives be grave, not slanderers, sober, faithful in all things. <sup>12</sup> Let the deacons be the husbands of one wife, ruling their children and their own houses well. <sup>13</sup> For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

#### Pillar and ministry of the truth

<sup>14</sup> These things write I unto thee, hoping to come unto thee shortly: <sup>15</sup> But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. <sup>16</sup> And without controversy great is the mystery of godliness: <sup>e</sup>God was manifest in the flesh, <sup>d</sup>justified in the Spirit, <sup>f</sup>seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

|               |               |             |             |          |              |
|---------------|---------------|-------------|-------------|----------|--------------|
| 1 a Act 20:28 | 16 c Eph 3:10 | d 1 Joh 5:6 | Mat 3:16    | Mat 1:23 | f 1 Pet 1:12 |
| Phi 1:1       | Luk 2:13      | 1 Pet 3:18  | e 1 Joh 1:2 | Mic 5:2  |              |
| 4 b Jos 24:15 | Mat 28:2      | Joh 1:32    | Phi 2:6-8   | Isa 7:14 |              |

**3:1** A bishop blesses, but does not receive the blessing. He lays on hands, ordains, offers, receives the blessing from bishops, but by no means from presbyters. A bishop deprives any clergyman who deserves deprivation, excepting a bishop; for of himself he has not power to do that. <sup>29</sup>[Apostolic Constitutions (375- 390AD), 8.3.28]

**3:1-2** But for the most part those who covet pre-eminence seize on the language of the Apostle to serve the purpose of their own cupidity, where he says, *If a man desire the office of a bishop, he desires a good work* (1 Tim. 3:1). But, while praising the desire, he immediately turns what he has praised to fear when at once he adds, *but a bishop must be blameless* (1 Timothy 3:2). And, when he subsequently enumerates the necessary virtues, he makes manifest what this blamelessness consists in. And so, with regard to their desire, he approves them, but by his precept he alarms them; as if saying plainly, I praise what you seek; but first learn what it is you seek; lest, while you neglect to measure yourselves, your blamefulness appear all the fouler for its haste to be seen by all in the highest place of honor. For the great master in the art of ruling impels by approval and checks by alarms; so that, by describing the height of blamelessness, he may restrain his hearers from pride, and, by praising the office which is sought, dispose them to the life required. Nevertheless it is to be noted that this was said at a time when whosoever was set over people was usually the first to be led to the torments of martyrdom. At that time, therefore, it was laudable to seek the office of a bishop, since through it there was no doubt that a man would come in the end to heavier pains. Hence even the office of a bishop itself is defined as a good work, when it is said, *If a man desire the office of a bishop, he desires a good work* (1 Tim. 3:1). Wherefore he that seeks, not this ministry of a good work, but the glory of distinction, is himself a witness against himself that he does not desire the office of a bishop; inasmuch as that man not only does not love at all the sacred office, but even knows not what it is, who, panting after supreme rule, is fed by the subjection of others in the hidden meditation of his thought, rejoices in his own

praises, lifts up his heart to honor, exults in abundant affluence. Thus worldly gain is sought under color of that honor by which worldly gains should have been destroyed; and, when the mind thinks to seize on the highest post of humility for its own elation, it inwardly changes what it outwardly desires. <sup>43</sup>[Gregory the Great (540-604AD), Pastoral Rule, 1.8]

**3:2** And *let him be the husband of one wife*; for because at that time, many had taken two wives at once, according to the Law which does not forbid it, and also when they had one lawful wife, they used concubines or sinned with other women; for this reason he says, one who is the *husband of one wife* only during her life, and not of two or three, according to the custom of the Law and of the heathen; and if after the death of the first, he is constrained to take another, he is not hindered from Bishophood, that is to say Eldership; because at that time *Elders* were called *Bishops*; and those that are Bishops to-day were then called Apostles. Others say, that he who had taken one wife, and after her death remains in holiness, as it is required that the conduct of a priest should be higher than that of the people, as also the Bishop's should be higher than the Elders', and the nation's than Heathendom. Let not the Bishops take wives, and let the Elders and Deacons take one; and let common men not take two at the same time. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on 1 Timothy]

**3:3 Not given to wine.** Indulgence in wine is the fault of diners out and revellers. When the body is heated with drink it soon boils over with lust. Wine drinking means self-indulgence, self-indulgence means sensual gratification, sensual gratification means a breach of chastity. He that lives in pleasure is dead while he lives, (1 Tim. 5:6) and he that drinks himself drunk is not only dead but buried. One hour's debauch makes Noah uncover his nakedness which through sixty years of sobriety he had kept covered. (Gen. 9:20-21) Lot in a fit of intoxication unwittingly adds incest to incontinence, and wine overcomes the man whom Sodom failed to conquer. (Gen. 19:30-38) <sup>51</sup>[Jerome of Stridon (347-420AD), Letter 69.9]



**no striker.** A bishop that is a *striker* is condemned by Him who gave His back to the smiters, (Isa. 50:6) and when He was reviled reviled not again. (1 Peter 2:23) But moderate; one good thing is set over against two evil things. Drunkenness and passion are to be held in check by moderation. <sup>51</sup>[Jerome of Stridon (347-420AD), Letter 69.9]

**Not a brawler, not covetous.** Nothing is more overweening than the assurance of the ignorant who fancy that incessant chatter will carry conviction with it and are always ready for a dispute that they may thunder with turgid eloquence against the flock committed to their charge. That a priest must avoid covetousness even Samuel teaches when he proves before all the people that he has taken nothing from any man. And the same lesson is taught by the poverty of the apostles who used to receive sustenance and refreshment from their brethren and to boast that they neither had nor wished to have anything besides food and raiment. (1 Tim. 6:8) What the epistle to Timothy calls covetousness, that to Titus openly censures as the desire for filthy lucre. (Titus 1:7) <sup>51</sup>[Jerome of Stridon (347-420AD), Letter 69.9]

**3:4 One that rules well his own house.** Not by increasing riches, not by providing regal banquets, not by having a pile of finely-wrought plates, not by slowly steaming pheasants so that the heat may reach the bones without melting the flesh upon them; no, but by first requiring of his own household the conduct which he has to inculcate in others. <sup>51</sup>[Jerome of Stridon (347-420AD), Letter 69.9]

**Having his children in subjection with all gravity.** They must not, that is, follow the example of the sons of Eli who lay with the women in the vestibule of the Temple and, supposing religion to consist in plunder, diverted to the gratification of their own appetites all the best parts of the victims. <sup>51</sup>[Jerome of Stridon (347-420AD), Letter 69.9]

**3:6 Not a novice lest being lifted up with pride he fall into the condemnation of the devil.** I cannot sufficiently express my amazement at the great blindness which makes men discuss such questions as that of marriage before baptism and causes them to charge people with a transaction which is dead in baptism, nay even quickened into a new life with Christ, while no one regards a commandment so clear and unmistakable as this about bishops not being novices. One who was yesterday a catechumen is today a bishop ; one who was yesterday in the amphitheatre is today in the church; one who spent the evening in the circus stands in the morning at the altar: one who a little while ago was a patron of actors is now a dedicator of virgins. Was the apostle ignorant of our shifts and subterfuges? Did he know nothing of our foolish arguments? He not only says that a bishop must be the husband of one wife, but he has given commandment that he must be blameless, vigilant, sober, of good behavior, given to hospitality, apt to teach, moderate, not given to wine, no striker, not a brawler, not covetous, not a novice. Yet to all these requirements we shut our eyes and notice nothing but the wives of the aspirants. Who cannot give instances to show the need of the warning: *lest being lifted up with pride he fall into the condemnation of the devil?* A priest who is made such in a moment knows nothing of the lowliness and meekness which mark the meanest of

the faithful, he knows nothing of Christian courtesy, he is not wise enough to think little of himself. He passes from one dignity to another, yet he has not fasted, he has not wept, he has not taken himself to task for his life, he has not striven by constant meditation to amend it, he has not given his substance to the poor. Yet he is moved from one see to another, he passes, that is, from pride to pride. There can be no doubt that arrogance is what the Apostle means when he speaks of the condemnation and downfall of the devil. And all men fall into this who are in a moment made masters, actually before they are disciples. <sup>51</sup>[Jerome of Stridon (347-420AD), Letter 69.9]

**3:7 Moreover he must have a good report of them which are without.** The last requirement is like the first. One who is really blameless obtains the unanimous approval not only of his own household but of outsiders as well. By aliens and persons outside the church we are to understand Jews, heretics and Gentiles. A Christian bishop then must be such that they who cavil at his religion may not venture to cavil at his life. At present however we see but too many bishops who are willing, like the charioteers in the horse races, to bid money for the popular applause; while there are some so universally hated that they can wring no money from their people, a feat which clowns accomplish by means of a few gestures. <sup>51</sup>[Jerome of Stridon (347-420AD), Letter 69.9]

**3:8** A deacon does not bless, does not give the blessing, but receives it from the bishop and presbyter: he does not baptize, he does not offer; but when a bishop or presbyter has offered, he distributes to the people, not as a priest, but as one that ministers to the priests. But it is not lawful for any one of the other clergy to do the work of a deacon. <sup>29</sup>[Apostolic Constitutions (375- 390AD), 8.3.28]

**3:8-10** After discussing the bishops, Paul talks about the ordinance of deacons. Why is he doing this, except the bishop and the presbyter are the same thing? Both are priests but the bishop comes first. Therefore, while every bishop is a presbyter, not every presbyter is a bishop. Paul indicates that Timothy was ordained presbyter, but since he had no one over him, he was a bishop. <sup>125</sup>[Ambrosiaster (4th century) Commentary on 1 Timothy]

**3:11 Women in like manner must be chaste.** In every grade, and in both sexes, chastity has the chief place. You see then that the blessedness of a bishop, priest, or deacon, does not lie in the fact that they are bishops, priests, or deacons, but in their having the virtues which their names and offices imply. Otherwise, if a deacon be holier than his bishop, his lower grade will not give him a worse standing with Christ. If it were so, Stephen the deacon, the first to wear the martyr's crown, would be less in the kingdom of heaven than many bishops, and than Timothy and Titus, whom I venture to make neither inferior nor yet superior to him. Just as in the legions of the army there are generals, tribunes, centurions, javelin-men, and light-armed troops, common soldiers, and companies, but once the battle begins, all distinctions of rank are dropped, and the one thing looked for is valour: so too in this camp and in this battle, in which we contend against devils, not names but deeds are needed: and under



the true commander, Christ, not the man who has the highest title has the greatest fame, but he who is the bravest warrior. <sup>51</sup>[Jerome of Stridon (347-420AD), Against Jovinianus, 1.35]

**3:11** Some have thought that this is said of women generally, but it is not so, for why should he introduce anything about women to interfere with his subject? He is speaking of those who hold the rank of Deaconesses. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Timothy]

**3:11** A deaconess does not bless, nor perform anything belonging to the office of presbyters or deacons, but only is to keep the doors, and to minister to the presbyters in the baptizing of women, on account of decency. A deacon separates a subdeacon, a reader, a singer, and a deaconess, if there be any occasion, in the absence of a presbyter. It is not lawful for a subdeacon to separate either one of the clergy or laity; nor for a reader, nor for a singer, nor for a deaconess, for they are the ministers to the deacons. <sup>29</sup>[Apostolic Constitutions (375- 390AD), 8.3.28]

**3:15 the church of the living God, the pillar and ground of the truth.** Since therefore we have such proofs, it is not necessary to seek the truth among others which it is easy to obtain from the Church; since the apostles, like a rich man depositing his money in a bank, lodged in her hands most copiously all things pertaining to the truth: so that every man, whosoever will, can draw from her the water of life. (Rev. 22:17) For she is the entrance to life; all others are thieves and robbers. On this account are we bound to avoid them, but to make choice of the thing pertaining to the Church with the utmost diligence,

and to lay hold of the tradition of the truth. For how stands the case? Suppose there arise a dispute relative to some important question among us, should we not have recourse to the most ancient Churches with which the apostles held constant intercourse, and learn from them what is certain and clear in regard to the present question? For how should it be if the apostles themselves had not left us writings? Would it not be necessary, in that case, to follow the course of the tradition which they handed down to those to whom they did commit the Churches? <sup>49</sup>[Irenaeus of Lyons (100-200AD), Against Heresies, 3.4.1]

**3:16 Truly this mystery of righteousness is great,** that is to say, he calls Faith in Christ a mystery, because the Godhead of the Only-begotten was hidden within His Manhood, in the likeness of an unexplained mystery recognizable by many, and *He was manifest in the flesh*; for he does not say, in a man, but *in the flesh*; because of Simon, who at that time was wickedly saying that our Lord did not take a body, but was seen by an illusion, and was striving to estrange the Creation from its Creator. And was *seen of Angels*; what is to say, that the Angels were astonished at Him; and then he begins to speak also about His humanity: and was *justified in the Spirit*, etc.; he speaks of the two as of one Person, because of the unity of the two natures. But he distinctly says *the Spirit*, etc. He calls the grace that was in Him *the Spirit*, which was revealing to Him the things that were about to be done by the Manicheans and Marcionites and the followers of Bar Daisan, etc. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on 1 Timothy]

## 1 TIMOTHY 4

### Lying teachers

<sup>1</sup> Now the Spirit <sup>a</sup>speaketh expressly, that <sup>b</sup>in the latter times some shall depart from the faith, giving heed <sup>c</sup>to seducing spirits, <sup>d</sup>and doctrines of devils; <sup>2</sup> Speaking lies in hypocrisy; <sup>e</sup>having their conscience seared with a hot iron; <sup>3</sup> <sup>h</sup>Forbidding to marry, <sup>and commanding</sup> to abstain from meats, which God hath created <sup>f</sup>to be received with thanksgiving of them which believe and know the truth. <sup>4</sup> For <sup>e</sup>every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: <sup>5</sup> For it is sanctified by the word of God and prayer.

### Piety and false asceticism

<sup>6</sup> If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, <sup>j</sup>nourished up in the words of faith and of good doctrine, whereunto thou hast attained. <sup>7</sup> But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness. <sup>8</sup> For bodily exercise profiteth little: but godliness is profitable unto all things, <sup>h</sup>having promise of the life that now is, and of that which is to come. <sup>9</sup> This *is* a faithful saying and worthy of all acceptation. <sup>10</sup> For therefore we both labour and suffer reproach, because we trust in the living God, <sup>l</sup>who is the Saviour of all men, specially of those that believe.

### Zeal in his office

<sup>11</sup> These things command and teach. <sup>12</sup> <sup>m</sup>Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. <sup>13</sup> Till I come, give attendance <sup>n</sup>to reading, to exhortation, to doctrine. <sup>14</sup> <sup>q</sup>Neglect not the gift that is in thee, which was given thee <sup>p</sup>by prophecy, <sup>o</sup>with the laying on of the hands of the presbytery. <sup>15</sup> Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. <sup>16</sup> Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both <sup>r</sup>save thyself, and them that hear thee.

1 a Joh 16:13

d Dan 11:35

g 1 Cor 6:13

6 j Jer 15:16

Psa 37:9

12 m Tit 2:15

Act 19:6

b 1 Pet 1:20

2 e Eph 4:19

h Pro 18:22

8 k Mat 6:33

10 l Psa 36:6

13 n 2 Tim 4:13

Act 6:6

c 2 Pet 2:1

3 f Gen 9:3

4 i Tit 1:15

Pro 3:16-18

Act 14:17

14 o 1 Tim 5:22

p 1 Tim 1:18



**4:1** We have clearly fallen on the evil times prophesied by the Apostle; for nowadays teachers are sought after who preach not God but a creature. And men are more zealous for what they themselves desire, than for what the sound faith teaches. So far have their itching ears stirred them to listen to what they desire, that for the moment that preaching alone rules among their crowd of doctors which estranges the Only-begotten God from the power and nature of God the Father, and makes Him in our faith either a God of the second order, or not a God at all; in either case a damning profession of impiety, whether one profess two Gods by making different grades of divinity; or else deny divinity altogether to Him Who drew His nature by birth from God. Such doctrines please those whose ears are estranged from the hearing of the truth and turned to fables, while the hearing of this our sound faith is not endured, and is driven bodily into exile with its preachers. But though many may heap up teachers according to their desires, and banish sound doctrine, yet from the company of the Saints the preaching of truth can never be exiled. From our exile we shall speak by these our writings, and the Word of God which cannot be bound will run unhindered, warning us of this time which the Apostle prophesied. For when men show themselves impatient of the true message, and heap up teachers according to their own human desires, we can no longer doubt about the times, but know that while the preachers of sound doctrine are banished truth is banished too. We do not complain of the times: we rejoice rather, that iniquity has revealed itself in this our exile, when, unable to endure the truth, it banishes the preachers of sound doctrine, that it may heap up for itself teachers after its own desires. We glory in our exile, and rejoice in the Lord that in our person the Apostle's prophecy should be fulfilled. <sup>47</sup>[Hilary of Poitiers (310-361AD), On the Trinity, 10.3]

**4:2-3** There will be a time, when even those who have partaken of the faith will fall into a worse error, not only with respect to *meats*, but to *marriages*, and other such things, introducing the most pernicious notions. This refers not to the Jews, (for the latter times, and a departure from the faith, is not applicable to them;) but to the Manichees, and the founders of these sects. And he calls them very justly, *seducing spirits*, since it was by these they were actuated in speaking such things. *Speaking lies in hypocrisy*. This implies that they utter not these falsehoods through ignorance and unknowingly, but as acting a part, knowing the truth, *but having their conscience seared*, that is, being men of evil lives. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Timothy]

**4:4-5** But if it is good, why is it sanctified by the word of God and prayers? For it must be unclean, if it is to

be sanctified? Not so, here he is speaking to those who thought that some of these things were common; therefore he lays down two positions: first, that no creature of God is unclean: secondly, that if it had become so, you have a remedy, seal it, give thanks, and glorify God, and all the uncleanness passes away. Can we then so cleanse that which is offered to an idol? If you know not that it was so offered. But if, knowing this, you partake of it, you will be unclean; not because it was offered to an idol, but because contrary to an express command, you thereby communicate with devils. So that it is not unclean by nature, but becomes so through your wilful disobedience. What then, is not swine's flesh unclean? By no means, when it is received with thanksgiving, and with the seal; nor is anything else. It is your unthankful disposition to God that is unclean. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Timothy]

**4:8 bodily exercise profits little.** This has by some been referred to fasting; but away with such a notion! For that is not a bodily but a spiritual exercise. If it were bodily it would nourish the body, whereas it wastes and makes it lean, so that it is not bodily. Hence he is not speaking of the discipline of the body. What we need, therefore, is the exercise of the soul. For the exercise of the body has no profit, but may benefit the body a little, but the exercise of godliness yields fruit and advantage both here and hereafter. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Timothy]

**4:10 specially of those that believe.** God promised that after this life ends with death, he will give another life to those who know him. <sup>125</sup>[Ambrosiaster (4th century) Commentary on 1 Timothy]

**4:13** For this reason, leaders are assembled so that they can look after their salvation by warning and teaching. The ordination method serves the purpose that God has provided, which is for the salvation of his people. <sup>125</sup>[Ambrosiaster (4th century) Commentary on 1 Timothy]

**4:14** But Paul indicates that grace is given to those who are commanded by prophecy and laying on of hands. Prophecy is the way in which a future teacher is chosen as the right one, while the hands of imposition are secret words by which the chosen person is confirmed for this work and receives authority, his awareness which has as a witness, who may dare to offer sacrifice to God as a representative of the Lord. <sup>125</sup>[Ambrosiaster (4th century) Commentary on 1 Timothy]

**4:16 save thyself, and them that hear thee.** He will receive the reward both for his own good work and from his listeners. But if he neglects his duties, he will have to give accounts not only for himself but for them also. <sup>125</sup>[Ambrosiaster (4th century) Commentary on 1 Timothy]

## 1 TIMOTHY 5

### Duties to various cases of people



<sup>1</sup> Rebuke <sup>a</sup>not an elder, but intreat *him* as a father; *and* the younger men as brethren; <sup>2</sup> The elder women as mothers; the younger as sisters, with all purity.

#### Duties to widows

<sup>3</sup> Honour widows that are widows indeed. <sup>4</sup> But if any widow have children or nephews, let them learn first to shew piety at home, and <sup>b</sup>to requite their parents: for that is good and acceptable before God. <sup>5</sup> Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. <sup>6</sup> But she that liveth in pleasure is dead while she liveth. <sup>7</sup> And these things give in charge, that they may be blameless. <sup>8</sup> But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. <sup>9</sup> Let not a widow be taken into the number under threescore years old, having been the wife of one man, <sup>10</sup> Well reported of for good works; if she have brought up children, if she have <sup>c</sup>lodged strangers, if she have <sup>d</sup>washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. <sup>11</sup> But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; <sup>12</sup> <sup>e</sup>Having damnation, because they have cast off their first faith. <sup>13</sup> <sup>f</sup>And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. <sup>14</sup> <sup>g</sup>I will therefore that the younger women marry, bear children, guide the house, <sup>h</sup>give none occasion to the adversary to speak reproachfully. <sup>15</sup> For some are already turned aside after Satan. <sup>16</sup> If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

#### Duties to presbyters

<sup>17</sup> <sup>j</sup>Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. <sup>18</sup> For the scripture saith, *Thou shalt not muzzle the ox that treadeth out the corn*. And, *The labourer is worthy of his reward*. <sup>19</sup> Against an elder receive not an accusation, but before two or three witnesses. <sup>20</sup> <sup>m</sup>Them that sin rebuke before all, <sup>n</sup>that others also may fear. <sup>21</sup> I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. <sup>22</sup> <sup>o</sup>Lay hands suddenly on no man, <sup>p</sup>neither be partaker of other men's sins: keep thyself pure. <sup>23</sup> Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. <sup>24</sup> Some men's sins are open beforehand, going before to judgment; and some *men* they follow after. <sup>25</sup> Likewise also <sup>q</sup>the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

|                |                 |                |               |               |                 |                   |
|----------------|-----------------|----------------|---------------|---------------|-----------------|-------------------|
| 1 a Lev 19:32  | d Gen 18:4      | 14 g 1 Cor 7:9 | 16 i Mat 15:4 | Phi 2:29      | 20 m Tit 1:13   | 25 q 1 Pet 3:8-16 |
| 4 b Mat 15:4   | Luk 7:38        | h 2 Sam 12:13  | Gen 47:12     | 18 k Luk 10:7 | n Deu 13:11     |                   |
| Eph 6:1-2      | 12 e Heb 6:4-6  | Dan 6:4        | 17 j Rom 12:8 | Deu 24:14     | 22 o 1 Tim 4:14 |                   |
| 10 c Act 16:15 | 13 f 2 The 3:11 | 1 Tim 6:1      | Gal 6:6       | 1 Deu 25:4    | p 2 Joh 1:11    |                   |

**5:1 Rebuke not an elder.** With respect, elders must be kindly corrected to do good things so that it is easier for them to receive advice. When he receives the message, he may be afraid of being admonished, which is a shame for an old man. Old age is an honor in every nation, which is the reason why the Synagogue and later in Church they had elders, without whose advice nothing was done in the Church. <sup>125</sup>[Ambrosiaster (4th century) Commentary on 1 Timothy]

**5:3** Such widows he justly bids us honor, or rather support. For they need support, being left desolate, and having no husband to stand up for them. Their state appears to the multitude despicable and inauspicious. Therefore he wishes them to receive the greater honor from the Priest, and the more so, because they are worthy of it. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Timothy]

**5:4** Paul says that a widow must first be tested to see if she is fit for that kind of life and conduct, and then she should be registered as a widow, as she must not submit to church discipline for financial reasons in contrast to her devotion. <sup>125</sup>[Ambrosiaster (4th century) Commentary on 1 Timothy]

**5:5** A widow who has ceased to have a husband to please, and who in the apostle's language is a widow indeed, (1 Tim. 5:5) needs nothing more but perseverance only. She is mindful of past

enjoyments, she knows what gave her pleasure and what she has now lost. By rigid fast and vigil she must quench the fiery darts of the devil. (Eph. 6:16) If we are widows, we must either speak as we are dressed, or else dress as we speak. Why do we profess one thing, and practice another? The tongue talks of chastity, but the rest of the body reveals incontinence. <sup>51</sup>[Jerome of Stridon, Letter 54.7]

**5:8** For if a man deserts those who are united by ties of kindred and affinity, how shall he be affectionate towards others? Will it not have the appearance of vainglory, when benefiting others he slights his own relations, and does not provide for them? And what will be said, if instructing others, he neglects his own, though he has greater facilities; and a higher obligation to benefit them? Will it not be said, These Christians are affectionate indeed, who neglect their own relatives? <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Timothy]

**5:9 under threescore years old.** Not that old age alone makes the widow, but that the merits of the widow are the duties of old age. For she certainly is the more noble who represses the heat of youth, and the impetuous ardour of youthful age, desiring neither the tenderness of a husband, nor the abundant delights of children, rather than one who, now worn out in body, cold in age, of ripe years, can neither grow warm with pleasures, nor hope for



offspring. <sup>3</sup>[Ambrose of Milan (338-397AD), Concerning Widows, 2.9]

**5:9** Do not be disturbed because the apostle allows none to be chosen as a widow under threescore years old, neither suppose that he intends to reject those who are still young. Believe that you are indeed chosen by him who said to his disciple, Let no man despise your youth, (1 Tim. 4:12) your want of age that is, not your want of continence. If this be not his meaning, all who become widows under threescore years will have to take husbands. He is training a church still untaught in Christ, and making provision for people of all stations but especially for the poor, the charge of whom had been committed to himself and Barnabas. (Gal. 2:9-10) <sup>51</sup>[Jerome of Stridon, Letter 79.7]

**5:11** And he, therefore, that the younger should be avoided, because they are not able to fulfil the requirements of so high a degree of virtue. For youth is prone to fall because the heat of various desires is inflamed by the warmth of glowing youth, and it is the part of a good doctor to keep off the materials of sin. For the first exercise in training the soul is to turn away sin, the second to implant virtue. Yet, since the Apostle knew that Anna, the widow of fourscore years, from her youth was a herald of the works of the Lord, I do not think that he thought that the younger should be excluded from the devotion of widowhood, especially as he said: It is better to marry than to burn. (1 Cor. 7:9) For certainly he recommended marriage as a remedy, that she who would else perish might be saved; he did not prescribe the choice that one who could contain should not follow chastity, for it is one thing to succor one who is falling, another to persuade to virtue. <sup>3</sup>[Ambrose of Milan (338-397AD), Concerning Widows, 2.12]

**5:14-15** *I will, he says, that the younger women marry.* Why, I ask? Because I would not have young women commit fornication. *That they bear children;* for what reason? That they may not be induced by fear of the consequences to kill children whom they have conceived in adultery. *That they be the heads of households.* Wherefore, I ask? Because it is much more tolerable that a woman should marry again than that she should be a prostitute, and better that she should have a second husband than several paramours. The first alternative brings relief in a miserable plight, but the second involves a sin and its punishment. He continues: *that they give none occasion to the adversary to speak reproachfully,* a brief and comprehensive precept in which many admonitions are summed up. As for instance these: that a woman must not bring discredit upon her profession of widowhood by too great attention to her dress, that she must not draw troops of young men after her by happy smiles or expressive glances, that she must not profess one thing by her words and another by her behavior, that she must give no ground for the application to herself of the well known line: She gave a meaning look and slyly smiled. Lastly, that Paul may compress into a few words all the reasons for such marriages, he shows the motive of his command by saying: *for some are already turned aside after Satan.* Thus he allows to the incontinent a second marriage, or in case of need a third, simply that he may rescue them from Satan, preferring that a woman should be joined to the worst

of husbands rather than to the devil. To the Corinthians he uses somewhat similar language: I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn. (1 Cor. 7:8-9) Why, O apostle, is it better to marry? He answers immediately: because it is worse to burn. <sup>51</sup>[Jerome of Stridon, Letter 123.4]

**5:16** A church is burdened if it is forced to take care of many, when it should only care for a few. A congregation that can only serve a few is forced to turn away from many others, otherwise it will grow weary from taking care for them. <sup>125</sup>[Ambrosiaster (4th century) Commentary on 1 Timothy]

**5:17** The word 'honor' in this passage implies either alms or a gift. <sup>51</sup>[Jerome of Stridon, Letter 123.6]

**5:19 Against an elder receive not an accusation.** When a man is advanced in years you must not be too ready to believe evil of him; his past life is itself a defense, and so also is his rank as an elder. Still, since we are but human and sometimes in spite of the ripeness of our years fall into the sins of youth, if I do wrong and you wish to correct me, accuse me openly of my fault: do not backbite me secretly. <sup>51</sup>[Jerome of Stridon, Letter 125.19]

**5:20 that others also may fear.** This is useful not only for the ordained but also for the laity, because when they see a prominent man disciplined for his mistake, they will certainly be more careful. <sup>125</sup>[Ambrosiaster (4th century) Commentary on 1 Timothy]

**5:21 doing nothing by partiality.** That is, that you deal impartially and equally between those who are upon trial and are to be judged by you, that no one may pre-occupy your mind, or gain you over to his side beforehand. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Timothy]

**5:22** What is *suddenly*? Not upon a first, nor a second, nor a third trial, but after frequent and strict examination and circumspection. For it is an affair of no common peril. For you will be responsible for the sins committed by him, as well his past as his future sins, because you have delegated to him this power. For if you overlook the past unduly, you are answerable for the future also, as being the cause of them, by placing him in that station, and of the past too, for not leaving him to mourn over them, and to be in compunction. For as you are a partaker of his good actions, so are you of his sins. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Timothy]

**5:23 but use a little wine for thy stomach's sake.** For abstinence from wine withal has honorable badges of its own: (an abstinence) which had dedicated Samuel, and consecrated Aaron, to God. For of Samuel his mother said: And wine and that which is intoxicating shall he not drink: (1 Sam. 1:11) for such was her condition withal when praying to God. (1 Sam. 1:15) And the Lord said to Aaron: Wine and spirituous liquor shall you not drink, you and your son after you, whenever you shall enter the tabernacle, or ascend unto the sacrificial altar; and you shall not die. (Lev. 10:9) So true is it, that such as shall have ministered in the Church, being not sober, shall die. Thus, too, in recent times He upbraids Israel: And you used to give my sanctified ones wine to drink. And, moreover, this limitation



upon drink is the portion of xerophagy (dry eating). Anyhow, wherever abstinence from wine is either exacted by God or vowed by man, there let there be understood likewise a restriction of food forefurnishing a formal type to drink. For the quality of the drink is correspondent to that of the eating. It is not probable that a man should sacrifice to God half his appetite; temperate in waters, and intemperate in meats. Whether, moreover, the apostle had any acquaintance with xerophagies — (the apostle) who had repeatedly practiced greater rigors, hunger, and thirst, and fasts many, who had forbidden

drunkennesses and revellings — we have a sufficient evidence even from the case of his disciple Timothy; whom when he admonishes, for the sake of his stomach and constant weaknesses, to *use a little wine*, from which he was abstaining not from rule, but from devotion — else the custom would rather have been beneficial to his stomach — by this very fact he has advised abstinence from wine as worthy of God, which, on a ground of necessity, he has dissuaded. <sup>78</sup>[Tertullian of Carthage (155-240AD) On Fasting, 9]

## 1 TIMOTHY 6

### Duties to slaves

<sup>1</sup> Let as many <sup>a</sup>servants as are under the yoke count their own masters worthy of all honour, <sup>b</sup>that the name of God and *his* doctrine be not blasphemed. <sup>2</sup> And they that have believing masters, let them not despise *them*, <sup>c</sup>because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

### Lying teachers fall into worse evils

<sup>3</sup> If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; <sup>4</sup> He is proud, <sup>d</sup>knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, <sup>5</sup> Perverse disputings of <sup>e</sup>men of corrupt minds, and destitute of the truth, <sup>f</sup>supposing that gain is godliness: <sup>g</sup>from such withdraw thyself. <sup>6</sup> But <sup>h</sup>godliness with contentment is great gain. <sup>7</sup> For <sup>i</sup>we brought nothing into *this* world, *and it is* certain we can carry nothing out. <sup>8</sup> And <sup>j</sup>having food and raiment let us be therewith content. <sup>9</sup> But <sup>k</sup>they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. <sup>10</sup> <sup>l</sup>For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

### Final plea

<sup>11</sup> But thou, <sup>m</sup>O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. <sup>12</sup> <sup>p</sup>Fight the good fight of faith, <sup>q</sup>lay hold on eternal life, whereunto thou art also called, <sup>r</sup>and hast professed a good profession before many witnesses. <sup>13</sup> I give thee charge in the sight of God, <sup>s</sup>who quickeneth all things, and *before* Christ Jesus, <sup>t</sup>who before Pontius Pilate witnessed a good confession; <sup>14</sup> That thou keep *this* commandment without spot, unrebukeable, <sup>u</sup>until the appearing of our Lord Jesus Christ: <sup>15</sup> Which in his times he shall shew, *who is* <sup>v</sup>the blessed and only Potentate, <sup>w</sup>the King of kings, and Lord of lords; <sup>16</sup> Who <sup>x</sup>only hath immortality, dwelling in <sup>y</sup>the light which no man can approach unto; <sup>z</sup>whom no man hath seen, nor can see: <sup>aa</sup>to whom *be* honour and power everlasting. Amen.

### The rich

<sup>17</sup> Charge them that are rich in this world, that they be not highminded, <sup>ab</sup>nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; <sup>18</sup> That they do good, that they be rich in good works, ready to distribute, willing to communicate; <sup>19</sup> Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

### Exhortation and greeting

<sup>20</sup> O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called: <sup>21</sup> Which some professing have erred concerning the faith. Grace *be* with thee. Amen. (The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.)

|               |                  |               |                |                 |              |                 |
|---------------|------------------|---------------|----------------|-----------------|--------------|-----------------|
| 1 a Tit 2:9   | 5 e 2 Tim 3:8    | 7 i Ecc 5:15  | 12 n Heb 13:23 | r Rev 1:5       | Eph 3:21     | y Joh 5:26      |
| b 2 Sam 12:14 | f Tit 1:11       | 8 j Gen 28:20 | o Phi 3:12     | 14 s 1 The 3:13 | w Joh 6:46   | 17 z Job 31:24- |
| Isa 52:5      | g Rom 16:17      | 9 k Mat 13:22 | p Eph 6:10-18  | 15 t Rev 17:14  | Deu 4:12     | 28              |
| 2 c Col 4:1   | 6 h Luk 12:31-32 | 10 l Exo 23:8 | Zec 10:5       | u 1 Tim 1:11    | Exo 33:20    |                 |
| 4 d 1 Cor 8:2 | Psa 37:16        | 11 m Deu 33:1 | 13 q Joh 5:21  | 16 v Phi 4:20   | x 2 Chr 5:14 |                 |

**6:1-2 Slavery.** This is prescribed by the order of nature: it is thus that God has created man. For let them, He says, have dominion over the fish of the sea, and over the fowl of the air, and over every creeping thing which creeps on the earth. (Gen. 1:26) He did not intend that His rational creature, who was made in His image, should have dominion

over anything but the irrational creation, — not man over man, but man over the beasts. And hence the righteous men in primitive times were made shepherds of cattle rather than kings of men, God intending thus to teach us what the relative position of the creatures is, and what the desert of sin; for it is with justice, we believe, that the condition of



slavery is the result of sin. And this is why we do not find the word slave in any part of Scripture until righteous Noah branded the sin of his son with this name. It is a name, therefore, introduced by sin and not by nature. The origin of the Latin word for slave is supposed to be found in the circumstance that those who by the law of war were liable to be killed were sometimes preserved by their victors, and were hence called servants. And these circumstances could never have arisen save through sin. For even when we wage a just war, our adversaries must be sinning; and every victory, even though gained by wicked men, is a result of the first judgment of God, who humbles the vanquished either for the sake of removing or of punishing their sins. Witness that man of God, Daniel, who, when he was in captivity, confessed to God his own sins and the sins of his people, and declares with pious grief that these were the cause of the captivity. (Dan. 9) The prime cause, then, of slavery is sin, which brings man under the dominion of his fellow — that which does not happen save by the judgment of God, with whom is no unrighteousness, and who knows how to award fit punishments to every variety of offense. But our Master in heaven says, Every one who does sin is the servant of sin. (Jn. 8:34) And thus there are many wicked masters who have religious men as their slaves, and who are yet themselves in bondage; for of whom a man is overcome, of the same is he brought in bondage. (2 Peter 2:19) And beyond question it is a happier thing to be the slave of a man than of a lust; for even this very lust of ruling, to mention no others, lays waste men's hearts with the most ruthless dominion. Moreover, when men are subjected to one another in a peaceful order, the lowly position does as much good to the servant as the proud position does harm to the master. But by nature, as God first created us, no one is the slave either of man or of sin. This servitude is, however, penal, and is appointed by that law which enjoins the preservation of the natural order and forbids its disturbance; for if nothing had been done in violation of that law, there would have been nothing to restrain by penal servitude. And therefore the apostle admonishes slaves to be subject to their masters, and to serve them heartily and with good-will, so that, if they cannot be freed by their masters, they may themselves make their slavery in some sort free, by serving not in crafty fear, but in faithful love, until all unrighteousness pass away, and all principality and every human power be brought to nothing, and God be all in all. And therefore, although our righteous fathers had slaves, and administered their domestic affairs so as to distinguish between the condition of slaves and the heirship of sons in regard to the blessings of this life, yet in regard to the worship of God, in whom we hope for eternal blessings, they took an equally loving oversight of all the members of their household. And this is so much in accordance with the natural order, that the head of the household was called *paterfamilias*; and this name has been so generally accepted, that even those whose rule is unrighteous are glad to apply it to themselves. But those who are true fathers of their households desire and endeavor that all the members of their household, equally with their own children, should worship and win God, and should come to that heavenly home in which the duty of

ruling men is no longer necessary, because the duty of caring for their everlasting happiness has also ceased; but, until they reach that home, masters ought to feel their position of authority a greater burden than servants their service. And if any member of the family interrupts the domestic peace by disobedience, he is corrected either by word or blow, or some kind of just and legitimate punishment, such as society permits, that he may himself be the better for it, and be readjusted to the family harmony from which he had dislocated himself. For as it is not benevolent to give a man help at the expense of some greater benefit he might receive, so it is not innocent to spare a man at the risk of his falling into graver sin. To be innocent, we must not only do harm to no man, but also restrain him from sin or punish his sin, so that either the man himself who is punished may profit by his experience, or others be warned by his example. Since, then, the house ought to be the beginning or element of the city, and every beginning bears reference to some end of its own kind, and every element to the integrity of the whole of which it is an element, it follows plainly enough that domestic peace has a relation to civic peace — in other words, that the well-ordered concord of domestic obedience and domestic rule has a relation to the well-ordered concord of civic obedience and civic rule. And therefore it follows, further, that the father of the family ought to frame his domestic rule in accordance with the law of the city, so that the household may be in harmony with the civic order. <sup>8</sup>[Augustine of Hippo (354-430AD), *The City of God*, 19.15-16]

**6:3-6** It behooves us then to have a great dread of the crime of perverting the faith and adulterating religion, a crime from which we are deterred not only by the Church's discipline, but also by the censure of apostolic authority. For every one knows how gravely, how severely, how vehemently, the blessed apostle Paul inveighs against certain, who, with marvelous levity, had been so soon removed from him who had called them to the grace of Christ to another Gospel, which was not another; (Gal. 1:6) who had heaped to themselves teachers after their own lusts, turning away their ears from the truth, and being turned aside unto fables; (2 Tim. 4:3-4) having damnation because they had cast off their first faith; (1 Tim. 5:12) who had been deceived by those of whom the same apostle writes to the Roman Christians, Now, I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which you have learned, and avoid them. For they that are such serve not the Lord Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple, (Rom. 16:17-18) who enter into houses, and lead captive silly women laden with sins, led away with diverse lusts, ever learning and never able to come to the knowledge of the truth; (2 Tim. 3:6) vain talkers and deceivers, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake; (Titus 1:10) men of corrupt minds, reprobate concerning the faith; (2 Timothy 3:8) *proud knowing nothing, but doting about questions and strifes of words, destitute of the truth, supposing that godliness is gain*, (1 Tim. 6:4) withal learning to be idle, wandering about from house to house, and not only idle, but tattlers also



and busy-bodies, speaking things which they ought not, (1 Tim. 5:13) who having put away a good conscience have made shipwreck concerning the faith; (1 Tim. 1:19) whose profane and vain babblings increase unto more ungodliness, and their word does eat as does a cancer. (2 Tim. 2:16-17) Well, also, is it written of them: But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was. (2 Timothy 3:9)<sup>126</sup>[Vincent of Lerins (died 450AD) Commonitorium, 7]

**6:10 For the love of money is the root of all evil.**

For this reason it is the root of all evil, because it commits crimes, murders, atrocities and all manner of wickedness to satisfy its desires, which is impossible. It is never fulfilled in this life because it always wants more, and in the next life it remains condemned.<sup>125</sup>[Ambrosiaster (4th century) Commentary on 1 Timothy]

**6:12** There is need not only of profession, but of patience also to persevere in that profession, and of vehement contention, and of numberless toils, that you be not overthrown. For many are the stumbling-blocks, and impediments, therefore the way is strait and narrow. Matthew 7:14 It is necessary therefore to be self-collected, and well girt on every side. All around appear pleasures attracting the eyes of the soul. Those of beauty, of wealth, of luxury, of indolence, of glory, of revenge, of power, of dominion, and these are all fair and lovely in appearance, and able to captivate those who are unsteady, and who do not love the truth.<sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Timothy]

**6:13** But to what good confession does he allude? To that which He made when Pilate asked, Are you a King? To this end, He said, was I born. And again, I came, that I might bear witness to the Truth. Behold, these have heard Me. John 18:37 He may mean this, or that when asked, Are you the Son of God? He answered, You say, that I am (the Son of God). (Luke 22:70) And many other testimonies and

confessions did He make.<sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Timothy]

**6:14-16** In which words neither is the Father specially named, nor the Son, nor the Holy Spirit; but the blessed and only Potentate, the King of kings, and Lord of lords; that is, the One and only and true God, the Trinity itself.<sup>21</sup>[Augustine of Hippo (354-430AD), On the Trinity, 1.10]

**6:16** For since it was impossible that perishable bodies, or the rational spirits which he had created, should approach the Supreme God, by reason of their immeasurable distance from his perfections, for he is unbegotten, above and beyond all creation, ineffable, inaccessible, unapproachable, dwelling, as his holy word assures us, (1 Tim. 6:16) in the light which none can enter; but they were created from nothing, and are infinitely far removed from his unbegotten Essence; well has the all-gracious and Almighty God interposed as it were an intermediate Power between himself and them, even the Divine omnipotence of his only-begotten Word. And this Power, which is in perfect nearness and intimacy of union, with the Father which abides in him, and shares his secret counsels, has yet condescended, in fullness of grace, as it were to conform itself to those who are so far removed from the supreme majesty of God.<sup>40</sup>[Eusebius of Caesarea (263-339AD), Oration in Praise of Constantine, 12]

**6:19 the time to come, that they may lay hold on eternal life.** True life is the life that we look for in the future that does not die or come to an end. It is eternal, which is why it is appropriately called "true".<sup>125</sup>[Ambrosiaster (4th century) Commentary on 1 Timothy]

**16:20** For where there is not faith, there is not knowledge; when anything springs from our reasonings, it is not knowledge. Or perhaps he says this, because some then assumed the name of Gnostics, as knowing more than others.<sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 1 Timothy]



# THE SECOND EPISTLE OF SAINT PAUL TO TIMOTHY

## PREFACE

Paul writes another letter to Timothy, who had already been instructed, concerning the discipline of the Church, and the things which there is hope of the promise, he calls forth by his example, concerning martyrdom. He also wanted to say that a time is coming when some people will be lured away from the correct doctrine, because it appeared hard for them to accept, and to be turned to fables, that is, to human inventions.  
<sup>127</sup>[Ambrosiaster (4th century) Commentary on 2 Timothy]

## 2 TIMOTHY 1

### Greeting

<sup>1</sup> Paul, an apostle of Jesus Christ by the will of God, according to <sup>a</sup>the promise of life which is in Christ Jesus, <sup>2</sup> To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

### Thanksgiving and prayer

<sup>3</sup> I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; <sup>4</sup> Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; <sup>5</sup> When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and <sup>b</sup>thy mother Eunice; and I am persuaded that in thee also.

### Paul's example

<sup>6</sup> Wherefore I put thee in remembrance <sup>c</sup>that thou stir up the gift of God, which is in thee by the putting on of my hands. <sup>7</sup> For <sup>e</sup>God hath not given us the spirit of fear; <sup>d</sup>but of power, and of love, and of a sound mind. <sup>8</sup> <sup>f</sup>Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; <sup>9</sup> Who hath saved us, and <sup>j</sup>called *us* with an holy calling, <sup>i</sup>not according to our works, but <sup>h</sup>according to his own purpose and grace, which was given us in Christ Jesus <sup>g</sup>before the world began, <sup>10</sup> But <sup>l</sup>is now made manifest by the appearing of our Saviour Jesus Christ, <sup>k</sup>who hath abolished death, and hath brought life and immortality to light through the



gospel: <sup>11</sup> Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. <sup>12</sup> For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed <sup>m</sup>unto him against that day. <sup>13</sup> <sup>p</sup>Hold fast <sup>o</sup>the form of sound words, <sup>n</sup>which thou hast heard of me, in faith and love which is in Christ Jesus. <sup>14</sup> That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

### Loyalty and defections

<sup>15</sup> This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. <sup>16</sup> The Lord <sup>q</sup>give mercy unto the house of Onesiphorus; <sup>r</sup>for he oft refreshed me, and was not ashamed of my chain: <sup>17</sup> But, when he was in Rome, he sought me out very diligently, and found *me*. <sup>18</sup> The Lord grant unto him <sup>s</sup>that he may find mercy of the Lord <sup>t</sup>in that day: and in how many things he <sup>u</sup>ministered unto me at Ephesus, thou knowest very well.

|              |                |                |               |               |                |                |
|--------------|----------------|----------------|---------------|---------------|----------------|----------------|
| 1 a Joh 5:24 | 6 c 1 Tim 4:14 | Rom 1:16       | j Heb 3:1     | 1 1 Pet 1:20  | 13 n 2 Tim 2:2 | r 2 Cor 7:13   |
| Joh 5:39-40  | 7 d Luk 24:49  | 9 g 1 Pet 1:20 | 1 The 4:7     | Eph 1:9       | o 1 Tim 1:10   | Phm 1:7        |
| Eph 3:6      | Mic 3:8        | Eph 1:4        | Rom 8:30      | 12 m Psa 31:5 | Rom 2:20       | 18 s Mat 25:34 |
| Heb 9:15     | e Rom 8:15     | h Rom 8:28     | 10 k Heb 2:14 | Luk 23:46     | p Heb 10:23    | t 2 The 1:10   |
| 5 b Act 16:1 | 8 f Mar 8:38   | i Tit 3:5      | Joh 14:6      | 1 Pet 4:19    | 16 q Mat 5:7   | u Heb 6:10     |

**1:5** This is another commendation, that Timothy came not of Gentiles, nor of unbelievers, but of a family that served Christ from the first. (Acts 16:1-3) <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Timothy]

**1:6 by the putting on of my hands.** For by the laying on of hands the Holy Ghost was given to believers. <sup>29</sup>[Apostolic Constitutions (375- 390AD), 2.5.41]

**1:12** Whoever preaches the gift of God grieves the devil as his adversary. The devil persecutes the preacher because he has taken the people from his jaws. <sup>127</sup>[Ambrosiaster (4th century) Commentary on 2 Timothy]

**1:13 form of sound words.** For philosophers speak as they have a mind to, and in the most difficult

matters do not scruple to offend religious ears; but we are bound to speak according to a certain rule, lest freedom of speech beget impiety of opinion about the matters themselves of which we speak.

<sup>8</sup>[Augustine of Hippo (354-430AD), The City of God, 10.23]

**1:15** *Phygellus and Hermogenes* had been among the Believers, and had departed from the Faith.

<sup>83</sup>[Ishodad of Merv (850AD), Commentary on 2 Timothy]

**1:16** Observe how he everywhere speaks of the shame, and not of the danger, lest Timothy should be alarmed. And yet it was a thing that was full of peril. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Timothy]

## 2 TIMOTHY 2

### Devotion to his office

<sup>1</sup> Thou therefore, my son, <sup>a</sup>be strong in the grace that is in Christ Jesus. <sup>2</sup> And the things that thou hast heard of me among many witnesses, <sup>b</sup>the same commit thou to faithful men, who shall be able to teach others also. <sup>3</sup> Thou therefore endure hardness, as a good soldier of Jesus Christ. <sup>4</sup> <sup>c</sup>No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier. <sup>5</sup> And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully. <sup>6</sup> The husbandman that laboureth must be first partaker of the fruits. <sup>7</sup> Consider what I say; and the Lord give thee understanding in all things.

### The thought of Christ

<sup>8</sup> Remember that Jesus Christ <sup>f</sup>of the seed of David <sup>e</sup>was raised from the dead <sup>d</sup>according to my gospel: <sup>9</sup> Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound. <sup>10</sup> Therefore I endure all things for the elect's sakes, <sup>g</sup>that they may also obtain the salvation which is in Christ Jesus with eternal glory. <sup>11</sup> <sup>h</sup>*It is* a faithful saying: For <sup>i</sup>if we be dead with *him*, we shall also live with *him*: <sup>12</sup> <sup>k</sup>If we suffer, we shall also reign with *him*: <sup>j</sup>if we deny *him*, he also will deny us: <sup>13</sup> <sup>m</sup>If we believe not, *yet* he abideth faithful: <sup>l</sup>he cannot deny himself.

### False teachers

<sup>14</sup> Of these things put *them* in remembrance, <sup>n</sup>charging *them* before the Lord <sup>o</sup>that they strive not about words to no profit, *but* to the subverting of the hearers. <sup>15</sup> Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. <sup>16</sup> But <sup>p</sup>shun profane *and* vain babblings: for they will increase unto more ungodliness. <sup>17</sup> And their word will eat as doth a canker: of whom is <sup>q</sup>Hymenaeus and Philetus; <sup>18</sup> Who concerning the truth have erred, <sup>r</sup>saying that the resurrection is past already; and overthrow the faith of some.

### The faithful servant



<sup>19</sup> Nevertheless <sup>s</sup>the foundation of God standeth sure, having this seal, The Lord <sup>t</sup>knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. <sup>20</sup> But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. <sup>21</sup> If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work. <sup>22</sup> Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. <sup>23</sup> But foolish and unlearned questions avoid, knowing that they do gender strifes. <sup>24</sup> And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, <sup>25</sup> In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; <sup>26</sup> And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

|               |                |                 |                |                 |                  |            |
|---------------|----------------|-----------------|----------------|-----------------|------------------|------------|
| 1 a Psa 68:35 | 2 b 1 Tim 1:18 | Luk 1:32        | Mar 8:38       | Mat 24:35       | 16 p Tit 1:14    | Mat 7:25   |
| Eph 1:19      | 4 c 1 Cor 9:25 | 10 g 2 Cor 1:6  | Mat 10:33      | Isa 25:1        | 1 Tim 4:7        | Eph 2:20   |
| Col 1:11      | 8 d Rom 2:16   | 11 h 1 Tim 1:15 | k 1 Pet 4:13   | 14 n 1 Tim 5:21 | 17 q 1 Tim 1:20  | 1 Joh 2:19 |
| 1 Tim 1:2     | e 1 Cor 15:3-4 | i Rom 6:5,8     | 13 l Num 23:19 | 2 Tim 4:1       | 18 r 1 Cor 15:12 | t Nah 1:7  |
| 2 Tim 1:2     | f Act 2:30     | 12 j Luk 12:9   | m Rom 3:3      | o Tit 3:9       | 19 s Pro 10:25   |            |

**2:2 commit thou to faithful men, who shall be able to teach others also.** Whence also the teacher takes care to feed those more speedily, whom by certain marks he now foresees to be capable of assisting others. For hence Paul admonishes Timothy to nurture, as it were, with greater anxiety the newly fledged young, while he says; *And the things that thou hast heard of me by many witnesses, the same commit thou to faithful men, who shall be able to teach others also.* (2 Tim. 2:2) And while this discretion in teaching is carefully preserved by a preacher, a more abundant power of preaching is given him from above. For whilst he knows through love how to sympathize with his afflicted disciples, whilst through discretion he understands the fit season for teaching, he enjoys the greater gifts of his understanding, not only for himself, but for those also, to whom he devotes the efforts of his labor. <sup>144</sup>[Gregory the Great (540-604AD), *Morals on Job*]

**2:4** No man can serve two masters (Luke 16:13). Hence Paul withdraws the minds of the religious from consort with the world by summoning, indeed rather enlisting them, when he says, *No man that wars for God entangles himself with the affairs of this life, that he may please him to whom he has approved himself* (2 Tim. 2:4). Hence to the rulers of the Church he both commends the studies of leisure and points out the remedies of counsel, saying, If then you should have secular judgments, set them to judge who are contemptible in the church (1 Cor. 6:4); that is, that those very persons whom no spiritual gifts adorn should devote themselves to earthly charges. It is as if he had said more plainly, Since they are incapable of penetrating the inmost things, let them at any rate employ themselves externally in necessary things. Hence Moses, who speaks with God (Ex. 18:17-18), is judged by the reproof of Jethro, who was of alien race, because with ill-advised labor he devotes himself to the people's earthly affairs: and counsel too is presently given him, that he should appoint others in his stead for settling earthly strife, and he himself should be more free to learn spiritual secrets for the instruction of the people. <sup>43</sup>[Gregory the Great (540-604AD), *The Book of Pastoral Rule*, 2.7]

**2:5** *One who strives in the games is not crowned unless he has contended lawfully.* One who wants to extinguish the natural desires of the flesh, should first hasten to overcome those vices whose seat is outside our nature. For if we desire to make trial of

the force of the Apostle's saying, we ought first to learn what are the laws and what the discipline of the world's contest, so that finally by a comparison with these, we may be able to know what the blessed Apostle meant to teach to us who are striving in a spiritual contest by this illustration. For in these conflicts, which, as the same Apostle says, hold out a corruptible crown (1 Cor. 9:25) to the victors, this rule is kept, that he who aims at preparing himself for the crown of glory, which is embellished with the privilege of exemption, and who is anxious to enter the highest struggle in the contest, should first in the Olympic and Pythian games give evidence of his abilities as a youth, and his strength in its first beginnings; since in these the younger men who want to practice this training are tested as to whether they deserve or ought to be admitted to it, by the judgment both of the president of the games and of the whole multitude. And when any one has been carefully tested, and has first been proved to be stained by no infamy of life, and then has been adjudged not ignoble through the yoke of slavery, and for this reason unworthy to be admitted to this training and to the company of those who practice it, and when thirdly he produces sufficient evidence of his ability and prowess and by striving with the younger men and his own compeers has shown both his skill and bravery as a youth, and going forward from the contests of boys has been by the scrutiny of the president permitted to mix with full-grown men and those of approved experience, and has not only shown himself their equal in bravery by constant striving with them, but has also many a time carried off the prize of victory among them, then at last he is allowed to approach the most illustrious conflict of the games, permission to contend in which is granted to none but victors and those who are decked with many crowns and prizes. If we understand this illustration from a carnal contest, we ought by a comparison with it to know what is the system and method of our spiritual conflict as well. <sup>58</sup>[John Cassian the Roman (360-435AD), *Institutes* 5.12]

**2:6 The husbandman that laboreth must first partake of the fruits.** That is to say, the preacher, who in the field of the Church tills the hearts of his hearers with the plough of God's word. <sup>150</sup>[Glossa Ordinaria, (12<sup>th</sup> Century) on 2 Timothy]

**2:9** As if he were saying; I am struck indeed with the spear of punishments, but yet cease not to launch forth the arrows of my words. I receive the wounds



of cruelty, but I transfix the hearts of the unbelievers, by speaking the truth. <sup>144</sup>[Gregory the Great (540-604AD), *Morals on Job*]

**2:10** Paul was subjected to trials to save people who were destined to life through his preaching, knowing he would benefit from the salvation he pursued for them. <sup>127</sup>[Ambrosiaster (4th century) *Commentary on 2 Timothy*]

**2:13 he cannot deny himself.** The phrase *He cannot* is indicative of infinite power, for even though all men deny Him He says God is Himself, and cannot exist otherwise than in His own nature, for His being is indestructible. This is what is meant by the words *He cannot deny Himself*. Therefore the impossibility of change for the worse proves infinity of power. <sup>93</sup>[Theodoret of Cyrus (393-460AD), *Dialogue 3*]

**2:14 strive not about words to no profit.** Paul warns Timothy to avoid controversy, and says that his commands should be given in dread and fright of the Lord, because the arguments may cause indecision among those who are of less conviction in faith. Often they are caught up with a well-trained spirit of antagonism in such an argument, and thus the minds of new believers are disturbed. <sup>127</sup>[Ambrosiaster (4th century) *Commentary on 2 Timothy*]

**2:15 rightly dividing the word of truth.** The work is still in the hands of a great many of the brethren, as also in our own, and furnishes clear proofs of the man's understanding and of his apostolic orthodoxy. <sup>40</sup>[Eusebius of Caesarea (263-339AD), *Church History*, 4.3.1]

**2:17** *And their word will eat like a canker*, etc.; for that is a disease which, breaking out in one member, flows into all the body, and falling on one sheep, flows into all the flock. <sup>83</sup>[Ishodad of Merv (850AD), *Commentary on 2 Timothy*]

**2:18** A sign of God's promise is therefore our faith, which confirms God's words. On the day of judgment, God will know those who have His sign and who turn away from the wickedness of unbelievers and heretics who think they can weaken God's promises. <sup>127</sup>[Ambrosiaster (4th century) *Commentary on 2 Timothy*]

**2:19** It is written, All men have not faith. (2 Thess. 3:2) And to certain persons it is said, Ye therefore hear not, because ye are not of God. (Jn. 8:47) And again, No man can come to Me, except the Father Which hath sent Me draw him. (Jn. 6:44) And again, *The Lord knoweth them that are His*. (2 Tim. 2:19) Whence most persons, even in Holy Church herself, retain faith, and yet retain not the life of faith: they partake of the Sacraments of the Lord's humility, but scorn to be humbled in imitation of the Lord. They

partake the gentle preaching of the Divine Word, but continue, in themselves, mighty in pride. <sup>144</sup>[Gregory the Great (540-604AD), *Morals on Job*]

**2:20** And consoling him because he had been grieved, having seen that many were going astray from the Truth, he says, *Now in a great house there are not only*, etc. He calls the Church a *great house*, as it is composed of many and various men; and they do not resemble one another, just as not even in a *great house* all the *vessels* resemble one another, etc. <sup>83</sup>[Ishodad of Merv (850AD), *Commentary on 2 Timothy*]

**2:21** Now another heresy is exposed by his own fraud. This is the one that claims that some souls are wicked in nature and cannot be converted to do what is good, while Paul says that bad people can turn into good and impure people can be cleansed. Even Hymenaeus and Philetus could change their conducts if they desired and became holy vessels of righteousness. <sup>127</sup>[Ambrosiaster (4th century) *Commentary on 2 Timothy*]

**2:25-26** They pray for their enemies at that time when they are able to convert their hearts to fruitful penitence, and save them by this very conversion. For what else must we pray for our enemies, except that which the Apostle says, *That God may give them repentance, and that they may recover themselves from the snares of the devil, by whom they are held captive unto his will?* (2 Tim. 2, 25-26) And how will prayers be made at that time for them, when they can no longer be in any degree turned from iniquity to works of righteousness? There is, therefore, the same reason for not praying then for men condemned to eternal fire, as there is now for not praying for the devil and his angels who have been consigned to eternal punishment. And this is now the reason for holy men not praying for unbelieving and ungodly men who are dead; for they are unwilling that the merit of their prayer should be set aside, in that presence of the righteous Judge, when in behalf of those whom they know to be already consigned to eternal punishment. But if even now the just when alive do not sympathize with the unjust who are dead and condemned, (when they know that they themselves are still enduring from their flesh that which will be called into judgment,) how much more severely do they then regard the torments of the wicked, when, stripped of every sin of corruption, they will themselves cleave more closely and firmly to righteousness? For the power of severity so absorbs their minds, by means of their cleaving to the most righteous Judge, that they take no pleasure whatever in any thing which is at variance with the strictness of that inward rule. <sup>144</sup>[Gregory the Great (540-604AD), *Morals on Job*]

## 2 TIMOTHY 3

### Against new teachers

<sup>1</sup> This know also, that <sup>a</sup>in the last days perilous times shall come. <sup>2</sup> For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, <sup>b</sup>disobedient to parents, unthankful, unholy, <sup>3</sup> Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, <sup>4</sup> Traitors, heady, highminded, lovers of pleasures more than lovers of God; <sup>5</sup> Having a form of godliness, but <sup>c</sup>denying the power thereof: from such turn away. <sup>6</sup> For <sup>d</sup>of this sort are they which creep into houses,



and lead captive silly women laden with sins, led away with divers lusts, <sup>7</sup> Ever learning, and never able <sup>e</sup>to come to the knowledge of the truth. <sup>8</sup> <sup>f</sup>Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. <sup>9</sup> But they shall proceed no further: for their folly shall be manifest unto all *men*, <sup>g</sup>as theirs also was.

#### Paul's example and doctrine

<sup>10</sup> But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, <sup>11</sup> Persecutions, afflictions, which came unto me <sup>h</sup>at Antioch, <sup>i</sup>at Iconium, at Lystra; what persecutions I endured: but <sup>b</sup>out of *them* all the Lord delivered me. <sup>12</sup> Yea, and <sup>k</sup>all that will live godly in Christ Jesus shall suffer persecution. <sup>13</sup> But evil men and seducers shall wax worse and worse, deceiving, and being deceived. <sup>14</sup> But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*; <sup>15</sup> And that from a child thou hast known the holy scriptures, which <sup>l</sup>are able to make thee wise unto salvation through faith which is in Christ Jesus. <sup>16</sup> <sup>m</sup>All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: <sup>17</sup> <sup>n</sup>That the man of God may be perfect, thoroughly furnished unto all good works.

|               |               |            |                |                 |                 |
|---------------|---------------|------------|----------------|-----------------|-----------------|
| 1 a Jud 1:18  | 7 e 1 Tim 2:4 | Jer 1:19   | j Act 13:14    | Joh 20:31       | Luk 1:70        |
| 2 b Rom 1:30  | 8 f Exo 7:11  | Psa 34:19  | 12 k Mat 16:24 | Joh 5:39-40     | Act 1:16        |
| 5 c Isa 29:13 | 9 g Exo 8:18  | Job 5:19   | Joh 17:14      | Psa 119:11      | 2 Pet 1:20      |
| Eze 33:30-32  | Exo 9:11      | Gen 48:16  | Act 14:22      | 16 m 2 Sam 23:2 | 17 n 1 Tim 6:11 |
| 6 d Mat 23:14 | 11 h Dan 6:27 | i Act 14:2 | 15 l Act 10:43 | Mar 12:24       |                 |

**3:1-2** Whatever things were predicted are fulfilled; and as the end of the world is approaching, they have come for the probation as well of the men as of the times. Error deceives as the adversary rages more and more; senselessness lifts up, envy inflames, covetousness makes blind, impiety depraves, pride puffs up, discord exasperates, anger hurries headlong. <sup>33</sup>[Cyprian of Carthage (200-258AD), Treatise 1.16]

**3:2** For it is written, They may see your good works, and glorify your Father which is in heaven. (Matt. 5:16) They make themselves, therefore, a path for men to follow, as often as they manifest any thing in themselves, by which God can be recognized; because they seek not to attract the praises of men to themselves, but wish they should pass on, through their means, to the glory of their Maker. But haughty men prostitute their effeminate hearts to human praise, because they are corrupted by self-love. Of whom it is said in another place, *Men shall be lovers of their own selves*. (2 Tim. 3:2) <sup>144</sup>[Gregory the Great (540-604AD), Morals on Job]

**3:5** They claim to be Christians when they are in fact something else, and their labor and their teachings are corrupt. Praise and the power of God are not in words more than actions. <sup>127</sup>[Ambrosiaster (4th century) Commentary on 2 Timothy]

**3:6-7** Although all kinds of heretics visit homes and seize women with deceits and crafty words to deceive their husbands through them, like their father, the devil, who seduced Adam through Eve, however, the description fits the Manichaeans more than others. <sup>127</sup>[Ambrosiaster (4th century) Commentary on 2 Timothy]

**3:8** The names of *Jannes* and *Jambres* Paul knew either from the traditions of the ancients or had received in a revelation and by prophecy; as he spoke about the things that were about to happen. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on 2 Timothy]

**3:8** The example comes from apocryphal literature. Jannes and Jambres were magi or Egyptian magicians who supposed they could overthrow the power of God by working through Moses, with their own false imitation. <sup>127</sup>[Ambrosiaster (4th century) Commentary on 2 Timothy]

**3:13** Here he calls afflictions and sorrows, persecutions, for it is not possible that a man pursuing the course of virtue should not be exposed to grief, tribulation, and temptations. For how can he escape it who is treading in the strait and narrow way, and who has heard, that in the world you shall have tribulation? (Jn. 16:33) If Job in his time said, The life of man upon earth is a state of trial (Job 7:1). <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Timothy]

**3:14** Depraved people only get worse when they see others approving them, and so they lead them into error as well. <sup>127</sup>[Ambrosiaster (4th century) Commentary on 2 Timothy]

**3:16** **All scripture is given by inspiration of God.** This then is the Holy Ghost, who in the Old Testament inspired the Law and the Prophets, in the New the Gospels and the Epistles. Whence also the Apostle says, *All Scripture given by inspiration of God is profitable for instruction*. And therefore it seems proper in this place to enumerate, as we have learned from the tradition of the Fathers, the books of the New and of the Old Testament, which, according to the tradition of our forefathers, are believed to have been inspired by the Holy Ghost, and have been handed down to the Churches of Christ. <sup>74</sup>[Rufinus of Aquileia (345-410AD), Commentary on the Apostles' Creed, 36]

**3:16** The Scripture, *given by inspiration of God*, as the Apostle calls it, is the Scripture of the Holy Spirit, and its intention is the profit of men. For every scripture, he says, *is given by inspiration of God and is profitable*; and the profit is varied and multiform, as the Apostle says — *for doctrine, for reproof, for correction, for instruction in righteousness* (2 Tim. 3:16). Such a benefit as this, however, is not within any man's reach to lay hold of, but the Divine intention lies hid under the body of the Scripture, as it were under a veil, some legislative enactment or some historical narrative being cast over the truths that are contemplated by the mind. For this reason, then, the Apostle tells us that those who look upon the body of the Scripture have a veil upon their heart (2 Cor. 3:15), and are not able to look upon the glory of the spiritual law, being hindered by the



veil that has been cast over the face of the law-giver. Wherefore he says, the letter kills, but the Spirit gives life, showing that often the obvious interpretation, if it be not taken according to the proper sense, has an effect contrary to that life which is indicated by the Spirit, seeing that this lays down for all men the perfection of virtue in freedom from passion, while the history contained in the writings sometimes embraces the exposition even of facts incongruous, and is understood, so to say, to concur with the passions of our nature, whereto if any one applies himself according to the obvious sense, he will make the Scripture a doctrine of death. Accordingly, he says that over the perceptive powers of the souls of men who handle what is written in too corporeal a manner, the veil is cast; but for those who turn their contemplation to that which is the object of the intelligence, there is revealed, bared, as it were, of a mask, the glory that underlies the letter. And that which is discovered by this more exalted perception he says is the Lord, which is the Spirit. For he says, when it shall turn to the Lord the veil shall be taken away: now the Lord is the Spirit (2 Cor. 3:16-17). And in so saying he makes a distinction of contrast between the lordship of the spirit and the bondage of the letter; for as that which gives life is opposed to that which kills, so he contrasts the Lord with bondage. And that we may not be under any confusion when we are instructed concerning the Holy Spirit (being led by the word Lord to the thought of the Only-begotten), for this reason he guards the word by repetition, both saying that the Lord is the Spirit, and making further mention of the Spirit of the Lord, that the supremacy of His Nature may be shown by the honor implied in lordship, while at the same time he may avoid confusing in his argument the individuality of His Person. For he who calls Him both Lord and Spirit of

the Lord, teaches us to conceive of Him as a separate individual besides the Only-begotten; just as elsewhere he speaks of the Spirit of Christ (Rom. 8:9), employing fairly and in its mystic sense this very term which is piously employed in the system of doctrine according to the Gospel tradition. Thus we, the most miserable of all men, being led onward by the Apostle in the mysteries, pass from the letter that kills to the Spirit that gives life, learning from Him Who was in Paradise initiated into the unspeakable mysteries, that all things the Divine Scripture says are utterances of the Holy Spirit. For well did the Holy Spirit prophesy (Acts 28:25),— this he says to the Jews in Rome, introducing the words of Isaiah; and to the Hebrews, alleging the authority of the Holy Spirit in the words, wherefore as says the Holy Spirit (Heb. 3:7), he adduces the words of the Psalm which are spoken at length in the person of God; and from the Lord Himself we learn the same thing — that David declared the heavenly mysteries not in himself (that is, not speaking according to human nature). For how could anyone, being but man, know the super celestial converse of the Father with the Son? But being in the Spirit he said that the Lord spoke to the Lord those words which He has uttered. For if, He says, David *in the Spirit* calls him Lord, how is He then his son? Thus it is by the power of the Spirit that the holy men who are under Divine influence are inspired, and every Scripture is for this reason said to be given by inspiration of God, because it is the teaching of the Divine afflatus. If the bodily veil of the words were removed, that which remains is Lord and life and Spirit, according to the teaching of the great Paul, and according to the words of the Gospel also. <sup>100</sup>[Gregory of Nyssa (335-395AD), Against Eunomius, 7]

## 2 TIMOTHY 4

### Preach sound doctrine

<sup>1</sup> I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; <sup>2</sup> Preach the word; be instant in season, out of season; reprove, <sup>a</sup>rebuke, <sup>b</sup>exhort with all longsuffering and doctrine. <sup>3</sup> For the time will come when they will not endure <sup>c</sup>sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; <sup>4</sup> And they shall turn away *their* ears from the truth, and <sup>d</sup>shall be turned unto fables. <sup>5</sup> But watch thou in all things, endure afflictions, do the work of <sup>e</sup>an evangelist, make full proof of thy ministry.

### Reward

<sup>6</sup> For I am now ready to be offered, and the time of my departure is at hand. <sup>7</sup> I have fought a good fight, I have finished *my* course, I have kept the faith: <sup>8</sup> Henceforth there is laid up for me <sup>f</sup>a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

### Paul's loneliness

<sup>9</sup> Do thy diligence to come shortly unto me: <sup>10</sup> For <sup>h</sup>Demas hath forsaken me, <sup>i</sup>having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. <sup>11</sup> Only Luke is with me. Take <sup>j</sup>Mark, and bring him with thee: for he is profitable to me for the ministry. <sup>12</sup> And <sup>k</sup>Tychicus have I sent to Ephesus. <sup>13</sup> The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, <sup>l</sup>and the books, *but* especially the parchments. <sup>14</sup> <sup>m</sup>Alexander the coppersmith did me much evil: <sup>l</sup>the Lord reward him according to his works: <sup>15</sup> Of whom be thou ware also; for he hath greatly withstood our words.

### His trial

<sup>16</sup> At my first answer no man stood with me, but all *men* forsook me: <sup>n</sup>*I pray God* that it may not be laid to their charge. <sup>17</sup> <sup>o</sup>Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching



might be fully known, and *that* all the Gentiles might hear: and I was delivered <sup>p</sup>out of the mouth of the lion. <sup>18</sup> <sup>q</sup>And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

### Greetings

<sup>19</sup> Salute <sup>r</sup>Prisca and Aquila, and <sup>s</sup>the household of Onesiphorus. <sup>20</sup> <sup>t</sup>Erastus abode at Corinth: but <sup>u</sup>Trophimus have I left at Miletum sick. <sup>21</sup> Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. <sup>22</sup> The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen. (The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.)

|                |                 |                 |               |                 |                |            |
|----------------|-----------------|-----------------|---------------|-----------------|----------------|------------|
| 2 a Tit 1:13   | 5 e Act 21:8    | Col 4:14        | 14 l Psa 28:4 | 17 o Psa 37:39- | 18 q Psa 121:7 | u Act 20:4 |
| b l Tim 4:13   | 8 f Rev 2:10    | 11 i Act 12:25  | 2 Sam 3:39    | 40              | 19 r Act 18:2  |            |
| 3 c l Tim 1:10 | 10 g l Joh 2:15 | 12 j Act 20:4   | m Act 19:33   | Mat 10:19       | s 2 Tim 1:16   |            |
| 4 d l Tim 1:4  | h Phm 1:24      | 13 k l Tim 4:13 | 16 n Act 7:60 | p 2 Pet 2:9     | 20 t Act 19:22 |            |

**4:3-4** What then is the use of admitting into the heart what the law has not taught, prophecy has not sung, the truth of the Gospel has not proclaimed, the Apostles' teaching has not handed down? But these things are suited to the minds of those of whom the Apostle speaks, *For the time will come when they will not endure sound doctrine, but having itching ears, will heap to themselves teachers after their own lusts: and will turn away indeed their hearing from the truth, and turn aside unto fables* (2 Tim. 4:3-4). And so we can have nothing in common with men who dare to teach or believe such things, and strive by any means in their power to persuade men that the substance of flesh is foreign to the hope of resurrection, and so break down the whole mystery of Christ's incarnation: because it was wrong for Christ to take upon Him complete manhood if it was wrong for Him to emancipate complete manhood. <sup>68</sup>[Leo the Great (391-461AD), Letter 15.13]

**4:3-4** This he foretells, not as willing to throw him into despair, but to prepare him to bear it firmly, when it shall happen. As Christ also did in saying, They will deliver you up, and they will scourge you, and bring you before the synagogues, for My name's sake. (Matt. 10:17) And this blessed man elsewhere says, For I know this, that after my departures shall grievous wolves enter in among you, not sparing the flock. But this he said that they might watch, and duly use the present opportunity. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on 2 Timothy]

**4:6-7** And even if he at any time said, *I have fought a good fight, I have finished my course, I have kept the faith;* (2 Tim. 4:7) we ought above every thing to turn our eye to the fact, that he brought the thing forward at that time when he knew that he was now about to depart out of the body. For he there premised, saying, *For I am now ready to be offered, and the time of my departure is at hand.* (v. 6) For then he recalled to his recollection the perfectness of his practice, when he now foresaw time for practicing no more to be his as to a field of large extent. For as whilst we live we are bound to drive out of our recollection our good deeds, that they may not lift us up, so on our departure drawing nigh, we very often bring them again to our recollection, that so they may afford us confidence, and keep down despairing fear. <sup>144</sup>[Gregory the Great (540-604AD), Morals on Job]

**4:6-8** Behold the illustrious preacher, in looking at his labors, exclaims; *I am now ready to be offered, and the time of my dissolution is at hand. I have*

*fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me in that day.* (2 Tim. 4:6-8) Where also he fitly subjoins; *But not to me only, but to those also who love His coming.* As if he said; But to all also, who are conscious to themselves of good works. For none love the coming of the Judge, except those who know that they have in their cause the merit of righteousness. Because, therefore, the righteous boasts for the same reason, that the unrighteous is alarmed, let it be rightly said; *The glory of his nostrils is terror.* But let us hear, how this holy preacher meanwhile acts when placed in this life, whilst he is waiting for the coming glory, whilst striving to come before the face of his Judge, and whilst he is still put off from the reward of his labor. <sup>144</sup>[Gregory the Great (540-604AD), Morals on Job]

**4:9-13** *For Demas has forsaken me, and loved this world,* and turned aside to evil things, and hath acquired a wife and a house, and is joined to earthly things. Others, who hit the mark better, say that Demas had left Paul, and was with those who preached Circumcision and the observances of the law, etc. (Verse 10) *Criscus and Titus;* he does not say that they had left him like Demas; but he merely announces that they were not with him. Instead of a *book-case*, (Verse 13) the Greek says *cloak*, the thing which he wore in winter, which was a cloak; and it is evident that he does not speak about a book-case, from his adding the *books and folded rolls*. The Jews then and now generally wrote sacred books in folded rolls. <sup>63</sup>[Ishodad of Merv (850AD), Commentary on 2 Timothy]

**4:14** This, *The Lord will reward Alexander the coppersmith;* not cursing him, but as in prophecy, which also in fact took place in this way. In the region of Assyria and of Beth Garmai they call a *coppersmith* one who works in vessels of gold and silver; but a blower, one who works in vessels of iron; but the Scriptures, and people of other places call a coppersmith him who uses iron and also silver, etc. Now this Alexander was skillful in the workmanship of iron, and wrought beside his anvil a statue in the form of a man holding in his hands a hammer or mace; and many even among the Greeks worked thus; and it was made with skill, so that whenever the smith wished it beat and struck, that is to say, the statue did; and whenever he wished it refrained; like that pipe that was called *φαεθων* which was put in a consecrating vessel, that is to say, in his vestment; when it was bent to one side water came out; and



when it was turned round to the other side the water was stopped. One of these days, when the head of this Alexander was put upon the anvil, and he was sunk in sleep, suddenly that hammer became open and loosed, and it began beating vehemently upon his head ; and in that torment he died according to the prophecy of Paul. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on 2 Timothy]

**4:17** He calls Nero Caesar a *lion*. *And the Lord shall deliver me from*; for he did not say, The Lord shall

deliver me from Nero; as in two years he was about to be killed by him. This also Paul wrote from Rome. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on 2 Timothy]

**4:21 Linus.** After the martyrdom of Paul and of Peter, Linus was the first to obtain the episcopate of the church at Rome. Paul mentions him, when writing to Timothy from Rome, in the salutation at the end of the epistle. <sup>40</sup>[Eusebius of Caesarea (263-339AD), Church History, 3.2.1]

## THE EPISTLE OF SAINT PAUL TO TITUS



## PREFACE

Paul advises Titus and instructs him concerning the ordination of an elder, and spiritual behavior, and heretics to be avoided who put faith in Jewish writings. <sup>97</sup>[Student of Cassiodorus (600AD) ad Thessalonicenses epistola]

### TITUS 1

#### Greeting

<sup>1</sup> Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and <sup>a</sup>the acknowledging of the truth <sup>b</sup>which is after godliness; <sup>2</sup> In hope of eternal life, which God, that cannot lie, promised before <sup>c</sup>the world began; <sup>3</sup> But hath in due times manifested his word through preaching, which is committed unto me <sup>d</sup>according to the commandment of God our Saviour; <sup>4</sup> To <sup>e</sup>Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

#### Titus' mission

<sup>5</sup> For this cause left I thee in Crete, that thou shouldest <sup>f</sup>set in order the things that are wanting, and <sup>g</sup>ordain elders in every city, as I had appointed thee: <sup>6</sup> If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. <sup>7</sup> For a bishop must be blameless, as <sup>h</sup>the steward of God; not selfwilled, not soon angry, <sup>i</sup>not given to wine, no striker, not given to filthy lucre; <sup>8</sup> But a lover of hospitality, a lover of good men, sober, just, holy, temperate; <sup>9</sup> Holding fast the faithful word as he hath been taught, that he may be able <sup>j</sup>by sound doctrine both to exhort and to convince the gainsayers.

#### Special needs in Crete

<sup>10</sup> For there are many unruly and vain talkers and deceivers, <sup>k</sup>specially they of the circumcision: <sup>11</sup> Whose mouths must be stopped, who subvert <sup>l</sup>whole houses, teaching things which they ought not, for filthy lucre's sake. <sup>12</sup> <sup>m</sup>One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies. <sup>13</sup> This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; <sup>14</sup> Not giving heed to Jewish fables, and <sup>n</sup>commandments of men, that turn from the truth. <sup>15</sup> <sup>o</sup>Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled. <sup>16</sup> <sup>p</sup>They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

|                |              |                 |                |                |                |
|----------------|--------------|-----------------|----------------|----------------|----------------|
| 1 a 2 Tim 2:25 | 3 d Tit 2:13 | 4 e 2 Cor 2:13  | 7 h Lev 10:9   | 11 l Mat 23:14 | 15 o Luk 11:39 |
| b 1 Tim 6:3    | Tit 2:10     | Gal 2:3         | i Mat 24:45    | 12 m Act 17:28 | Act 10:15      |
| 2 c 2 Tim 1:9  | Act 9:15     | 5 f 1 Cor 11:34 | 9 j 1 Tim 1:10 | 14 n Mat 15:9  | Rom 14:14      |
| 1 Pet 1:20     | Isa 12:2     | g Act 14:23     | 10 k Act 15:1  | Isa 29:13      | 16 p Eze 33:31 |

**1:1 and an apostle of Jesus Christ.** He distinguishes his apostolate because not everyone who is a servant is automatically also an apostle. <sup>97</sup>[Student of Cassiodorus (600AD) Commentary on Titus]

**1:5 ordain elders in every city.** The burden of pastoral care can be sustained easier if it is divided up through many. <sup>98</sup>[Glossa Ordinaria (12<sup>th</sup> century), Epistola Pauli ad Titum, marginal gloss]

**1:6 the husband of one wife.** Why does he bring forward such an one? To stop the mouths of those heretics, who condemned marriage, showing that it is not an unholy thing in itself, but so far honorable, that a married man might ascend the holy throne; and at the same reproving the wanton, and not permitting their admission into this high office who contracted a second marriage. For he who retains no kind regard for her who is departed, how shall he be a good president? And what accusation would he not incur? For you all know, that though it is not forbidden by the laws to enter into a second marriage, yet it is a thing liable to many ill constructions. <sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Titus]

**1:6 having faithful children not accused of riot or unruly.** Lest he not be able to correct boldly the

delinquent, or so that the discipline of his own home may serve as an example of his teaching, and so that he may fear the example of Eli (cf. 1 Sam 2-4). <sup>97</sup>[Student of Cassiodorus (600AD) Commentary on Titus]

**1:7 no striker, not given to filthy lucre.** A disciple of Christ ought not to strike one for whom Christ was stricken. Again in another manner of interpreting the passage: So that by his bad behavior he does not strike the conscience of others. He, who should put his hope in heavenly things, is ordered not to strive for the filth of lucre through flattery. According to the custom of the Scriptures, first he condemned vices and then he introduced virtues, as it is written: Turn away from evil, and do good (Ps. 34:14). <sup>97</sup>[Student of Cassiodorus (600AD) Commentary on Titus]

**1:9 that he may be able by sound doctrine** In fact, if the bishop is satisfied with leading a holy life, he is only useful to himself if; on the contrary, he has both the doctrine and the capacity of the word; he can teach and train others as well as himself, and not only teach and train the faithful who are his subjects, but fight the adversaries who can easily pervert simple souls if they are not refuted and convinced. This recommendation is to the address of those who indulge in idleness, laziness, sleep, who regard it as



a sin to read the Scriptures and despise as useless talkers those who ponder the law of God night and day without paying attention that the apostle, after having drawn up as the catalog of virtues peculiar to the bishop, also makes him a duty of doctrine.<sup>99</sup>[Jerome of Stridon (347-420AD), Commentary on Titus]

**1:15 Unto the pure all things are pure.** Because they were still, according to the law, calling certain things unclean.<sup>97</sup>[Student of Cassiodorus (600AD) Commentary on Titus]

**1:16** These men whose spirit and conscience are defiled, profess you to know God, but they deny him by their works, following these words of the words: "This people honors me with their lips, but their heart is far from me." (Isa. 29:13) In the same way that there are some who honor God, and hold their hearts far away from him, so are those who confess it with their mouth, and who deny it by their works. Now whoever denies God by his works, becomes abominable and professes by this hypocritical confession, and incapable of being persuaded by the reasonable language of truth, and deserves to be called rebellious and incredulous; hence, by a necessary consequence, he becomes incapable of any good work, for if obedient to a feeling of natural

goodness he does some good, this good ceases to be so, because the perversity of his works renders it bad. There are some who believe that God cannot be denied unless he is seized by pagans in a time of persecution and asserts that he is not a Christian. But now the Apostle declares that God is denied by every evil work. Jesus Christ is wisdom, justice, truth, holiness, strength. Now, wisdom is denied by folly, justice by iniquity, truth by falsehood, holiness by infamous sins, strength by weakness of mind, and as many times as we allow ourselves to be overcome by vices and sins, so many times we deny God. On the contrary, whenever we do something good, we know that we know God. Also, do not think that in the day of judgment the Son of God will deny only those who will have denied him in the trial of martyrdom; it is by all works, by words, by actions, that Jesus Christ is denied or confessed, and that he denies or confesses in his turn, it is from this confession, I think, that he makes a precept to his disciples, when he saith unto them, Ye shall be my witnesses in Jerusalem, in all Ludus and Samaria, and to the ends of the earth (Acts 1: 8), that the soul consecrated to God to confess Jesus Christ by all his good works as well as by his words.<sup>99</sup>[Jerome of Stridon (347-420AD), Commentary on Titus]

## TITUS 2

### Obligations of people in different classes

<sup>1</sup> But speak thou the things which become <sup>a</sup>sound doctrine: <sup>2</sup> That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. <sup>3</sup> <sup>b</sup>The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; <sup>4</sup> That they may teach the young women to be sober, to love their husbands, to love their children, <sup>5</sup> *To be* discreet, chaste, keepers at home, good, <sup>c</sup>obedient to their own husbands, that the word of God be not blasphemed. <sup>6</sup> Young men likewise exhort to be sober minded. <sup>7</sup> <sup>e</sup>In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, <sup>d</sup>sincerity, <sup>8</sup> <sup>f</sup>Sound speech, that cannot be condemned; <sup>g</sup>that he that is of the contrary part may be ashamed, having no evil thing to say of you. <sup>9</sup> *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again; <sup>10</sup> Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

### Our life is changed by grace

<sup>11</sup> For the grace of God that bringeth salvation <sup>h</sup>hath appeared to all men, <sup>12</sup> Teaching us <sup>i</sup>that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; <sup>13</sup> Looking for that blessed <sup>j</sup>hope, and the glorious appearing of the great God and our Saviour Jesus Christ; <sup>14</sup> Who gave himself for us, that he might redeem us from all iniquity, <sup>k</sup>and purify unto himself <sup>l</sup>a peculiar people, zealous of good works. <sup>15</sup> These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

|                 |              |               |               |                |             |         |
|-----------------|--------------|---------------|---------------|----------------|-------------|---------|
| 1 a 1 Tim 6:3   | 1 Pet 3:1    | e 1 Pet 5:3   | 11 h Joh 1:9  | 13 j Act 24:15 | Act 15:9    | Deu 7:6 |
| 3 b 1 Pet 3:3-4 | 1 Pet 3:5    | 8 f 1 Tim 6:3 | Isa 49:6      | 14 k Mal 3:3   | Heb 9:14    |         |
| 5 c Col 3:18    | 7 d Eph 6:24 | g Neh 5:9     | 12 i Luk 1:75 | Mat 3:12       | 1 Exo 15:16 |         |

**2:1 sound doctrine.** It's one thing to speak the language of sound doctrine, it's another thing to teach what is in accordance with sound doctrine; on one side it is a simple rule of conduct, on the other, at the same time as you teach, you reform. For he that violates one of these least commandments, and teaches men thus, shall be last in the kingdom of heaven. (Matt. 5:49) The Lord thereby teaches his disciples not only to apply to the meditation of the Scriptures, to study seriously what is written and to amass it in the treasure of memory, but to practice

first what is commanded: "For him that will do and teach, he shall be called great in the kingdom of heaven." For if our righteousness surpasses the righteousness of the scribes and the Pharisees, we shall not be able to enter the kingdom of heaven." (Matt. 5) They are the ones who, sitting on the pulpit of Moses, say and do not, they bind burdens heavy and that one cannot bear, and place them on the shoulders of the men, but they do not want to stir them with your fingertips. The Apostle thus instructs Titus, his Son in Jesus Christ and his disciple, to



teach what is in accordance with sound doctrine, for doctrine is sound when the teaching of the doctor is in perfect harmony with his life.<sup>99</sup>[Jerome of Stridon (347-420AD), Commentary on Titus]

**2:2** Here he calls the elders of the church "*old men*." It is necessary for them to put forth an example for everyone. *That they be sober, modest, prudent, sound in faith, in love, and in patience.* That they be vigilant, so that they do not put forth for the younger people an example of insobriety.<sup>97</sup>[Student of Cassiodorus (600AD) Commentary on Titus]

**2:5** *To be discreet, chaste, keepers at home, good.* All these spring from love. *They become good, and keepers at home, from affection to their husbands. Obedient to their own husbands, that the word of God be not blasphemed.* She who despises her husband, neglects also her house; but from love springs great soberness, and all contention is done away. And if he be a Heathen, he will soon be persuaded; and if he be a Christian, he will become a better man. Do you see the condescension of Paul? He who in everything would withdraw us from worldly concerns, here bestows his consideration upon domestic affairs. For when these are well conducted, there will be room for spiritual things, but otherwise, they too will be marred. For she who keeps at home will be also sober, she that keeps at home will be also a prudent manager, she will have no inclination for luxury, unseasonable expenses, and other such things.<sup>62</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Titus]

**2:6** But as the proper virtue of young men, he recommends them to be chaste in all things, as much in their souls as in their bodies, in their actions as in their thoughts, so that they will not let on them any shameful suspicion.<sup>99</sup>[Jerome of Stridon (347-420AD), Commentary on Titus]

**2:9-10 Slavery.** This is prescribed by the order of nature: it is thus that God has created man. For let them, He says, have dominion over the fish of the sea, and over the fowl of the air, and over every creeping thing which creeps on the earth. (Gen. 1:26) He did not intend that His rational creature, who was made in His image, should have dominion over anything but the irrational creation, — not man over man, but man over the beasts. And hence the righteous men in primitive times were made shepherds of cattle rather than kings of men, God intending thus to teach us what the relative position of the creatures is, and what the desert of sin; for it is with justice, we believe, that the condition of slavery is the result of sin. And this is why we do not find the word slave in any part of Scripture until righteous Noah branded the sin of his son with this name. It is a name, therefore, introduced by sin and not by nature. The origin of the Latin word for slave is supposed to be found in the circumstance that those who by the law of war were liable to be killed were sometimes preserved by their victors, and were hence called servants. And these circumstances could never have arisen save through sin. For even when we wage a just war, our adversaries must be sinning; and every victory, even though gained by wicked men, is a result of the first judgment of God, who humbles the vanquished either for the sake of removing or of punishing their sins. Witness that man of God, Daniel, who, when he was in captivity, confessed to God his own sins and the sins of his

people, and declares with pious grief that these were the cause of the captivity. (Dan. 9) The prime cause, then, of slavery is sin, which brings man under the dominion of his fellow — that which does not happen save by the judgment of God, with whom is no unrighteousness, and who knows how to award fit punishments to every variety of offense. But our Master in heaven says, Every one who does sin is the servant of sin. (Jn. 8:34) And thus there are many wicked masters who have religious men as their slaves, and who are yet themselves in bondage; for of whom a man is overcome, of the same is he brought in bondage. (2 Peter 2:19) And beyond question it is a happier thing to be the slave of a man than of a lust; for even this very lust of ruling, to mention no others, lays waste men's hearts with the most ruthless dominion. Moreover, when men are subjected to one another in a peaceful order, the lowly position does as much good to the servant as the proud position does harm to the master. But by nature, as God first created us, no one is the slave either of man or of sin. This servitude is, however, penal, and is appointed by that law which enjoins the preservation of the natural order and forbids its disturbance; for if nothing had been done in violation of that law, there would have been nothing to restrain by penal servitude. And therefore the apostle admonishes slaves to be subject to their masters, and to serve them heartily and with good-will, so that, if they cannot be freed by their masters, they may themselves make their slavery in some sort free, by serving not in crafty fear, but in faithful love, until all unrighteousness pass away, and all principality and every human power be brought to nothing, and God be all in all. And therefore, although our righteous fathers had slaves, and administered their domestic affairs so as to distinguish between the condition of slaves and the heirship of sons in regard to the blessings of this life, yet in regard to the worship of God, in whom we hope for eternal blessings, they took an equally loving oversight of all the members of their household. And this is so much in accordance with the natural order, that the head of the household was called *paterfamilias*; and this name has been so generally accepted, that even those whose rule is unrighteous are glad to apply it to themselves. But those who are true fathers of their households desire and endeavor that all the members of their household, equally with their own children, should worship and win God, and should come to that heavenly home in which the duty of ruling men is no longer necessary, because the duty of caring for their everlasting happiness has also ceased; but, until they reach that home, masters ought to feel their position of authority a greater burden than servants their service. And if any member of the family interrupts the domestic peace by disobedience, he is corrected either by word or blow, or some kind of just and legitimate punishment, such as society permits, that he may himself be the better for it, and be readjusted to the family harmony from which he had dislocated himself. For as it is not benevolent to give a man help at the expense of some greater benefit he might receive, so it is not innocent to spare a man at the risk of his falling into graver sin. To be innocent, we must not only do harm to no man, but also restrain him from sin or punish his sin, so that either the man



himself who is punished may profit by his experience, or others be warned by his example. Since, then, the house ought to be the beginning or element of the city, and every beginning bears reference to some end of its own kind, and every element to the integrity of the whole of which it is an element, it follows plainly enough that domestic peace has a relation to civic peace — in other words, that the well-ordered concord of domestic obedience and domestic rule has a relation to the well-ordered concord of civic obedience and civic rule. And therefore it follows, further, that the father of the family ought to frame his domestic rule in accordance with the law of the city, so that the household may be in harmony with the civic order.<sup>8</sup>[Augustine of Hippo (354-430AD), *The City of God*, 19.15-16]

**2:11 appeared to all men.** That is, in the flesh.<sup>98</sup>[Glossa Ordinaria (12<sup>th</sup> century), *Epistola Pauli ad Titum*, interlinear gloss]  
**2:12** “Teaching,” that is, both by commandments and by example.<sup>97</sup>[Student of Cassiodorus (600AD) *Commentary on Titus*]  
**2:15 Let no man despise thee.** It is necessary, therefore, that not only bishops, priests, and deacons apply with all their might to be always by their speeches and their manner of being, above all the people whom they govern, but still the lower ministers, the exorcists, the readers, the porters, and all those who are dedicated to the service of the house of God. For what violently destroys the Church of Jesus Christ is when the life of the clergy is less good than that of the simple faithful.<sup>99</sup>[Jerome of Stridon (347-420AD), *Commentary on Titus*]

## TITUS 3

### Admonition to obedience and moderation

<sup>1</sup> Put them in mind to be <sup>a</sup>subject to principalities and powers, to obey magistrates, <sup>b</sup>to be ready to every good work, <sup>2</sup> To <sup>c</sup>speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men. <sup>3</sup> For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. <sup>4</sup> But after that the kindness and love of God our Saviour toward man appeared, <sup>5</sup> <sup>c</sup>Not by works of righteousness which we have done, but according to his mercy he saved us, by <sup>d</sup>the washing of regeneration, and renewing of the Holy Ghost; <sup>6</sup> <sup>f</sup>Which he shed on us abundantly through Jesus Christ our Saviour; <sup>7</sup> That being justified by his grace, we should be made heirs according to the hope of eternal life.

### Good works and truth

<sup>8</sup> *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. <sup>9</sup> But <sup>g</sup>avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. <sup>10</sup> A man that is an heretick <sup>h</sup>after the first and second admonition <sup>i</sup>reject; <sup>11</sup> Knowing that he that is such is subverted, and sinneth, <sup>j</sup>being condemned of himself.

### Closing messages

<sup>12</sup> When I shall send Artemas unto thee, or <sup>k</sup>Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. <sup>13</sup> Bring Zenas the lawyer and <sup>l</sup>Apollos on their journey diligently, that nothing be wanting unto them. <sup>14</sup> And let ours also learn to maintain good works for necessary uses, that they be <sup>m</sup>not unfruitful.

### Greeting

<sup>15</sup> All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen. (It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.)

|               |                |            |              |                 |                |                |
|---------------|----------------|------------|--------------|-----------------|----------------|----------------|
| 1 a Ecc 8:2   | b Heb 13:21    | Joh 3:3,5  | Rom 3:20     | 9 g 1 Tim 1:4   | 2 Joh 1:10     | 12 k Act 20:4  |
| Rom 13:1-6    | 2 c Eph 4:31   | Mat 3:11   | 6 f Joe 2:28 | 10 h 2 Cor 13:2 | 11 j Act 13:46 | 13 l Act 18:24 |
| 1 Pet 2:13-14 | 5 d 1 Pet 3:21 | e Gal 2:16 | Eze 36:25    | i Mat 18:17     | Mat 25:26-28   | 14 m Col 1:10  |

**3:1 be subject to principalities and powers, to obey magistrates.** He writes to the Romans in much the same terms: Let every soul be subject to the higher powers, for there is no power that is not of God. (Rom. 13:1) Paul promulgates this precept in both epistles, because the doctrines of Judas the Galilean still had a certain influence in his time, and rallied a large number of followers whose Acts of the Apostles mention.<sup>99</sup>[Jerome of Stridon (347-420AD), *Commentary on Titus*]  
**3:4-6** Let us consider these words more attentively, and we shall find there more clearly the expression of the Trinity. For the goodness and humanity of *God our Savior*, who is none other than God the Father, has justified us for everlasting life by the baptism of

*regeneration and renewal of the Holy Spirit* which he has poured out upon us *abundantly by Jesus Christ*. The mystery of the Trinity is the salvation of believers.<sup>99</sup>[Jerome of Stridon (347-420AD), *Commentary on Titus*]  
**3:5** Baptism, then, is a purification from sins, a remission of trespasses, a cause of renovation and regeneration. By regeneration, understand regeneration conceived in thought, not discerned by bodily sight. For we shall not, according to the Jew Nicodemus and his somewhat dull intelligence, change the old man into a child, nor shall we form anew him who is wrinkled and gray-headed to tenderness and youth, if we bring back the man again into his mother's womb: but we do bring back,



by royal grace, him who bears the scars of sin, and has grown old in evil habits, to the innocence of the babe. For as the child new-born is free from accusations and from penalties, so too the child of regeneration has nothing for which to answer, being released by royal bounty from accountability. And this gift it is not the water that bestows (for in that case it were a thing more exalted than all creation), but the command of God, and the visitation of the Spirit that comes sacramentally to set us free. But water serves to express the cleansing. For since we are wont by washing in water to render our body clean when it is soiled by dirt or mud, we therefore apply it also in the sacramental action, and display the spiritual brightness by that which is subject to our senses. Let us however, if it seems well, persevere in enquiring more fully and more minutely concerning Baptism, starting, as from the fountain-head, from the Scriptural declaration, Unless a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Why are both named, and why is not the Spirit alone accounted sufficient for the completion of Baptism? Man, as we know full well, is compound, not simple: and therefore the cognate and similar medicines are assigned for healing to him who is twofold and conglomerate:— for his visible body, water, the sensible element — for his soul, which we cannot see, the Spirit invisible, invoked by faith, present unspeakably. For the Spirit breathes where He wills, and you hear His voice, but cannot tell whence He comes or whither He goes. He blesses the body that is baptized, and the water that baptizes. Despise not, therefore, the Divine laver, nor think lightly of it, as a common thing, on account of the use of water. For the power that operates is mighty, and wonderful are the things that are wrought thereby. <sup>100</sup>[Gregory of Nyssa (335-395AD), On the Baptism of Christ]

**3:10** Heresy comes from a Greek word meaning choice, because each heretic chooses what seems to him preferable. The philosophers themselves, the Stoics, the Peripatetians, the Academicians, and the Epicureans are ranked in such and such heresy. It is superfluous to enumerate them all, Marken, Valentin, Apelle, Ebion, Montan, and Manichee with their dogmas; it is very easy for everyone to know in what errors they let themselves be trapped. Would to God that Arus and Eunomius, and the author of a

new heresy were less known, they would have deceived a lesser number! So avoid a heretical man after a single reprimand, or *νουθεσιαν* from the Greek text which is preferable; for the word *νουθεσια* means rather warning, teaching than reprimand. We read in the Latin manuscripts (what our father Athanasius approved as truthful), "after a first and second admonition," that is to say, it is not enough to repeat or warn once only one who has been corrupted by the error, but who must be given a second warning so that everything may be done in the presence of two or three witnesses, Saint Paul makes known to us the reasons which must prevent a heretic after a first and a second admonition: "knowing that such a man is perverted, and that he is sinning, since he is condemned by his own judgment." For whoever, after a first and a second admonition on his error, refuses to correct himself, believes that the one who takes it back is in error, he prepares himself then for fights, for struggles of words to win over his error, the very one who instructs him. It is condemned by its own judgment, because the fornicators, the adulterers, homicides and those guilty of other vices are excluded from the Church by the priests. The heretics, on the contrary, pronounce against themselves their sentence, by separating themselves of the Church voluntarily, and this separation is like the condemnation of their own conscience. There is this difference between heresy and schism that heresy always assumes an erroneous doctrine, while schism is a separation from the Church as a result of dissensions between the bishops, which in the beginnings of the Church can be conceived in part. Besides, there is no schism that invents some kind of apparent pretext for separating itself from the Church. <sup>99</sup>[Jerome of Stridon (347-420AD), Commentary on Titus]

**3:11** *knowing that such a one is subverted.* He does not want us to spend time around those, who once corrected a second time are not corrected, so that we do not waste time with useless contempt. *And goes astray, since he is condemned by his own judgment.* Since after the truth was heard and understood, he perseveres in his pertinacity. For each one is entangled in the cords of his own sins (Prov. 5:22). <sup>97</sup>[Student of Cassiodorus (600AD) Commentary on Titus]



# THE EPISTLE OF SAINT PAUL TO PHILEMON

## PREFACE

Paul writes a familial letter to Philemon on behalf of his servant Onesimus, writing to him from Rome in prison by means of the aforesaid Onesimus. To a Colossian (Philemon) who was not gifted with a dignity of an ecclesiastical ministry, but was a laudable man among the people, the Apostle sends a familial letter for the sake of Onesimus, his servant who had fled to his loss. But, having heard the Gospel from the Apostle, Onesimus was baptized, and for him the Apostle implores pardon, writing from Rome in prison. And it is the intention of the Apostle to implore pardon for Onesimus with Philemon. The manner is this: First, he greets him with his wife and son, then he gives thanks to God for their goods, commending their faith and charity. Then he entreats Philemon, even though he is able to command him, that he spare Onesimus and give thanks to God, who receives such a one as him, such that Philemon would not think of Onesimus as a servant but a most beloved brother. Then the Apostle speaks of a lodging as he hopes to go to Philemon in a little while. <sup>151</sup>[Glossa Ordinaria (12th century), on Philemon]

## PHILEMON 1

### Address and greeting

<sup>1</sup> Paul, <sup>a</sup>a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, <sup>b</sup>and fellowlabourer, <sup>2</sup> And to *our* beloved Apphia, and Archippus <sup>c</sup>our fellowsoldier, and to <sup>d</sup>the church in thy house: <sup>3</sup> <sup>e</sup>Grace to you, and peace, from God our Father and the Lord Jesus Christ.

### Philemon's faith and charity

<sup>4</sup> <sup>f</sup>I thank my God, making mention of thee always in my prayers, <sup>5</sup> <sup>g</sup>Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; <sup>6</sup> That the communication of thy faith may become effectual by <sup>h</sup>the acknowledging of every good thing which is in you in Christ Jesus. <sup>7</sup> For we have great joy and consolation in thy love, because the bowels of the saints <sup>i</sup>are refreshed by thee, brother.

### Plea for Onesimus

<sup>8</sup> Wherefore, <sup>j</sup>though I might be much bold in Christ to enjoin thee that which is convenient, <sup>9</sup> Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. <sup>10</sup> I beseech thee for my <sup>k</sup>son Onesimus, whom <sup>l</sup>I have begotten in my bonds: <sup>11</sup> Which in time past was to thee unprofitable, but now profitable to thee and to me: <sup>12</sup> Whom I have sent again: thou therefore receive him, that is, mine own bowels: <sup>13</sup> Whom I would have retained with me, <sup>m</sup>that in thy stead he might have ministered unto me in the bonds of the gospel: <sup>14</sup> But without thy mind would I do nothing; <sup>n</sup>that thy benefit should not be as it were of necessity, but willingly.

**He should be received as a fellow-Christian**



<sup>15</sup> °For perhaps he therefore departed for a season, that thou shouldest receive him for ever; <sup>16</sup> Not now as a servant, but above a servant, °a brother beloved, specially to me, but how much more unto thee, °both in the flesh, and in the Lord? <sup>17</sup> If thou count me therefore °a partner, receive him as myself. <sup>18</sup> If he hath wronged thee, or oweth *thee* ought, put that on mine account; <sup>19</sup> I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides. <sup>20</sup> Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

#### Hopes, greetings, blessings

<sup>21</sup> °Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. <sup>22</sup> But withal prepare me also a lodging: for °I trust that 'through your prayers I shall be given unto you. <sup>23</sup> There salute thee °Epaphras, my fellowprisoner in Christ Jesus; <sup>24</sup> °Marcus, °Aristarchus, Demas, °Lucas, my fellowlabourers. <sup>25</sup> The grace of our Lord Jesus Christ *be* with your spirit. Amen. (Written from Rome to Philemon, by Onesimus a servant.)

|              |              |                |                |                 |                |             |
|--------------|--------------|----------------|----------------|-----------------|----------------|-------------|
| 1 a Eph 4:1  | 4 f Phi 1:3  | 7 i 2 Tim 1:16 | 13 m Phi 2:30  | 1 Tim 6:2       | 22 t Jam 5:16  | x Act 19:29 |
| b Phi 2:25   | 1 The 1:2    | 8 j 2 Cor 3:12 | 14 n 2 Cor 9:7 | q Eph 6:5-7     | Rom 15:30-32   | Act 20:4    |
| 2 c Col 4:17 | 5 g Eph 1:15 | 10 k Col 4:9   | 15 o Gen 45:8  | Col 3:22        | u Phi 1:25     | y Col 4:14  |
| d Rom 16:5   | 1 Joh 3:23   | 1 l Cor 4:15   | Gen 45:5       | 17 r 2 Cor 8:23 | 23 v Col 1:7   | 2 Tim 4:11  |
| 3 e Eph 1:2  | 6 h Phi 1:9  | Gal 4:19       | 16 p Mat 23:8  | 21 s 2 Cor 7:16 | 24 w Act 12:12 |             |

**1 prisoner.** The Apostle does not speak a name of dignity, but 'prisoner', which is a name of humility, for he is not commanding, but beseeching. That is to say, here there is an intercession for Onesimus. Therefore, he calls to mind things which are of humility, beginning from his injury, so that he might make a dignity of his epistle. For as it is a disgrace to be bound for a cause of sin, so, on the contrary, is it a great glory to endure the bonds of prison for the sake of Christ. For that reason he says 'Paul, a prisoner', etc. As if to say: you ought to be pitied for not having a cause of sorrow, which you will be if, unmerciful, you torment a son. <sup>151</sup>[Glossa Ordinaria (12th century), on Philemon]

**2 Appia** was the wife of Philemon; *Archippus* their son. He calls *the Church which is in his house* the assembly which was constituted by faith, that is to say, his domestics. Others say that Archippus was not the son of Philemon, but the one about whom he wrote in Colossians (4:17); and say to Archippus, Take heed to the ministry which you have received, etc.; and because he loved Philemon, he writes to him that he also should be his persuader about this. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Philemon]

**5 which thou hast.** For because he was believing in Christ and loving him, and believing in the saints and loving them, and serving Christ and the saints through works of faith and charity. <sup>151</sup>[Glossa Ordinaria (12th century), on Philemon]

**6 the communication.** As if to say, you have faith and charity in Christ and the saints so that the communication of your faith may become know, that is, that your faith be a communication of our faith, or that from your faith this communication may be evident to others. <sup>151</sup>[Glossa Ordinaria (12th century), on Philemon]

**7 bowels.** It is one of the particular peculiarities of the Apostle, he uses the word "bowels" to understand the full extent of the charity of the heart. The Apostle therefore rejoices with those who are in joy, he looks at himself as relieved in the person of

those who have been relieved, he experiences a joy which is neither light nor fugitive and without motive; this joy is great, it is eminent and in relation with the charity of Philemon, and the consolation which this charity gave him, consolation which descends with abundance from the Father of mercy and the God of all consolation. <sup>101</sup>[Jerome of Stridon (347-420AD), Commentary on Philemon]

**10** It is nothing for a humble man to lower himself, but it is praiseworthy for a sublime man to humble himself. <sup>152</sup>[Ambrosiaster (4th century), Commentary on Philemon]

**16 specially to me.** To me your master. For brother Onesimus, with his own lord harmed, fled to the Apostle for this purpose that, with his sins obliterated, he might be returned greatly useful, so that that he might become not only an equal to his lord in merits, but a brother to his master. And, lest Philemon be enflamed as a lord against his servant, let him humble himself, calling him a brother, both in the flesh because all come from one Adam, and in the Lord through faith. <sup>151</sup>[Glossa Ordinaria (12th century), on Philemon]

**17** The Apostle showed that his approval for Onesimus that he says that Philemon, whom he praised above, will become his partner if he receives Onesimus as if he were the apostle himself. This is what Solomon said, "They that are free shall serve a servant that is wise." This was meant to scare Philemon into at least taking him back, if he could not be swayed by love. <sup>152</sup>[Ambrosiaster (4th century), Commentary on Philemon]

**18 put that on mine account.** He now overthrows every excuse when he says it is to be put to his account if he either caused damage or owes something. <sup>151</sup>[Glossa Ordinaria (12th century) on Philemon]

**23** He calls *Epaphra a prisoner*, because he had borne sufferings along with him for the sake of the Christ. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Philemon]



# THE EPISTLE TO THE HEBREWS

## PREFACE

Truly, some have contended the letter which is written to the Hebrews not to be of Paul because it is not titled with his name, and because of the distance of language and style, but rather either of Barnabas according to Tertullian, or of Luke according to some others, or in fact of Clement the disciple of the Apostles and ordained Bishop of the Roman Church after the apostles. To which one should respond: if, accordingly, it cannot be of Paul because it does not have his name, therefore it cannot be of anyone because it is titled with no name. But if that is absurd, it is better to be believing it of him who shines with such eloquence of his teaching. But because among the churches of the Hebrews he was considered, with a false suspicion, as a destroyer of the Law, he was willing, with name unspoken, to render account of the figures of the Law and the truth of Christ, so hatred of (his) boldly displayed name would not exclude the usefulness of the reading. It is truly not a wonder, if he is seen more eloquent in his own (language), that is in Hebrew, rather than in a foreign one, that is in Greek, in which language the other letters are written. <sup>128</sup>[Jerome of Stridon (347-420AD), Vulgate Prologue to Paul's Letters]

For the object of this epistle is doctrine about the Person of Christ, for because many of the Circumcision who believed did not wish to consider Christ as God, but said He was like Moses; that He also worked great miracles like the rest of the prophets; therefore the Apostle shows that not even in one thing is Jesus like the prophets; but greatly and infinitely is the honor of His Godhead exalted; although in the nature of His Manhood he agrees with them; and he speaks about the two Natures as about one Person; and he speaks occasionally about His Godhead, and occasionally about His Manhood; and he shows that He is greater than Moses and than the prophets and than the angels; and he supports His cause by illustrations from the Scriptures. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Hebrews]

## HEBREWS 1



## Christ is superior to the angels

<sup>1</sup> God, who at sundry times and <sup>a</sup>in divers manners spake in time past unto the fathers by the prophets, <sup>2</sup> Hath <sup>e</sup>in these last days <sup>d</sup>spoken unto us by *his* Son, <sup>c</sup>whom he hath appointed heir of all things, <sup>b</sup>by whom also he made the worlds; <sup>3</sup> <sup>b</sup>Who being the brightness of *his* glory, and the express image of his person, and <sup>a</sup>upholding all things by the word of his power, when he had by himself purged our sins, <sup>f</sup>sat down on the right hand of the Majesty on high; <sup>4</sup> Being made so much better than the angels, as <sup>i</sup>he hath by inheritance obtained a more excellent name than they. <sup>5</sup> For unto which of the angels said he at any time, <sup>j</sup>*Thou art my Son, this day have I begotten thee?* And again, <sup>k</sup>*I will be to him a Father, and he shall be to me a Son?* <sup>6</sup> And again, when he bringeth in <sup>m</sup>the firstbegotten into the world, he saith, <sup>l</sup>*And let all the angels of God worship him.* <sup>7</sup> And of the angels he saith, <sup>n</sup>*Who maketh his angels spirits, and his ministers a flame of fire.* <sup>8</sup> But unto the Son *he saith*, <sup>o</sup>*Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.* <sup>9</sup> Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, <sup>p</sup>hath anointed thee with the oil of gladness above thy fellows. <sup>10</sup> And, <sup>q</sup>Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: <sup>11</sup> <sup>r</sup>*They shall perish; but thou remainest; and they all shall wax old as doth a garment;* <sup>12</sup> And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. <sup>13</sup> But to which of the angels said he at any time, <sup>s</sup>*Sit on my right hand, until I make thine enemies thy footstool?* <sup>14</sup> Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

|                |              |            |             |                |                 |
|----------------|--------------|------------|-------------|----------------|-----------------|
| 1 a Num 12:6,8 | d Joh 1:17   | Luk 20:42  | h 2 Cor 4:4 | 6 l 1 Pet 3:22 | 9 p Isa 61:1    |
| 2 b Joh 1:3    | Luk 10:23-24 | Mar 12:36  | Joh 14:9    | Psa 97:7       | 10 q Psa 102:25 |
| c Mat 21:38    | Mat 13:11    | Mat 22:44  | 4 i Phi 2:9 | m Rom 8:29     | 11 r Isa 34:4   |
| Psa 33:6       | e Gal 4:4    | Psa 45:6   | 5 j Psa 2:7 | 7 n Psa 104:4  | 13 s Psa 110:1  |
| Psa 2:8        | 3 f Act 2:34 | g Rev 4:11 | k Psa 89:26 | 8 o Psa 45:6-7 |                 |

1:1 And in the epistle to the Hebrews, Paul did not use his own name, as he usually did in his epistles, nor the title of apostle, because he was going to speak of Jesus Christ: "*Therefore having Jesus for high priest and apostle of our confession* (Heb. 3:1)." It was not fitting, however, that where Paul taught that Jesus Christ was an apostle, that he himself would give himself that same title as apostle. <sup>55</sup>[Jerome of Stridon (347-420AD), Commentary on Galatians]

1:2 Next, proceeding with his account of the economy in which we were concerned, and *speaking of the last times*, he is naturally led to observe that not even in the former times was God silent with men, but spoke to them by the Prophets. <sup>56</sup>[Athanasius of Alexandria (293-373AD), Discourse 1 Against the Arians, 13.55]

1:2 By *appointed* we are to understand generated. Now if the Father *made the worlds by Him*, and all things were created by Him, and He is *heir of all things*, then by Him He possesses rule also over all things. Because, as light is born of light, and truth of truth, so Almighty is born of Almighty. <sup>74</sup>[Rufinus of Aquileia (345-410AD), Commentary on the Apostles' Creed, 5]

1:3 For the Image of the Father is the Son, as Moses teaches in the case of man at his creation; So God created man in His own Image; in the Image of God created He him. (Gen. 1:27) And as the Wise Man, in the setting forth of Wisdom, saith concerning the same Son, For She is the brightness of the everlasting light. (Wis. 7:26) And as Paul hath it, *Who being the brightness of His glory, and the express Image of His Person.* (Heb. 1:3) When then His Eternity is perceived as far as the capability of our frail nature admits, His Image is set before the eyes of the mind, in that when we really strain towards the Father, as far as we receive Him we see Him by His Image, i.e. by His Son, And by That Image, Which was born of Himself without

beginning, we strive in some sort to obtain a glimpse of Him, Who hath neither beginning nor ending. And hence this same Truth saith in the Gospel, No man cometh to the Father but by Me. (Jn. 14:6) <sup>144</sup>[Gregory the Great (540-604AD), *Morals on Job*, 1.3.64]

1:3 Wherefore it was said: "*Who being the brightness of his glory, and the express image of his person.*" Except that the radiance is inseparable from the light of sense, while the Son exists in Himself in His own essence apart from the Father. And the ray has its range of activity solely from the light, whereas the Son is something different from a channel of energy, having His Being in Himself. And, moreover, the ray is coexistent with the light, being a kind of complement thereof; (for there could be no light without a ray:) they exist together and simultaneously. But the Father precedes the Son, and has preceded Him in existence, inasmuch as He alone is unbegotten. The One, perfect in Himself and first in order as Father, and the cause of the Son's existence, receives nothing towards the completeness of His Godhead from the Son: the Other, as a Son begotten of Him that caused His being, came second to Him, Whose Son He is, receiving from the Father both His Being, and the character of His Being. And, moreover, the ray does not shine forth from the light by its deliberate choice, but because of something which is an inseparable accident of its essence: but the Son is the image of the Father by intention and deliberate choice. <sup>129</sup>[Eusebius of Caesarea (263-339AD), *Demonstratio Evangelica*, 4.3]

1:3 by himself purged our sins. How did he purge? Through the redemption by his Passion, through the waters of baptism, according to John in Revelation he said, washed us from our sins in his own blood (Rev. 1). <sup>130</sup>[Haimo of Auxerre, (died 865AD), Commentary on Hebrews]



#### **1:4 Being made so much better than the angels.**

That is, higher in esteem and better and more glorious, by how much He has obtained by inheritance a more excellent name than they. Do you see that he is speaking of that which is according to the flesh? For this Name, God the Word ever had; He did not afterwards obtain it by inheritance; nor did He afterwards become better than the Angels, when He had purged our sins; but He was always better, and better without all comparison. For this is spoken of Him according to the flesh. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**1:6** For the saying, and when again *He brings in the First-Begotten into the world*, means this, when he puts the world into His hand. For when He was made known, then also He obtained possession of the whole thereof, He says not these things concerning God The Word, but concerning that which is according to the flesh. For if according to John, He was in the world, and the world was made by Him (Jn. 1:10): how is He brought in, otherwise than in the flesh? <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**1:7 Who maketh his angels spirits, and his ministers a flame of fire.** He is Himself the Maker and Creator of the angels: for He brought them out of nothing into being and created them after His own image, an incorporeal race, a sort of spirit or immaterial fire: in the words of the divine David, *He makes His angels spirits, and His ministers a flame of fire* (Ps. 104:4): and He has described their lightness and the ardor, and heat, and keenness and sharpness with which they hunger for God and serve Him, and how they are borne to the regions above and are quite delivered from all material thought. An angel, then, is an intelligent essence, in perpetual motion, with free-will, incorporeal, ministering to God, having obtained by grace an immortal nature: and the Creator alone knows the form and limitation of its essence. But all that we can understand is, that it is incorporeal and immaterial. For all that is compared with God Who alone is incomparable, we find to be dense and material. For in reality only the Deity is immaterial and incorporeal. The angel's nature then is rational, and intelligent, and endowed with free-will, changeable in will, or fickle. For all that is created is changeable, and only that which is uncreated is unchangeable. Also all that is rational is endowed with free-will. As it is, then, rational and intelligent, it is endowed with free-will: and as it is created, it is changeable, having power either to abide or progress in goodness, or to turn towards evil. It is not susceptible of repentance because it is

incorporeal. For it is owing to the weakness of his body that man comes to have repentance. It is immortal, not by nature but by grace. For all that has had beginning comes also to its natural end. But God alone is eternal, or rather, He is above the Eternal: for He, the Creator of times, is not under the dominion of time, but above time. They are secondary intelligent lights derived from that first light which is without beginning, for they have the power of illumination; they have no need of tongue or hearing, but without uttering words they communicate to each other their own thoughts and counsels. Through the Word, therefore, all the angels were created, and through the sanctification by the Holy Spirit were they brought to perfection, sharing each in proportion to his worth and rank in brightness and grace. <sup>57</sup>[John of Damascus (676-749AD), Orthodox Faith, 2.3]

**1:14 Are they not all ministering spirits.** The things which are inferior to us are also ours for our use, as the goods of the master are also the goods of the servants, not as property, but as right. The Scriptures show us in some places that the angels are like our servants, when they accomplish for us a mission entrusted to them. This is why the Apostle says "*all ministering spirits, sent forth to minister for them who shall be heirs of salvation*". There is nothing incredible in this, since the Creator himself, the King of angels, came to earth not to be served, but to serve, and to give his life for many. (Matt. 20:28) It is also said that the angels offer our prayers and wishes to God, not to make them known to God, who knows everything, before and after the event of a thing, but to consult his will and then make it known to us by direct or indirect means. This is why an angel said to the man: "When you prayed, I offered your prayer to God." (Tob. 12:12) When we also pray ourselves, it is not to make God aware of our wants and needs, as if he is ignorant of them, but it is necessary that the rational creature relates to the eternal truth the temporal causes, either by asking what is necessary for him, or by taking advice on what he must do. Charity, which dominates the world, sends the angels from heaven, and they come to console us, visit us and help us; they come for God, for us and for themselves. For God, no doubt, whose merciful behavior they imitate towards us; for us, that they take pity because of the resemblance which there is between their nature and ours; for themselves, by the great desire they have to see us carry out their expectations. <sup>131</sup>[Ps. Augustine, On the Love of God, 3.850]

## **HEBREWS 2**

### **Warning and exhortation**

<sup>1</sup> Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. <sup>2</sup> For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; <sup>3</sup> How shall we escape, if we neglect so great "salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;" <sup>4</sup> God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

### **Christ suffered for His brethren**



<sup>5</sup> For unto the angels hath he not put in subjection the world to come, whereof we speak. <sup>6</sup> But one in a certain place testified, saying, <sup>b</sup>*What is man, that thou art mindful of him? or the son of man, that thou visitest him?* <sup>7</sup> Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: <sup>8</sup> Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him. <sup>9</sup> But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. <sup>10</sup> <sup>d</sup>For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation ‘perfect through sufferings. <sup>11</sup> For both he that sanctifieth and they who are sanctified *are* all of one: for which cause <sup>e</sup>he is not ashamed to call them brethren, <sup>12</sup> Saying, <sup>f</sup>*I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.* <sup>13</sup> And again, <sup>h</sup>*I will put my trust in him.* And again, <sup>g</sup>*Behold I and the children which God hath given me.* <sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; <sup>i</sup>that through death he might destroy him that had the power of death, that is, the devil; <sup>15</sup> And deliver them who <sup>j</sup>through fear of death were all their lifetime subject to bondage. <sup>16</sup> For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham. <sup>17</sup> Wherefore in all things it behoved him <sup>k</sup>to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. <sup>18</sup> <sup>l</sup>For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

|               |                |                |               |              |               |
|---------------|----------------|----------------|---------------|--------------|---------------|
| 3 a Isa 45:17 | Isa 43:21      | 12 f Psa 22:22 | Psa 18:2      | Psa 33:19    | 18 l Heb 4:15 |
| 6 b Psa 8:4   | Pro 16:4       | 13 g Joh 10:29 | 14 i Col 2:15 | Job 33:28    | Heb 5:2       |
| 10 c Heb 6:20 | 11 e Mat 28:10 | Isa 8:18       | 2 Tim 1:10    | Job 33:24    |               |
| d Luk 24:46   | Joh 20:17      | h Isa 12:2     | 15 j Luk 1:74 | 17 k Phi 2:7 |               |

**2:2** For in the Epistle to the Galatians also he says to this effect, Being ordained by angels in the hand of a Mediator. (Gal. 3:19) And again, You received a law by the disposition of Angels, and have not kept it. (Acts 7:53) And everywhere he says it was given by angels. Some indeed say that Moses is signified; but without reason. For here he says Angels in the plural: and the Angels too which he here speaks of, are those in Heaven. What then is it? Either he means the Decalogue only, for there Moses spoke, and God answered him (Ex. 19:19)—or that angels were present, God disposing them in order—or that he speaks thus in regard of all things said and done in the old Covenant, as if Angels had part in them. But how is it said in another place, The Law was given by Moses (Jn. 1:17), and here by Angels? For it is said, And God came down in thick darkness. (Ex. 19:16-20) <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**2:3** Well too did he add the *So great*. For not from wars (he says) will He now rescue us, nor bestow on us the earth and the good things that are in the earth, but it will be the dissolution of death, the destruction of the devil, the kingdom of Heaven, everlasting life. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**2:3 salvation.** That is, rendered in the Gospel. <sup>132</sup>[Glossa Ordinaria (12<sup>th</sup> century) On Hebrews]

**2:4 according to his own will.** He shows that the gift is according to the will of the Father. But oftentimes on account of their unclean and slothful life many have not received a gift, and sometimes also those whose life is good and pure have not received one. Why, I ask you? Lest they might be made haughty, that they might not be puffed up, that they might not grow more negligent, that they might not be more excited. For if even without a gift, the mere consciousness of a pure life be sufficient to lift a man up, much more when the grace is added also. Wherefore to the humble, to the simple, it was rather given, and especially to the simple: for it is said, in

singleness and gladness of heart. (Acts 2:46) <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**2:5 the world to come.** How then does he call it *the world to come*? Exactly as he also says in another place, Who is the figure of him that was to come, (Romans 5:14), when he is speaking about Adam and Christ in the Epistle to the Romans; calling Christ according to the flesh Him that was to come in respect of the times of Adam, (for then He was to come). So now also, since he had said, but when he brings in the First-Begotten into the world: that you might not suppose that he is speaking of another world, it is made certain from many considerations and from his saying to come. For the world was to come, but the Son of God always was. This world then which was about to come, He put in subjection not to Angels but to Christ. For that this is spoken with reference to the Son (he says) is evident: for surely no one would assert the other alternative, that it had reference to Angels. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**2:8 But now we see not yet all things put under him.** If then all things must be made subject to Him, but have not yet been made subject, do not grieve, nor trouble yourself. If indeed when the end had come, and all things were made subject, thou were still suffering these things, with reason would you repine: *But now we see not yet all things put under Him.* The King has not yet clearly conquered. Why then are you troubled when suffering affliction? The preaching [of the Gospel] has not yet prevailed over all; it is not yet time that they should be altogether made subject. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**2:8-9** However, lest anyone should cavil, see what care Scripture takes under divine inspiration. For it shows to us in what Christ is made subject to God, while it also teaches us in what He made the universe subject to Himself. And so it says: *Now we see not yet all things put under Him.* (Heb. 2:8) For



we see Jesus *made a little lower than the angels for the suffering of death*. (Heb. 2:9) It shows therefore that He was made lower in taking on Him our flesh. What then hinders Him from openly showing His subjection in taking on Him our flesh, through which He subjects all things to Himself, while He Himself is made subject in it to God the Father? Let us then think of His subjection. Father, He says, if You be willing, remove this cup from Me; nevertheless not My will but Yours be done. (Luke 22:42) Therefore that subjection will be according to the assumption of human nature; as we read: Being found in fashion as a man, He humbled Himself, being made obedient unto death. (Philip. 2:8) The subjection therefore is that of obedience; the obedience is that of death; the death is that of the assumed humanity; that subjection therefore will be the subjection of the assumed humanity. Thus in no wise is there a weakness in the Godhead, but there is such a discharge of pious duty as this. See how I do not fear their intentions. They allege that He must be subject to God the Father, I say He was subject to Mary His Mother. For it is written of Joseph and Mary: He was subject unto them. (Luke 2:51) But if they think so, let them say how the Deity was made subject to men. Let not the fact that He is said to have been made subject work against Him, Who receives no hurt from the fact that He is called a servant, or is stated to have been crucified, or is spoken of as dead. For when He died He lived; when He was made subject He was reigning; when He was buried He revived again. He offered Himself in subjection to human power, yet at another time He declared He was the Lord of eternal glory. He was before the judge, yet claimed for Himself a throne at the right hand of God, as Judge forever. For thus it is written: Hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. (Matt. 26:64) He was scourged by the Jews, and commanded the angels; He was born of Mary under the law; (Gal. 4:4) He was before Abraham above the law. On the cross He was revered by nature; the sun fled; the earth trembled; the angels became silent. Could the elements see the Generation of Him Whose Passion they feared to see? And will they uphold the subjection of an adorable Nature in Him, in Whom they could not endure the subjection of the body? <sup>3</sup>[Ambrose of Milan (338-397AD), Exposition of the Christian Faith, 5.14.170-173]

**2:10** His Godhead, then, is not by reason of creation, but creation exists because of the Godhead; even as the Apostle showed, saying that all things exist because of the Son of God, for we read as follows: *But it was fitting that He, through Whom and because of Whom are all things, after bringing many sons to glory, should, as Captain of their salvation, be made perfect through suffering*. Has he not plainly declared that the Son of God, Who, by reason of His Godhead, was the Creator of all, did in after time, for the salvation of His people, submit to the taking on of the flesh and the suffering of death?

<sup>3</sup>[Ambrose of Milan (338-397AD), Exposition of the Christian Faith, 3.7.47]

**2:11 not ashamed to call them brethren.** Do you see how again he shows the superiority? For by saying, *He is not ashamed*, he shows that the whole comes not of the nature of the thing, but of the loving

affection of Him who was not ashamed of anything, yea of His great humility. For though we be of one, *yet He sanctifies and we are sanctified*: and great is the difference. Moreover He is of the Father, as a true Son, that is, of His substance; we, as created, that is, brought out of things that are not, so that the difference is great. Wherefore he says, *He is not ashamed to call them brethren*, saying, I will declare Your name unto My brethren. (Ps. 22:22) For when He clothed Himself with flesh, He clothed Himself also with the brotherhood, and at the same time came in the brotherhood. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews] **2:14** Who, then, is He Who would have us to be *partakers in His own flesh and blood*? Surely the Son of God. How, except by means of the flesh, was He made partaker with us, or by what, except by bodily death, broke He the chains of death? For Christ's endurance of death was made the death of Death. (1 Cor. 15:54-55) This text, then, speaks of the Incarnation. <sup>3</sup>[Ambrose of Milan (338-397AD), Exposition of the Christian Faith, 3.11.84]

**2:15 fear of death were all their lifetime subject to bondage.** He either means this, that he who fears death is a slave, and submits to all things rather than die; or this, that all men were slaves of death and were held under his power, because he had not yet been done away; or that men lived in continual fear, ever expecting that they should die, and being afraid of death, could have no sense of pleasure, while this fear was present with them. For this he hinted at in saying, All their life-time. He here shows that the afflicted, the harassed, the persecuted, those that are deprived of country and of substance and of all other things, spend their lives more sweetly and more freely than they of old time who were in luxury, who suffered no such afflictions, who were in continual prosperity, if indeed these all their life-time were under this fear and were slaves; while the others have been made free and laugh at that which they shudder at. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**2:16 he took not on him the nature of angels.** No such cause, however, existed for Christ's taking on Him the nature of angels. For although there is assigned to angels also perdition in the fire prepared for the devil and his angels, (Matt. 25:41) yet a restoration is never promised to them. No charge about the salvation of angels did Christ ever receive from the Father; and that which the Father neither promised nor commanded, Christ could not have undertaken. For what object, therefore, did He bear the angelic nature, if it were not (that He might have it) as a powerful helper wherewithal to execute the salvation of man? The Son of God, in truth, was not competent alone to deliver man, whom a solitary and single serpent had overthrown! There is, then, no longer but one God, but one Savior, if there be two to contrive salvation, and one of them in need of the other. <sup>77</sup>[Tertullian of Carthage (155-240AD) On the Flesh of Christ, 14]

**2:16-17** You see what it is in respect whereof the writer calls Him created: *In so far as He took upon Him the seed of Abraham*; plainly asserting the begetting of a body. How, indeed, but in His body did He expiate the sins of the people? In what did He suffer, except in His body — even as we said above: Christ having suffered in the flesh? In what is He a



*priest*, except in that which He took to Himself from the priestly nation? It is a priest's duty to offer something, and, according to the Law, to enter into the holy places by means of blood; seeing, then, that God had rejected the blood of bulls and goats, this *High Priest* was indeed bound to make passage and entry into the holy of holies in heaven through His own blood, in order that He might be the everlasting propitiation for our sins. Priest and victim, then, are one; the priesthood and sacrifice are, however, exercised under the conditions of humanity, for He was led as a lamb to the slaughter, and He is a priest after the order of Melchizedek. <sup>3</sup>[Ambrose of Milan (338-397AD), Exposition of the Christian Faith, 3.11.86-87]

**2:18** It is of Him who was made flesh that he here speaks, and it was said for the full assurance of the

hearers, and on account of their weakness. That is (he would say) He went through the very experience of the things which we have suffered; now He is not ignorant of our sufferings; not only does He know them as God, but as man also He has known them, by the trial wherewith He was tried; He suffered much, He knows how to sympathize. And yet God is incapable of suffering: but he describes here what belongs to the Incarnation, as if he had said, Even the very flesh of Christ suffered many terrible things. He knows what tribulation is; He knows what temptation is, not less than we who have suffered, for He Himself also has suffered. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

## HEBREWS 3

### Christ superior to Moses

<sup>1</sup> Wherefore, holy brethren, partakers of the heavenly calling, consider <sup>a</sup>the Apostle and High Priest of our profession, Christ Jesus; <sup>2</sup> Who was faithful to him that <sup>b</sup>appointed him, as also <sup>c</sup>Moses *was faithful* in all his house. <sup>3</sup> For this *man* was counted worthy of more glory than Moses, inasmuch as <sup>d</sup>he who hath builded the house hath more honour than the house. <sup>4</sup> For every house is builded by some *man*; but <sup>e</sup>he that built all things *is* God. <sup>5</sup> And Moses verily *was faithful* in all his house, as a servant, <sup>f</sup>for a testimony of those things which were to be spoken after; <sup>6</sup> But Christ as a son over his own house; <sup>g</sup>whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

### Exhortation

<sup>7</sup> Wherefore (as <sup>h</sup>the Holy Ghost saith, <sup>i</sup>To day if ye will hear his voice, <sup>8</sup> Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: <sup>9</sup> When your fathers tempted me, proved me, and saw my works forty years. <sup>10</sup> Wherefore I was grieved with that generation, and said, They do alway err in *their heart*; and they have not known my ways. <sup>11</sup> So I swear in my wrath, They shall not enter into my rest.) <sup>12</sup> Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. <sup>13</sup> But exhort one another daily, while it is called To day; lest any of you be <sup>j</sup>hardened through the deceitfulness of sin. <sup>14</sup> For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; <sup>15</sup> While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. <sup>16</sup> <sup>k</sup>For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. <sup>17</sup> But with whom was he grieved forty years? *was it* not with them that had sinned, <sup>l</sup>whose carcases fell in the wilderness? <sup>18</sup> And to whom swear he that they should not enter into his rest, but to them that believed not? <sup>19</sup> So we see that they could not enter in because of unbelief.

|                |               |              |            |                |                |            |
|----------------|---------------|--------------|------------|----------------|----------------|------------|
| 1 a Mat 15:24  | 3 d Zec 6:12  | Deu 18:18-19 | Isa 55:3   | 13 j Rom 1:18  | Num 14:2,4     | Num 26:65  |
| 1 Tim 3:15     | Mat 16:18     | 6 g Eph 4:12 | Psa 81:11  | 16 k Num 14:11 | Deu 1:34       | Psa 106:26 |
| 2 b 1 Sam 12:6 | 4 e Eph 2:10  | 1 Pet 2:5    | i Act 1:16 | Num 14:24      | 17 l Num 14:22 |            |
| c Num 12:7     | 5 f Deu 18:15 | 7 h Mat 17:5 | 2 Sam 23:2 | Num 14:30      | Num 14:29      |            |

### 3:3 counted worthy of more glory than Moses.

The writer taught also that He was to be worshipped, Whom he called Lord and God. For He Who is the God and Lord of the Universe is certainly to be worshipped by all, for it is thus written: You shall worship the Lord your God, and Him only shall you serve. (Deut. 6:13) Or let them say where they have read that the Spirit worships. For it is said of the Son of God: Let all the Angels of God worship Him; (Heb. 1:6) <sup>3</sup>[Ambrose of Milan (338-397AD), On the Holy Spirit, 3.18.141-142]

**3:6 whose house are we.** That is, we are in His creation. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**3:6** Let us then consider Christ in both ways, the divine Word made one in Mary with Him which is from Mary. For in her womb the Word fashioned for

Himself His house, as at the beginning He formed Adam from the earth; or rather more divinely, concerning whom Solomon too says openly, knowing that the Word was also called Wisdom, 'Wisdom built herself a house (Prov. 9:1);' which the Apostle interprets when he says, 'Which house are we (Heb. 3:6),' and elsewhere calls us a temple, as far as it is fitting to God to inhabit a temple, of which the image, made of stones, He by Solomon commanded the ancient people to build; whence, on the appearance of the Truth, the image ceased. <sup>5</sup>[Athanasius of Alexandria (293-373AD), Discourse 1 Against the Arians, 4.34]

**3:8** From which it follows that every one's will, if untrained, and fierce, and barbarous, is either hardened by the miracles and wonders of God, growing more savage and thorny than ever, or it



becomes more pliant, and yields itself up with the whole mind to obedience, if it be cleared from vice and subjected to training. But, to establish the point more clearly, it will not be superfluous to employ another illustration, as if, e.g., one were to say that it is the sun which hardens and liquefies, although liquefying and hardening are things of an opposite nature. Now it is not incorrect to say that the sun, by one and the same power of its heat, melts wax indeed, but dries up and hardens mud: not that its power operates one way upon mud, and in another way upon wax; but that the qualities of mud and wax are different, although according to nature they are one thing, both being from the earth. In this way, then, one and the same working upon the part of God, which was administered by Moses in signs and wonders, made manifest the hardness of Pharaoh, which he had conceived in the intensity of his wickedness but exhibited the obedience of those other Egyptians who were intermingled with the Israelites, and who are recorded to have quitted Egypt at the same time with the Hebrews. With respect to the statement that the heart of Pharaoh was subdued by degrees, so that on one occasion he said, Go not far away; you shall go a three days' journey, but leave your wives, and your children, and your cattle, and as regards any other statements, according to which he appears to yield gradually to the signs and wonders, what else is shown, save that the power of the signs and miracles was making some impression on him, but not so much as it ought to have done? For if the hardening were of such a nature as many take it to be, he would not indeed have given way even in a few instances. But I think there is no absurdity in explaining the tropical or figurative nature of that language employed in speaking of hardening, according to common usage. For those masters who are remarkable for kindness to their slaves, are frequently accustomed to say to

the latter, when, through much patience and indulgence on their part, they have become insolent and worthless: It is I that have made you what you are; I have spoiled you; it is my endurance that has made you good for nothing: I am to blame for your perverse and wicked habits, because I do not have you immediately punished for every delinquency according to your deserts. For we must first attend to the tropical or figurative meaning of the language, and so come to see the force of the expression, and not find fault with the word, whose inner meaning we do not ascertain. <sup>71</sup>[Origen of Alexandria (185-254AD), *De Principiis*, 3.1.10-11]

**3:7-8** Today, if you will hear His voice, harden not your hearts, that you may not suffer the same things which your forefathers did, and be deprived of the Rest; he evidently said this as of some future rest. For if they had received their Rest (he says) why does He again say to them, *Today if you will hear His voice harden not your hearts, as your fathers did?* What other rest then is there, except the kingdom of Heaven, of which the Sabbath was an image and type? <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), *Homilies on Hebrews*]

**3:7-8 Today if you will hear His voice, harden not your hearts.** God addresses His people: not only the people of His which He shall not cast off, but also all His people. For He speaks in the corner stone (Eph. 2:20) to each wall: that is, prophecy speaks in Christ, both to the people of the Jews, and the people of the Gentiles. For some time ye heard His voice through Moses, and hardened your hearts. He then, when you hardened your hearts, spoke through a herald; He now speaks by Himself, let your hearts soften. He who used to send heralds before Him, has now deigned to come Himself; He here speaks by His own mouth, He who used to speak by the mouths of the Prophets. <sup>19</sup>[Augustine of Hippo (354-430AD), *Exposition on the Psalms*, 95.10]

## HEBREWS 4

### Our promised land

<sup>1</sup> Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. <sup>2</sup> For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*. <sup>3</sup> For we which have believed do enter into rest, as he said, *<sup>a</sup>As I have sworn in my wrath, if they shall enter into my rest:* although the works were finished from the foundation of the world. <sup>4</sup> For he spake in a certain place of the seventh *day* on this wise, *<sup>b</sup>And God did rest the seventh day from all his works.* <sup>5</sup> And in this *place* again, *If they shall enter into my rest.* <sup>6</sup> Seeing therefore it remaineth that some must enter therein, <sup>c</sup>and they to whom it was first preached entered not in because of unbelief: <sup>7</sup> Again, he limiteth a certain day, saying in David, *To day*, after so long a time; as it is said, *<sup>d</sup>To day if ye will hear his voice, harden not your hearts.* <sup>8</sup> For if Jesus had given them rest, then would he not afterward have spoken of another day. <sup>9</sup> There remaineth therefore a rest to the people of God. <sup>10</sup> For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. <sup>11</sup> Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. <sup>12</sup> For the word of God *is* <sup>e</sup>quick, and powerful, and sharper than any <sup>f</sup>twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* <sup>g</sup>a discerner of the thoughts and intents of the heart. <sup>13</sup> Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

### Confidence in Christ

<sup>14</sup> Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. <sup>15</sup> For <sup>h</sup>we have not an high priest which cannot be touched with the feeling of our



infirmities; but <sup>i</sup>was in all points tempted like as *we are*, <sup>j</sup>yet without sin. <sup>16</sup> Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

3 a Psa 95:11  
4 b Gen 2:2  
Exo 20:11

6 c Heb 3:19  
7 d Psa 95:7

12 e 1 Cor 14:24-25  
f Rev 1:16

g Jer 23:29  
Isa 49:2  
15 h Isa 53:3

i Luk 22:28  
j Dan 9:24  
2 Cor 5:21

1 Pet 2:22  
1 Joh 3:5

**4:1-11 rest.** It is this Sabbath peace that the Epistle to the Hebrews promises us in the heavenly mansions, it is this glory that is prepared for us, if by not following our inclinations on the Sabbath day, by not silencing our own will and by not saying unnecessary words, we are not sinning by action or by word. Finally if these prohibitions only concerned the Sabbath day, we would therefore have the license to violate them for the other six days. It would be an absurd belief; whence the conclusion that the Sabbath, name which means rest, must be sanctified at all times by the faithful by doing the will, not of the flesh, but of the soul. <sup>133</sup>[Jerome of Stridon (347-420AD), Commentary on Isaiah 53:14]

**4:1-11** We can appreciate the excellence of God's works: as for the joys of his rest, we will judge it after having accomplished our good works. The sabbath which he prescribed to the Jews to observe (Ex. 20:8) was the symbol of this rest: but such was their carnal spirit, that by seeing the Lord working that day to our salvation, they made it a crime, and distorted the answer where he spoke to them about his Father's activity, with which he ruled the universe and operated our salvation. But as long as grace has been revealed; this observance of the Sabbath, represented by a day of rest, was no longer a law for the faithful. Under the reign of grace, the Sabbath is perpetual for him who works all his good works for the coming rest, 'and who does not boast of his actions, as if he had the gift of a virtue that he may not have received it. Seeing in the Sabbath that is to say, the rest of the Lord in his tomb, only the sacrament of Baptism, he rests from his past life: walking in the ways of a whole new life (Rom. 6:4), he recognizes the action exerted in him by God, who all acts and rests, governing the creature in an eternal tranquility. (354-430AD), Literal Commentary on Genesis, 4.13.24]

**4:9** The Christian observes the Sabbath spiritually, abstaining from servile work. For what is it to abstain from servile work? From sin. <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 3.19]

**4:9** And well did he conclude the argument. For he said not rest but Sabbath-keeping; calling the kingdom Sabbath-keeping, by the appropriate name, and that which they rejoiced in and were attracted by. For as, on the Sabbath He commands to abstain from all evil things; and that those things only which relate to the Service of God should be done, which things the Priests were wont to accomplish, and whatsoever profits the soul, and nothing else; so also will it be then. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**4:12** He calls the *Word of God* in every place His action, whatever it may be; also here, instead of action, he calls the examinations also the test of God, by which He will judge us. He will make an accurate investigation of our works, to those who are disciplined harder than any sword, etc. According to some, he calls animal life the soul; but what is in nature and in the person he calls the spirit; even it

goes out from the body. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Hebrews]

**4:12** Now, a word, as we understand and use it, is an utterance. There are syllables and sounds, which, however, are not at variance with the thought of our mind, and what we apprehend and are affected by inwardly we give token of by the testimony of the spoken word, which, as it were, works [for us]. But the words we speak have no direct efficacy in themselves, it is the Word of God alone, which is neither an utterance, nor an inward concept, as they call it, but works efficaciously, is living, and has healing power. Would you know what is the nature of the Word — hear the Scriptures. *For the Word of God is living and mighty.* <sup>3</sup>[Ambrose of Milan (338-397AD), Exposition of the Christian Faith, 4.7.73-74]

**4:14** But he attributes not all to the Priest, but requires also what is [to come] from us, I mean our profession. For having, he says, *a great High Priest, who is passed into the heavens, Jesus the Son of God, let us hold fast our profession* [or confession]. What sort of profession does he mean? That there is a Resurrection, that there is a retribution: that there are good things innumerable; that Christ is God, that the Faith is right. These things let us profess, these things let us hold fast. For that they are true, is manifest from the fact, that the High Priest is within. We have not failed of [our hopes], let us confess; although the realities are not present, yet let us confess: if already they were present they were but a lie. So that this also is true, that [our good things] are deferred. For our High Priest also is Great. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**4:15** We read in the passage where the subject is concerning priests: *He was in all points tempted like as we are, only without sin*, (Heb. 4:15) — meaning, of course, in that flesh which bore the likeness of sinful flesh, although it was not sinful flesh; a likeness, indeed, which it would not have borne if it had not been in every other respect the same as sinful flesh. How, however, we are to understand this: Whosoever is born of God does not commit sin; neither can he sin, for his seed remains in him; (1 Jn. 3:9) while the Apostle John himself, as if he had not been born of God, or else were addressing men who had not been born of God, lays down this position: If we say that we have no sin, we deceive ourselves, and the truth is not in us, (1 Jn. 1:8) — I have already explained, with such care as I was able, in those books which I wrote to Marcellinus on this very subject. It seems, moreover, to me to be an interpretation worthy of acceptance to regard the clause of the above quoted passage: Neither can he sin, as if it meant: He ought not to commit sin. For who could be so foolish as to say that sin ought to be committed, when, in fact, sin is sin, for no other reason than that it ought not to be committed? <sup>25</sup>[Augustine of Hippo (354-430AD), On Nature and Grace, 15]



**4:16** What throne of grace is he speaking of? That royal throne concerning which it is said, The Lord said unto my Lord, Sit on My right hand. (Ps. 110:1) What is *let us come boldly*? Because we have a sinless High Priest contending with the world. For, says He, Be of good cheer, I have overcome the world (Jn. 16:33); for, this is to suffer all things, and yet to be pure from sins. Although we (he means) are under sin, yet He is sinless. How is it that we should approach boldly? Because now it is a throne of Grace, not a throne of Judgment. Therefore boldly, that we may obtain mercy, even such as we are seeking. For the affair is [one of] munificence, a royal largess. *And may find grace to help in time of need* [for help in due season]. He well said, for help in time of need. If you approach now (he means) you

will receive both grace and mercy, for you approach in due season; but if you approach then, no longer [will you receive it]. For then the approach is unseasonable, for it is not then a throne of Grace. Till that time He sits granting pardon, but when the end [has come], then He rises up to judgment. For it is said, Arise, O God, judge the earth. (Ps. 82:8) (Let us come boldly, or he says again having no evil conscience, that is, not being in doubt, for such an one cannot come with boldness.) On this account it is said, I have heard you in an accepted time and in a day of salvation have I succored you. (2 Cor. 6:2) Since even now for those to find repentance who sin after baptism is of grace. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

## HEBREWS 5

### Christ the high priest

<sup>1</sup> For every high priest taken from among men is ordained for men in things *pertaining* to God, <sup>a</sup>that he may offer both gifts and sacrifices for sins: <sup>2</sup> Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. <sup>3</sup> And <sup>b</sup>by reason hereof he ought, as for the people, so also for himself, to offer for sins. <sup>4</sup> <sup>c</sup>And no man taketh this honour unto himself, but he that is called of God, as <sup>d</sup>was Aaron. <sup>5</sup> <sup>f</sup>So also Christ glorified not himself to be made an high priest; but he that said unto him, <sup>e</sup>*Thou art my Son, to day have I begotten thee*. <sup>6</sup> As he saith also in another *place*, <sup>g</sup>*Thou art a priest for ever after the order of Melchisedec*. <sup>7</sup> Who in the days of his flesh, when he had <sup>h</sup>offered up prayers and supplications <sup>i</sup>with strong crying and tears unto him <sup>j</sup>that was able to save him from death, and was heard in that he feared; <sup>8</sup> Though he were a Son, yet learned he <sup>k</sup>obedience by the things which he suffered; <sup>9</sup> And being made perfect, he became the author of eternal salvation unto all them that obey him; <sup>10</sup> Called of God an high priest <sup>l</sup>after the order of Melchisedec.

### Importance of the doctrine

<sup>11</sup> Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. <sup>12</sup> For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. <sup>13</sup> For every one that useth milk *is* unskilful in the word of righteousness: for he is <sup>m</sup>a babe. <sup>14</sup> But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised <sup>n</sup>to discern both good and evil.

|                |            |             |               |             |               |                  |
|----------------|------------|-------------|---------------|-------------|---------------|------------------|
| 1 a Heb 8:3-4  | 2 Sam 6:6  | Num 16:40   | Joh 8:54      | i Psa 22:1  | 10 l Heb 6:20 | 14 n 1 Cor 2:14- |
| 3 b Lev 4:3    | d Exo 28:1 | 5 e Psa 2:7 | 6 g Psa 110:4 | j Mat 26:53 | 13 m Eph 4:13 | 15               |
| 4 c 1 Sam 13:9 | Num 16:5   | f Act 13:33 | 7 h Joh 17:1  | 8 k Phi 2:8 |               |                  |

**5:1-3** The blessed Paul wishes to show in the next place that this covenant is far better than the old. This then he does by first laying down remote considerations. For inasmuch as there was nothing bodily or that made a show, no temple for instance, nor Holy of Holies, nor Priest with so great apparel, no legal observances, but all things higher and more perfect, and there was nothing of bodily things, but all was in things spiritual, and things spiritual did not attract the weak, as things bodily; he thoroughly sifts this whole matter. And observe his wisdom: he makes his beginning from the priest first, and continually calls Him an High Priest, and from this first [point] shows the difference [of the two Dispensations]. On this account he first of all defines what a Priest is, and shows whether He has any things proper to a Priest, and whether there are any signs of priesthood. It was however an objection in his way that He [Christ] was not even well-born, nor was He of the sacerdotal tribe, nor a priest on earth. How then was He a Priest? Some one may say. And

just as in the Epistle to the Romans having taken up an argument of which they were not easily persuaded, that Faith effects that which the labor of the Law could not, nor the sweat of the daily life, he betook himself to the Patriarch and referred the whole [question] to that time: so now here also he opens out the other path of the Priesthood, showing its superiority from the things which happened before. And as, in [the matter of] punishment, he brings before them not Hell alone, but also what happened to their fathers, so now here also, he first establishes this position from things present. For it were right indeed that earthly things should be proved from heavenly, but when the hearers are weak, the opposite course is taken. Up to a certain point he lays down first the things which are common [to Christ and their High Priests], and then shows that He is superior. For comparative excellence arises thus, when in some respects there is community, in others superiority; otherwise it is no



longer comparative. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews] **5:4** He appears to me in these words also to hint at the priests of the Jews, as being no longer priests, but intruders and corrupters of the law of the priesthood. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**5:5** But *Priest*, in what sense? Will there be those victims, victims offered by the Patriarchs, altars of blood, and tabernacle, and those sacred emblems of the Old Covenant? God forbid! These things are already abolished; the temple being destroyed, that priesthood taken away, their victim and their sacrifice having alike disappeared, not even the Jews have these things. They see that the priesthood after the order of Aaron has already perished, and they do not recognize the Priesthood after the order of Melchizedek. I speak unto believers. If catechumens understand not something, let them lay aside sloth, and hasten unto knowledge. It is not therefore needful for me to disclose mysteries here: let the Scriptures intimate to you what is the *Priesthood after the order of Melchizedek*. <sup>19</sup>[Augustine of Hippo (354-430AD), Exposition on the Psalms, 110.11]

**5:6** after the order of Melchisedec. Just as Melchisedech, king of Salem, offered bread and wine, so He will offer His body and blood, real bread, real wine. It is this Melchisedech which gave us these mysteries of which we are now in possession; it was he who said: He who will eat my flesh and drink my blood (Jn. 6) he gave us his sacrament according to the order of Melchisedech. <sup>137</sup>[Jerome of Stridon (347-420AD), Commentary on the Psalms, 109]

**5:7** The Greek says, *Who in the days of His flesh, calling the days of His flesh the time of His Passion, offered up many prayers to God, and was heard, and received the Resurrection.* Others say His request was not in vain; but He put his soul in the hands of the Father, and it was returned. Hanana says, The flesh had put on infirmity, to sign of corruption and mortality; because all nature is known by it quality, it is evident that this of *prayer and supplication and tears* and crying testifies to the true nature. He had to fear from death, and to suffer and shed tears, and ask deliverance from it; and not God the Word, etc. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Hebrews]

**5:8** learned. That is, He voluntarily accepted obedience even to death. <sup>132</sup>[Glossa Ordinaria (12<sup>th</sup> century) On Hebrews]

**5:9** *And being made perfect through sufferings.* This then is perfection, and by this means must we arrive at perfection. For not only was He Himself saved, but became to others also an abundant supply of salvation. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**5:12** *For when for the time ye ought to be teachers, you have need again that some one teach you again which be the first principles of the oracles of God.* Here he means the Human Nature of Christ. For as in external literature it is necessary to learn the elements first, so also here they were first taught concerning the human nature. You see what is the cause of his uttering lowly things. So Paul did to the Athenians also, discoursing and saying, The times of this ignorance God winked at: but now commands all men everywhere to repent, because He has appointed a day in the which He will judge the world in righteousness by that Man whom He has ordained, whereof He has given assurance unto all men, in that He has raised Him from the dead. (Acts 17:30-31) Therefore, if he says anything lofty, he expresses it briefly, while the lowly statements are scattered about in many parts of the Epistle. And thus too he shows the lofty; since the very lowliness [of what is said] forbids the suspicion that these things relate to the Divine Nature. So here also the safe ground was kept. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**5:12** For here we see, as if clearly defined, what he calls the strong meat of the perfect; and which is the same as that which he writes to the Corinthians, We speak wisdom among them that are perfect. (1 Cor. 2:6) <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 98.4]

**5:12-14** It has been evidently explained, my brethren, where God would have us to be humble, where lofty. Humble, in order to provide against pride; lofty, to take in wisdom. Feed upon milk, that you may be nourished; be nourished, so that you may grow; grow, so that you may eat bread. But when you have begun to eat bread, you will be weaned, that is, you will no longer have need of milk, but of solid food. <sup>19</sup>[Augustine of Hippo (354-430AD), Exposition on the Psalms, 131.5]

## HEBREWS 6

### An appeal to progress

<sup>1</sup> Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, <sup>2</sup> <sup>a</sup>Of the doctrine of baptisms, <sup>b</sup>and of laying on of hands, <sup>c</sup>and of resurrection of the dead, <sup>d</sup>and of eternal judgment. <sup>3</sup> And this will we do, <sup>e</sup>if God permit.

### Danger of apostasy

<sup>4</sup> For <sup>h</sup>it is impossible for those <sup>g</sup>who were once enlightened, and have tasted of <sup>f</sup>the heavenly gift, and were made partakers of the Holy Ghost, <sup>5</sup> And have tasted the good word of God, and the powers of the world to come, <sup>6</sup> If they shall fall away, to renew them again unto repentance; <sup>i</sup>seeing they crucify to themselves the Son of God afresh, and put <sup>him</sup> to an open shame. <sup>7</sup> For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: <sup>8</sup> But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.



### Expectation of better things

<sup>9</sup> But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. <sup>10</sup> For <sup>j</sup>God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. <sup>11</sup> And we desire that every one of you do shew the same diligence <sup>k</sup>to the full assurance of hope unto the end: <sup>12</sup> That ye be not slothful, but followers of them who through faith and patience <sup>l</sup>inherit the promises.

### Certainty of God's promise

<sup>13</sup> For when God made promise to Abraham, because he could swear by no greater, <sup>m</sup>he sware by himself, <sup>14</sup> Saying, **Surely blessing I will bless thee, and multiplying I will multiply thee.** <sup>15</sup> And so, after he had patiently endured, he obtained the promise. <sup>16</sup> For men verily swear by the greater: and <sup>n</sup>an oath for confirmation *is* to them an end of all strife. <sup>17</sup> Wherein God, willing more abundantly to shew unto <sup>o</sup>the heirs of promise <sup>p</sup>the immutability of his counsel, confirmed *it* by an oath: <sup>18</sup> That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope <sup>q</sup>set before us: <sup>19</sup> Which <sup>r</sup>*hope* we have as an anchor of the soul, both sure and stedfast, <sup>s</sup>and which entereth into that within the veil; <sup>20</sup> <sup>t</sup>Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

|                |              |                |                |               |                |                 |
|----------------|--------------|----------------|----------------|---------------|----------------|-----------------|
| 2 a Act 19:4   | 4 f Eph 2:8  | 2 Pet 2:20     | Joh 13:20      | 17 o Heb 11:9 | 18 q Heb 12:1  | 20 t Joh 14:2-3 |
| b Act 8:17     | Joh 4:10     | Heb 10:26      | 11 k Col 2:2   | p Job 23:13   | Isa 27:5       | Heb 4:14        |
| c Act 17:31    | g Heb 10:32  | Mat 12:32      | 12 l Heb 10:36 | Isa 14:24     | 19 r Psa 130:7 | Heb 8:1         |
| d Act 24:25    | Mat 7:22     | 6 i Heb 10:29  | 13 m Gen 22:16 | Rom 11:29     | s Lev 16:15    |                 |
| 3 e 1 Cor 4:19 | h 1 Joh 5:16 | 10 j Mat 10:42 | 16 n Exo 22:11 | Jam 1:17      | Heb 9:7        |                 |

**6:1 the principles of the doctrine of Christ.** The Beginning, he says, is nothing else than this, when there is not a strict life. For as it is necessary to instruct one who is entering on the study of grammar, in the Elements first, so also must the Christian know these things accurately, and have no doubt concerning them. And should he again have need of teaching, he has not yet the foundation. For one who is firmly grounded ought to be fixed and to stand steady, and not be moved about. But if one who has been catechized and baptized is going ten years afterwards to hear again about the Faith, and that we ought to believe in the resurrection of the dead, he does not yet have the foundation, he is again seeking after the beginning of the Christian religion. For that the Faith is the foundation, and the rest the building, hear him [the Apostle] saying; I have laid the foundation and another builds thereupon. (1 Cor. 3:10) If any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble. (1 Cor. 3:12) <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**6:1 the principles of the doctrine of Christ.** It is that which has been delivered to us in the Creed and the Lord's Prayer. <sup>132</sup>[Glossa Ordinaria (12<sup>th</sup> century) On Hebrews]

**6:2** But what is *the doctrine of baptisms*? Not as if there were many baptisms, but one only. Why then did he express it in the plural? Because he had said, not laying again a foundation of repentance. For if he again baptized them and catechised them afresh, and having been baptized at the beginning they were again taught what things ought to be done and what ought not, they would remain perpetually incorrigible. *And of laying on of hands.* For thus did they receive the Spirit, when Paul had laid his hands on them Acts 19:6, it is said. *And of the resurrection of the dead.* For this is both effected in baptism, and is affirmed in the confession. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews] **6:4-6** Could Paul teach in opposition to his own act? He had at Corinth forgiven sin through penance, how could he himself speak against his own decision? Since, then, he could not destroy what he had built,

we must assume that what he says was different from, but not contrary to, what had gone before. For what is contrary is opposed to itself, what is different has ordinarily another meaning. Things which are contrary are not such that one can support the other. Inasmuch, then, as the Apostle spoke of remitting penance, he could not be silent as to those who thought that baptism was to be repeated. And it was right first of all to remove our anxiety, and to let us know that even after baptism, if any sinned their sins could be forgiven them, lest a false belief in a reiterated baptism should lead astray those who were destitute of all hope of forgiveness. And secondly, it was right to set forth in a well-reasoned argument that baptism is not to be repeated. And that the writer was speaking of baptism is evident from the very words in which it is stated that *it is impossible to renew unto repentance those who were fallen*, inasmuch as we are renewed by means of the laver of baptism, whereby we are born again, as Paul says himself: For we are buried with Him through baptism into death, that, like as Christ rose from the dead through the glory of the Father, so we, too, should walk in newness of life. (Rom. 6:4) And in another place: Be renewed in the spirit of your mind, and put on the new man which is created after God. (Eph. 4:23) And elsewhere again: Your youth shall be renewed like the eagle, because the eagle after death is born again from its ashes, as we being dead in sin are through the Sacrament of Baptism born again to God, and created anew. So, then, here as elsewhere, he teaches one baptism. One faith, he says, one baptism. (Eph. 4:5) This, too, is plain, that in him who is baptized the Son of God is crucified, for our flesh could not do away sin unless it were crucified in Jesus Christ. And then it is written that: All we who were baptized into Jesus Christ were baptized into His death. (Rom. 6:3) And farther on: If we have been planted in the likeness of His death, we shall be also in the likeness of His resurrection, knowing that our old man was fastened with Him to His cross. (Rom. 6:5-6) And to the Colossians he says: Buried with Him by baptism, wherein you also rose again with Him. (Col. 2:12) Which was written



to the intent that we should believe that He is crucified in us, that our sins may be purged through Him, that He, Who alone can forgive sins, may nail to His cross the handwriting which was against us. (Col. 2:14) In us He triumphs over principalities and powers, as it is written of Him: He made a show of principalities and powers, triumphing over them in Himself. (Col. 2:15) So, then, that which he says in this Epistle to the Hebrews, *that it is impossible for those who have fallen to be renewed unto repentance, crucifying again the Son of God, and putting Him to open shame*, must be considered as having reference to baptism, wherein we crucify the Son of God in ourselves, that the world may be by Him crucified for us, who triumph, as it were, when we take to ourselves the likeness of His death, who put to open shame upon His cross principalities and powers, and triumphed over them, that in the likeness of His death we, too, might triumph over the principalities whose yoke we throw off. But Christ was crucified once, and died to sin once, and so there is but one, not several baptisms. But what of the passage wherein the doctrine of baptisms is spoken of? Because under the Law there were many baptisms or washings, he rightly rebukes those who forsake what is perfect and seek again the first principles of the word. He teaches us that the whole of the washings under the Law are done away with, and that there is one baptism in the sacraments of the Church. But he exhorts us that leaving the first principles of the word we should go on to perfection. *And this*, he says, *we will do, if God permits*, (Heb. 6:3) for no one can be perfect without the grace of God. And indeed I might also say to any one who thought that this passage spoke of repentance, that things which are impossible with men are possible with God; and God is able whenever He wills to forgive us our sins, even those which we think cannot be forgiven. And so it is possible for God to give us that which it seems to us impossible to obtain. For it seemed impossible that water should wash away sin, and Naaman the Syrian thought that his leprosy could not be cleansed by water. But that which was impossible God made to be possible, Who gave us so great grace. In like manner it seemed impossible that sins should be forgiven through repentance, but Christ gave this power to His apostles, which has been transmitted to the priestly office. That, then, has become possible which was impossible. But, by a true reasoning, he convinces us that the reiteration by any one of the Sacrament of Baptism is not permitted. <sup>3</sup>[Ambrose of Milan (338-397AD), Concerning Repentance, 2.2.7-12]

**6:4-6** Then he adds, and have tasted of the heavenly gift. If you have tasted (he says) of the heavenly gift, that is, of forgiveness. And been made partakers of the Holy Ghost, and tasted the good word of God (he is speaking here of the doctrine) and the powers of the world to come (what powers is he speaking of? Either the working of miracles, or the earnest of the Spirit (2 Cor. 1:22) and have fallen away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put Him to an open shame. Renew them, he says, unto repentance, that is, by repentance, for unto repentance is by repentance. What then, is repentance excluded? Not repentance, far from it!

But the renewing again by the laver. For he did not say, impossible to be renewed unto repentance, and stop, but added how impossible, [by] crucifying afresh. To be renewed, that is, to be made new, for to make men new is [the work] of the laver only: for (it is said) your youth shall be renewed as the eagle's. (Ps. 103:5) But it is [the work of] repentance, when those who have been made new, have afterwards become old through sins, to set them free from this old age, and to make them strong. To bring them to that former brightness however, is not possible; for there the whole was Grace. Crucifying to themselves, he says, the Son of God afresh, and putting Him to an open shame. What he means is this. Baptism is a Cross, and our old man was crucified with [Him] (Rom. 6:6), for we were made conformable to the likeness of His death (Rom. 6:5; Philip. 3:10), and again, we were buried therefore with Him by baptism into death. (Rom. 6:4) Wherefore, as it is not possible that Christ should be crucified a second time, for that is to put Him to an open shame. For if death shall no more have dominion over Him (Rom. 6:9), if He rose again, by His resurrection becoming superior to death; if by death He wrestled with and overcame death, and then is crucified again, all those things become a fable and a mockery. He then that baptizes a second time, crucifies Him again. But what is crucifying afresh? [It is] crucifying over again. For as Christ died on the cross, so do we in baptism, not as to the flesh, but as to sin. Behold two deaths. He died as to the flesh; in our case the old man was buried, and the new man arose, made conformable to the likeness of His death. If therefore it is necessary to be baptized [again], it is necessary that this same [Christ] should die again. For baptism is nothing else than the putting to death of the baptized, and his rising again. And he well said, crucifying afresh unto themselves. For he that does this, as having forgotten the former grace, and ordering his own life carelessly, acts in all respects as if there were another baptism. It behooves us therefore to take heed and to make ourselves safe. What is, having tasted of the heavenly gift? It is, of the remission of sins: for this is of God alone to bestow, and the grace is a grace once for all. What then? Shall we continue in sin that grace may abound? Far from it! (Rom. 6:1-2) But if we should be always going to be saved by grace we shall never be good. For where there is but one grace, and we are yet so indolent, should we then cease sinning if we knew that it is possible again to have our sins washed away? For my part I think not. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**6:4-6** For it is impossible for these people who have gone down once to Baptism; and have tasted, etc. The reason of these words is this, for the Jews who believed in the Christ, and were made worthy of the grace of the Spirit, and had learned the powers of the world to come, and that the dead shall rise, and that the just shall shine, etc., if it happened that they were weakened, and went back, and were taught the shadows of the Law, and then should return to the grace of faith which is in Christ, wished also to be baptized anew according to the custom of the Law, that the unclean should wash many times. Now for this reason the Apostle blocks the way of repentance by a second baptism, and says, that our Baptism



does not resemble the baptism by the Law, in which they were baptized for all sins, but here there is one Baptism, which is the sign of death and resurrection, and through it we are crucified with Christ, and die and rise again. Therefore it is impossible, if we fall away to evil, that we should again receive a second baptism. And just as it is impossible for the Christ to be crucified anew, because this is the meaning of the words they crucify the Son of God, thus neither can we be baptized anew. But this he says, not that we should reject repentance of sinners, or else it was superfluous for him to say that they crucify the Son of God afresh; but to show that it is not by an easy matter, that those who have been once baptized, and have received the Spirit, and have been formerly in the hope of heavenly good things, should again be severed from the Faith, in hope that they may again be cleansed by means of Baptism, as do those who were in the Law, that in all uncleanness of the body they should wash with water. But Christ frees us from pollution of the soul by means of Baptism, for we are baptized into His death, as once He died and rose again. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Hebrews]

**6:9 things that accompany salvation.** For it is not accordant with the righteousness of God to forget good works, and the fact that you have ministered and do minister to the Saints for His name's sake, and to remember sins only. The Apostle James also, knowing that the baptized can be tempted, and fall of their own free choice, says: Blessed is the man that endures temptation: for when he has been approved, he shall receive the crown of life, which the Lord promised to them that love him (James 1:12). <sup>51</sup>[Jerome of Stridon (347-420AD), Against Jovinianus, 2.3]

**6:10 God is not unrighteous.** And truly the unrighteousness of God would be great, if He merely punished sin, and did not welcome good works. <sup>51</sup>[Jerome of Stridon (347-420AD), Against Jovinianus, 2.3]

**6:18 impossible for God to lie.** Because each one of these proclaims the unchangeable and invariable character of God. For the impossibility of good becoming evil signifies the immensity of the goodness; and that He that is just should never become unjust, nor He that is true a liar, exhibits the stability and the strength that there is in truth and righteousness. Thus the true light could never become darkness; He that is could never become nonexistent, for the existence is perpetual and the light is naturally invariable. And so, after examining all other examples, you will find that the not being able is declaratory of the highest power. That things of this kind are impossible in the case of God, the divine Apostle also both perceived and laid down, for

in his Epistle to the Hebrews he says, *that by two immutable things, in which it was impossible for God to lie we might have a strong consolation.* He shows that this incapacity is not weakness, but very power, for he asserts Him to be so true that it is impossible for there to be even a lie in Him. So the power of truth is signified through its want of power. And writing to the blessed Timothy, the Apostle adds It is a faithful saying, for if we be dead with Him we shall also live with Him, if we suffer we shall also reign with Him; if we deny Him He will also deny us, if we believe not yet He abides faithful, He cannot deny Himself. Again then the phrase He cannot is indicative of infinite power, for even though all men deny Him He says God is Himself, and cannot exist otherwise than in His own nature, for His being is indestructible. This is what is meant by the words He cannot deny Himself. Therefore the impossibility of change for the worse proves infinity of power. <sup>93</sup>[Theodoret of Cyrus (393-460AD), Dialogue 3]

**6:18 we might have a strong consolation.** He, then, is brave who finds consolation in any grief. And in very truth, rightly is that called fortitude, when a man conquers himself, restrains his anger, yields and gives way to no allurements, is not put out by misfortunes, nor gets elated by good success, and does not get carried away by every varying change as by some chance wind. <sup>3</sup>[Ambrose of Milan (338-397AD), On the Duties of the Clergy, 1.36.180]

**6:19 anchor of the soul.** And see how very suitable an image he has discovered: For he said not, Foundation; which was not suitable; but, Anchor. For that which is on the tossing sea, and seems not to be very firmly fixed, stands on the water as upon land, and is shaken and yet is not shaken. For in regard to those who are very firm, and philosophic, Christ with good reason made that statement, saying, Whosoever has built his house on a rock. (Matt. 7:24) But in respect of those who are giving way, and who ought to be carried through by hope, Paul has suitably set down this. For the surge and the great storm toss the boat; but hope suffers it not to be carried hither and there, although winds innumerable agitate it: so that, unless we had this [hope] we should long ago have been sunk. Nor is it only in things spiritual, but also in the affairs of this life, that one may find the power of hope great. Whatever it may be, in merchandise, in husbandry, in a military expedition, unless one sets this before him, he would not even touch the work. But he said not simply Anchor, but sure and steadfast [i.e.] not shaken. Which enters into that within the veil; instead of 'which reaches through even to heaven.' <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

## HEBREWS 7

### Melchisedech more than Abraham

<sup>1</sup> For this <sup>a</sup>Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; <sup>2</sup> To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; <sup>3</sup> Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.



### Melchisedech more than Levi

<sup>4</sup> Now consider how great this man *was*, <sup>b</sup>unto whom even the patriarch Abraham gave the tenth of the spoils. <sup>5</sup> And verily <sup>c</sup>they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: <sup>6</sup> But he whose descent is not counted from them received tithes of Abraham, and blessed <sup>d</sup>him that had the promises. <sup>7</sup> And without all contradiction the less is blessed of the better. <sup>8</sup> And here men that die receive tithes; but there he *receiveth them*, <sup>e</sup>of whom it is witnessed that he liveth. <sup>9</sup> And as I may so say, Levi also, who receiveth tithes, <sup>f</sup>payed tithes in Abraham. <sup>10</sup> For he was yet in the loins of his father, when Melchisedec met him.

### Levitical priesthood imperfect

<sup>11</sup> <sup>g</sup>If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? <sup>12</sup> For the priesthood being changed, there is made of necessity a change also of the law. <sup>13</sup> For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. <sup>14</sup> For *it is* evident that <sup>h</sup>our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. <sup>15</sup> And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, <sup>16</sup> Who is made, not after the law of a carnal commandment, but after the power of an endless life. <sup>17</sup> For he testifieth, *Thou art a priest for ever after the order of Melchisedec.*

### Superseded by priesthood of Christ

<sup>18</sup> For there is verily a disannulling of the commandment going before for <sup>j</sup>the weakness and unprofitableness thereof. <sup>19</sup> For <sup>m</sup>the law made nothing perfect, but the bringing in of <sup>l</sup>a better hope *did*; by the which <sup>k</sup>we draw nigh unto God.

### A priest by divine oath

<sup>20</sup> And inasmuch as not without an oath *he was made priest*: <sup>21</sup> (For those priests were made without an oath; but this with an oath by him that said unto him, <sup>n</sup>The Lord sware and will not repent, *Thou art a priest for ever after the order of Melchisedec*;) <sup>22</sup> By so much was Jesus made a surety of a better testament. <sup>23</sup> And they truly were many priests, because they were not suffered to continue by reason of death: <sup>24</sup> But this *man*, because he <sup>o</sup>continueth ever, hath an unchangeable priesthood. <sup>25</sup> <sup>q</sup>Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth <sup>p</sup>to make intercession for them.

### Sinless and perfect

<sup>26</sup> For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, <sup>r</sup>and made higher than the heavens; <sup>27</sup> Who needeth not daily, as those high priests, to offer up sacrifice, <sup>s</sup>first for his own sins, <sup>t</sup>and then for the people's: for <sup>u</sup>this he did once, when he offered up himself. <sup>28</sup> For the law maketh <sup>v</sup>men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, <sup>x</sup>who is consecrated for evermore.

|               |                |               |              |                |               |                |
|---------------|----------------|---------------|--------------|----------------|---------------|----------------|
| 1 a Gen 14:18 | Act 3:25       | Isa 11:1      | 18 j Rom 8:3 | 21 n Psa 110:4 | q Psa 119:155 | v Heb 5:3      |
| Psa 110:4     | Gen 12:2       | Mat 1:3       | 19 k Rom 5:2 | 24 o Heb 13:8  | 26 r Eph 1:20 | 28 w Heb 5:1-2 |
| Heb 5:6       | 8 e Heb 5:6    | Luk 3:33      | 1 Heb 6:18   | Joh 12:34      | 27 s Lev 9:7  | x Heb 2:10     |
| Heb 5:10      | 9 f Num 18:26  | Rom 1:3       | m Heb 9:9    | Isa 9:6-7      | Lev 16:6      |                |
| 4 b Gen 14:20 | 11 g Heb 8:7   | 17 i Heb 5:10 | Gal 2:16     | 25 p Isa 53:12 | Lev 16:11     |                |
| 5 c Num 18:21 | Gal 2:21       | Heb 5:6       | Rom 3:20     | Rom 8:34       | t Lev 16:15   |                |
| 6 d Gal 3:16  | 14 h Gen 49:10 | Psa 110:4     | Act 13:39    | 1 Joh 2:1      | u Rom 6:10    |                |

**7:1-7** Here is what we read of Melchizedek in the book of Genesis and also in the Epistle of St. Paul to the Hebrews: Melchizedek, priest of the Most High God, appeared at the meeting with Abraham when he returned from the defeat of the kings, offered him bread and wine and blessed him, saying, "Blessed be Abraham of the Most High God who created heaven and earth and put your enemies into your hands (Gen. 13:18)." And to make us better understand the one who was represented by Melchizedek, the Apostle adds: "*No doubt the one who receives the blessing is inferior to him who gives it* (Heb. 7:7)"; words which the Apostle does not apply to the tradition of ecclesiastical ministry. Who, indeed, would dare to say that the rule instituted by the Lord to bless the faithful is superior to those which it blesses? It is therefore the mysterious presence of the Lord that is felt in these words of which he is the object and which recall him to our memory. The sacred author has wished to show us here his personal dignity and his power. What then

is the greatness of this man in comparison with whom Abraham has only the second rank, in spite of the superiority which his generosity and faith give him among the faithful? Let us understand here that this Melchizedek does not bless Abraham, like the priests, by pronouncing a solemn formula of blessing, but by a blessing peculiar to him, and which he received not by an oral tradition but by nature and substantially. The priests to whom we give the name of pontiffs have solemn formulas of blessing which have been transmitted to them, and which they recite on the men whom they bless, not always on those whom they desire, but upon those which they do not wish to bless, because the author of this rule knows in what soul he ought to shed his holy blessing. He, on the contrary, who possesses this blessing substantially in virtue of his nature, and whom Moses calls the priest of the Most High God, gives this blessing as he does. The words of blessing and his nature always agree with his will. He never errs in wanting to give it where it should not be, or refusing



it when he should give it, the words of the blessing he utters always have their efficiency... If Melchizedek is declared superior to Abraham, it is not only because of priestly dignity, but by his nature, and the sacred writer wants to teach us that he is more than a man. It is impossible, indeed, to see only one man in one who is placed above such a great friend of God, of a man so full of faith that for love and fear of God he hesitated not to sacrifice his son, who was so dear to him. By what justice, by what works could he have acquired more merit than Abraham? What more could he do that Abraham did? In the first place, when he did not know God, and without yet seeing any decisive sign, God said to him, "Come out of your land and your kinsfolk and your father's house (Gen. 12:1)", And he immediately obeyed without delay, thus accomplishing the will, not only of God who spoke to him at that time, but of the Lord was to manifest himself to mankind... We conclude from this that Melchizedek was more than a man, for he could not prevail over Abraham unless he was of a superior nature. Impassive nature possesses bliss by virtue of its substance, human nature obtains it by its actions. It does not have the perfection of divinity, it is therefore by exercise and by struggle that it becomes better from day to day, when its victories are more numerous than its defeats. If it were always impeccable in its actions, which is impossible, it would be better than God (far from us this thought), because if a nature that can commit like avoiding sin was always victorious from sin, it should be put above nature, which does not sin because it is impassive. There would not seem to be great merit in not sinning, because it cannot be; heroism would seem to have the faculty of ease and of not sinning. There is, therefore, this difference between the nature of God and the nature of man, that the nature of God is always happy in the security of his invincible eternity, while the nature of man only reaches happiness by work... To show the full extent of the merit and power of Melchizedek, he praises Abraham by saying that he is the chief and prince of the patriarchs, that is, he is superior to all the others, but inferior to Melchizedek, is it not evident that Melchizedek is not a man, but that he is of a superior nature? But what do these two titles mean, *king of peace* and *king of righteousness*? (Heb. 7:2) Look closer and see: the sun seen from far away seems like a flaming beam, and at a distance you take money from a man and be called king of peace, and justice, peace is preached to men, as well as justice, but he is called king of peace and justice, to make you understand that it is from him that justice and peace derive their origin, for it is impossible to put above it what is subject to its direction, it is to the institute of justice and peace that men do what is pleasing to God. Now these two virtues, which are the mistresses of man, have Melchizedek as king. What then is the superiority of Melchizedek over man, since the virtues which govern mankind are subject to him, is it not being the king of kings? When St. Paul tells us that he is a king of justice and peace, he wants to teach us that he is the principle of both, and that just as our Lord Jesus Christ is the king, the author of life, Melchizedek is the author of justice and peace, because those who receive life through Jesus Christ are ruled by righteousness and peace.

For in the hearts of the servants of God he sends righteousness and peace to serve as an ornament to the doctrine of the Lord... Why do you say that Melchizedek is the king of justice and peace? I do not understand how that distinction can be made. I therefore think that there is no difference here between the king of peace and the God of peace. As no one on earth should be called God, be reserved exclusively to the principle of all things, God establishes kings who would be like his image, and who, with the exception of the name of God, would have all his power; but as they are of earthly origin, they are the kings of men, but not the kings of peace and justice: for they themselves have believed above them righteousness that they are not permitted to despise. Justice for them is God himself, justice is God's own good, and he who transgresses it becomes guilty to the judgment of God. But for Melchizedek, Scripture does not represent him as an ordinary king among men, because he has under his authority justice which is above all kings. No one, in fact, can have justice under his rule unless he is impeccable by nature. Now it is under its rule, because it is he who has established it as a law destined to be a part of the world, to direct those who are subject to sin. The king of justice is therefore the one who rules the laws of which he is the author and who teach men what to believe and practice to arrive at happiness. We have already stretched ourselves long over the person of Melchizedek, and yet we say nothing worthy of him, unless we return to the Scriptures, which has long pressed us, and which shouts to us to draw us from the deep sleep which overwhelms us and call us to the intelligence not of the night, but of the day. Scripture tells us that Melchizedek is *without father, mother, genealogy*, (Heb. 7:3) and to prevent any interpretation would be less worthy of this personage, it adds that he has neither beginning of days nor end of life, Melchizedek, who was not subjected to birth or death, can testify so clearly to all the subtleties of human reasoning, and what a mind so clever and skillful that he would dare to resist and to pretend to impose its interpretation on the sacred text, instead of accepting the meaning which it naturally presents violence is inflicted on the divine Scriptures, and they meet here as enemies the very people who seem to submit to it. There are some who maintain that we ought not to believe in the person of Melchizedek what the Scripture brings us, and who wish to turn the Scriptures to their thoughts. The authority of the Scriptures to use plays against them, by declaring war to them under the appearance of peace, and by hiding hostile intentions under the guise of friendship. They pretend, therefore, that it is not to show the greatness of Melchizedek, but rather to show the obscurity of his condition that the Scripture tells us that he was fatherless and without a mother. It wished to show us that Melchizedek was of an unknown race, and was not of the tribe from which Abraham came, since there was no trace of his family in the law. That is why it says again, "*and without genealogy*," to make us understand that there is no mention of his origin in the law, that he is not born of any parents, and that it is to him that he owes the great qualities that distinguish him. Now Scripture has so great authority here that it exposes



in a perfect order all the elements necessary for the cause. At first it said that Melchizedek was "without father, without mother." Let us see what was the mother of Nachor, the grandmother of Abraham, and the mother of Thare; nor do we see what Abraham's mother was, not to mention the others. Shall we say that they did not have mothers? If the Scripture had said only "*without a father*," there would be a specious reason, for it has us preserved the names of the fathers of all of whom it speaks. Scripture adds: "*And without genealogy*." If it expresses itself in this way to show that his birth is not mentioned in the law, it was enough to say: "Without a father," because no one knows his father. But it puts us still more clearly on the path of truth by adding: "*Having neither beginning of days nor end of life*." Tell me, whoever you may be, who wish to do violence to the text, how do you explain these words? What does it mean to have neither the beginning of days nor the end of life? It is certainly sufficient to say that the genealogy of Melchizedek was not inscribed in the law, and that, by the same token, it must have been believed that he was of foreign origin. But one can say that he was taken away from this world like Enoch, and that is why he does not have end of life. Who then does not see a beginning of days? Will you say: It is because there is no mention of the day of his birth. But is the birth of others mentioned? and for you, however, the one whose day of birth is not mentioned, must be regarded as having no beginning of days? But then the same conclusion can be applied to others. Supposing now that he was taken from this world, he was not for that reason without life, for everything that lives in the expectation of death has a purpose. Stop these vain contestations, which seem to please you. It is better to be vanquished by truth than to triumph over truth by falsehood. It is a loss rather than a victory, for though the truth seems to have loss in the eyes of man, it remains victorious in the eyes of God because its reason is invincible. Our mind must therefore be conquered by the law, in order to receive the meaning which it offers it, and not impose upon it an interpretation at will, by violently substituting its authority for that of the law. Listen to what Zorobabel says: "Truth triumphs over everything (III Esdras 3:12)." Now Melchizedek reveals to us the future mystery of the Incarnation and the Passion of the Savior, first restoring to Abraham, as to the father of the faithful, the Eucharist of the body and of the soul, blood of the Lord, to make the Father the truth that was to be fulfilled in the children. If we want him to have been a priest like Aaron, or the present priests, to be told, to be shown the place where he lived, the temple or the synagogue in which he gathered the people, and offered sacrifices to him, or the people who gathered round him. For if he exerts his priesthood on earth, no doubt there existed, and before Abraham, a people whose priest he was, and this people now worshiped the true God. How then did Abraham become the leader of the believers, and it was through him that God was known to his people? In the same way, if Melchizedek taught men on earth the fear of one God, why choose Abraham to give his name to the people of God, since the servants of the true God could be found among those who gathered around of Melchizedek? What more do we

read in the hymn which is found in Deuteronomy? When the Most High divided the people, when he separated the children of Adam, he marked the limits of the people, according to the number of angels of God. And he chose the people of Jacob to be especially his (Deut. 32:8). If there were no other people of God in the world other than the children of Israel, why should there be found another people who followed the doctrine of Melchizedek against the contrary testimony of the prophet? Since he names all the peoples of the world, and gives only to the children of Abraham the name of the people of God, the logical consequence is that he denies that with the exception of the children of the God of Abraham, the others had the knowledge of God, because God is known in the alleged. Melchizedek, priest of the Most High God, appeared as a symbol of the holy mysteries which the future was to reveal. The blessing was to be given later to the people of God by a minister of God to whom we give the name of priest. Melchizedek therefore appears as the precursor of the sacred person of the Son of God, and precedes him to do him honor, though inferior to him in dignity. Let us then leave what we have said of Melchizedek, Scripture says a thousand times more for the confusion of the opponents. Indeed, after these admirable testimonies to Melchizedek, Scripture confuses spiteful spirits by adding: "He is thus the image of God and he remains forever." Consider then who is the object of your unchallenged discussions and if he inspires no reserve, at least fear Jesus Christ, to whom it is like, according to the authority of Scripture. The Apostle comes insensibly and by order to the excellence of his nature, and if the prerogatives which precede have impressed upon the spirits, that is, that Melchizedek was king of justice and peace, has appeared in a visible body without having either father or mother, that is to say without being born, having neither beginning nor end, the last trait adds to all that he has just said a new degree of credibility. Who would dare to say, unless renouncing reason, that these glorious prerogatives are not suited to him whom the Scriptures declares like the Son of God, and who remains a priest forever? But he cannot be like the Son of God unless he has the same nature. And what is so incredible that Melchizedek appeared in a humorous form, as soon as we understand that he was the third person of the Trinity? For if the Christ who is the second person has frequently appeared in the form of a man, what doubt can we raise on what we have said? Do not we read in a psalm: "You are a priest for eternity according to the order of Melchizedek (Ps. 109:4)?" These words of the confession of all relate to the person of Jesus Christ, because Christ is a priest for eternity according to the order of Melchizedek. But Christ is the sovereign priest, and Melchizedek occupies the second rank. Now, if Melchizedek is only a man, would it be proper that Jesus Christ should be a priest for eternity according to his order? We see them both alike, both clothed in one ministry, because they have one and the same nature. But since the authority of one God must be preserved in every way, the third person appears here subordinate to the name of the Father. As for Christ, he holds the place of the Father, he is like his minister, and that is why he is given the name (the



priest). Similarly, the Holy Spirit, as minister, is also called the priest of the Most High God, but not the sovereign priest, as our brethren presume in the oblation: for although Christ and the Holy Spirit are consubstantial, it is nevertheless necessary to preserve to each one the rank given him. The priests are given the name of envoys because they are the representatives of the one who sends them, and they are like his image, and this is the reason why Christ and the Spirit which is the natural image of the Father, are called his priests: God manifests Himself in their person, as our Lord has said: "He that sees me sees my Father (Jn. 14:9)." Now, if the Lord has revealed Himself in the divine actions which He has effected, and if these actions are the works of the Holy Spirit as he declares: "It is in the Spirit of God that I cast out demons", God manifested Himself in the Holy Spirit. <sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.109]

**7:1-7** You sent me a volume without the author's name [This concerns Ambrosiaster's interpretation above]; and I don't know if it was you who erased the name in the title, or if it was the author himself who did not want to confess to escape the danger of the discussion. On reading it I understood that by the power of reasoning on the famous question of the office of Melchizedek, he had come to impose himself the task of demonstrating that the one who had blessed the great Patriarch was not a simple mortal and participated in the divine nature. He ended up daring to say that the Holy Spirit had gone to meet Abraham and appeared under the figure of a man. As for knowing how the Holy Spirit could offer bread and wine, and receive the tithe of the spoils made by Abraham on the four defeated kings, he did not even touch on this question. You therefore ask me to explain to you what I think of the writer and the subject itself. I recognize that I wanted to conceal my opinion, and not to get involved in a debate which is not without danger and which lends itself to recriminations; for I was convinced that I would make people dissatisfied, whatever I might have said. After having re-read the letter and the pressing requests addressed to me on the last page, I did not think I could reject your petition, and I began to leaf through the books of the ancients, to make sure of what everyone teaches, and to respond to you as after taking advice from a large assembly.

And first, I met the first homily of Origen on Melchizedek; and in this explanation of Genesis, the author drawn by the very extent of his discussion, comes to the point of declaring that this pontiff was an angel. To establish his assumption, he uses the same arguments roughly as your writer to establish his own. From there I went to Didymus his disciple, and I saw a man who threw himself right in the opinion of his master. I then went to consult Hippolytus, Irenaeus, Eusebius of Caesarea, and that of Emesa, Apollinaris, and our Eustathius, who the first of the bishops of Antioch sounded his brilliant trumpet the combat against Arius; and I found that all by different arguments and paths, led to the same conclusion, to declare that Melchizedek was a Chananian, king of this city which first was called Salem, then Jebus, and finally Jerusalem. They add that we should not be surprised if he is represented to us as a priest of the Most High, apart

from circumcision, legal ceremonies and the family of Aaron; for Abel also, Enoch and Noah offered victims and were acceptable to God. We also see in the book of Job that this patriarch made offerings, fulfilled sacred functions, and every day immolated victims for his children. (Job 1) They add that Job was by no means of the race of Levi, but descended from Esau, although the Hebrews claim something else.

But, like Noah, though having been drunk in his tent, and by the same token as an object of mockery for his second son because of his nakedness, (Gen. 9) became the figure of the Savior, and Cham that of the Jewish people; just as Samson, having fallen in love with a poor courtesan, Dalila, killed more enemies by dying than he had struck during his life, (Jud. 16) thus symbolizing the passion of Christ; just as almost all the holy patriarchs and prophets have in some way retraced the figure of the Savior; Likewise Melchizedek, precisely because he was a Canaanite, and not of the Jewish race, foreshadowed the priesthood of the Son of God; this is why it is said to him in the hundred and ninth psalm: "You are a priest for eternity, according to the order of Melchizedek." This order is interpreted in many ways: Melchizedek was alone and king and priest; his priesthood had preceded circumcision, so that it was not the Gentiles who received the priesthood from the Jews, but quite the opposite; he was not anointed with sacred oil, as evidenced by the laws of Moses, but with the oil of joy and the purity of faith; he did not sacrifice the victims of flesh and blood, nor hold the entrails of the animals in his hands; but, by offering bread and wine, he preludes by a pure sacrifice to the sacrament of Christ. It would be easy for me to continue this parallel, if the brevity of a letter allowed me to do so.

It is exposed, moreover, with much more breadth in the Epistle to the Hebrews, admitted by all the Greeks and by a great number of Latins, that Melchizedek, that is to say, the just king, reigned over Salem, or even the king of peace, was without father or mother, in a word without genealogy; we also see there what is the meaning of this word; for it should not be understood by this that he really had neither father nor mother, Christ himself having a father and a mother according to his double nature; it simply means that he suddenly appears to us in Genesis going to meet Abraham when he came back from defeating enemies, and that his name is no longer written in this book neither before nor after. Now the Apostle affirmed that the priesthood of Aaron, or indeed of the Jewish nation, had a beginning and must have an end; while that of Melchizedek, or that of Christ and the Church, is of eternal duration, either in the past or in the future, and is not the work of anyone. He also teaches that, the priesthood being transferred, the law must change; and that the word of the Lord must be transmitted, not by the handmaid Hagar and by the mountain of Sina, but by the free woman Sara and by the citadel of Zion; that the law of God must come out of Jerusalem. He first intensifies the difficulty by expressing himself in this way: "The above we would have a lot to say, and our speech would still be incomprehensible." (Heb. 5:11) It is not that the Apostle could not have interpreted it; is that the time did not include such a revelation. He spoke to Jews,



not to faithful; he therefore should not indiscriminately give them the Christian mysteries. If the vase of election remains dumb with astonishment and declares ineffable what he wants to speak of, how much more we, worms, puny insects, should we only profess the knowledge of ignorance, and only show a vast nonsense by a narrow opening, recognizing the two priesthoods compared by the Apostle, that of the old and that of the new people? In all this long discussion, its sole purpose is to establish that before Lévi and Aaron, there was a priest from the Gentiles, Melchizedek, whose merit was all the greater, that he was able to bless the future priests of the Jews in the person of their father Abraham. Everything that comes next to the praise of Melchizedek relates to the type of Christ, must be realized in the sacraments of the Church.

This is what I read in the works of the Greeks; and, as we reduce a vast landscape to small proportions in a painting, I wanted to summarize everything in a few essential points, instead of following their thoughts and their developments; and so you can learn in a short letter what the opinions of many are. But, as you question me with so much affection and confidence, I must distill all my research on this point, and tell you the very feeling of the Hebrews. So that nothing is missing and your legitimate curiosity is fully satisfied, I place before your eyes even the Hebrew terms: UMELCHISEDEC MELEC SALEM MOSI LEHEM VAIAIN, UHU CHOEN LEEL ELION: VAIBAR CHEU VAIOMER BARUCH ABRAM LEEL ELION CONE SAMAIM VA ARES: UBARUCII EL ELION ESER MAGGEN SARACH BIADACH VAIETHEN LO MAASER MECCHOL (Gen. 14:18). Here is how we can render this passage: "And Melchizedek king of Salem, offered bread and wine, for he was a priest of God Most High; he blessed him by saying: Blessed be Abram by the Most High God, who created heaven and earth; and blessed be the Most High God, who has delivered your enemies into your hands. And he gave him a tenth of everything." It is claimed that this pontiff was Shem, the first son of Noah, and that he was, at the birth of Abraham, three hundred and ninety years old, which is broken down as follows: Shem, the second year after the flood, then having a hundred years, fathered Arphaxad, and lived five hundred years from this time, in all six hundred years. Arphaxad, at the age of thirty-five, fathered Salem, who himself, at the age of thirty, fathered Heber, who in turn became the father of Phaleg, at the age of thirty-four, as we read in Scripture. Phaleg, after thirty years of age, fathered Rehu, who became Serug's father after his thirty-second year. Serug, when he was thirty, fathered Nachor; who, at the age of twenty-nine, fathered Thare; and we read that this one, already seventy, fathered Abram, Nachor and Aran. Now suppose the number of years in each generation, and you will find that from the birth of Sem until that of Abratham, three hundred and ninety years had passed. Now Abraham died at the age of one hundred and seventy-five. So we see that Sem survived thirty-five years from his tenth degree great-nephew.

It adds that to the priesthood of Aaron all the firstborn of the descendants of Noah, the order and the series which read the sacred books, were priests,

sacrificed victims to God; and it was the birthright that Esau sold to his brother Jacob. (Gen. 25) So we should not be surprised if Melchizedek goes to meet Abraham when he came back victorious, if he presented him with bread and wine to repair his strength and that of the combatants, if he blessed him, something to which he was bound by right with regard to his grandson, if he finally received the tenth of the spoils, fruit of the victory. There is however an ambiguity: he himself could have given the tenth of his goods, and renewed in this circumstance the ancient generosity. Either meaning is permissible, either according to the Hebrew text or according to the version of the Septuagint: he may have received the tithe of the spoils as well as having given the tithe of his possessions. But the Apostle, in his Epistle to Hebrews (Heb. 7) declares in the most formal way that it is not Abraham who received the tenth of the riches of Melchizedek, and that it is on the contrary this one which received that spoils.

Salem would not designate the city of Jerusalem, as Josephus thought and all our interpretations, this name obviously cannot be made up of two different languages, Greek and Hebrew, which would be absurd; it would designate a stronghold located near Seythopolis, and which until today is still called Salem. We show the palace of Melchizedek, which by the size of the ruins attests to the magnificence of the old constructions. Here is what we read in this regard towards the end of Genesis: "Jacob went to Socoth, which means tabernacles, and there he built houses for him and pitched tents; then he passed to Salem, city of the region of Sichem, which is in the land of Chanaan." (Gen. 33:17-18)

It should also be noted that, when Abraham returned after having won the victory over the enemies, which he had pursued until Dan, (Gen. 14) today named Paneas, he encountered on his way, not the outskirts of Jerusalem, but the stronghold of the metropolis of Sichem; and we see moreover in the Gospel the following line: "John was to be baptized in Ennon, near Salim, because there was abundant water." (Jn. 3:23) And it does not matter that Latin writes Salem or Salim, the Hebrews almost never using the vowels in the interior of the words, and the pronunciation remaining free, varying the sounds and the accents according to the idea of the readers and the difference of the countries.

This is what we have learned from the most learned men in this nation; and they are so far from taking Melchizedek for the Holy Spirit or for an angel, that they write the name of man with absolute certainty. Indeed, as soon as it is said on the occasion of the type that the priesthood of Christ will have no end, as soon as he himself priest and king has given us to be a royal and priestly race, (1 Peter. 2) brought the two walls together as the cornerstone, and of the two flocks is one, being the good Shepherd, (Ephes. 2:16) it is absurd to interpret all of this in an anagogical sense to the point of destroying the truth of the facts and claiming that he was not king, that it was an angel who showed himself in human appearance; so especially that the Hebrews neglect no means to establish that Melchizedek king of Salem was himself a saint, the son of Noah, and that they refer to this passage from the sacred book: "Now the king of Sodom went out to go to meet him," to meet Abraham, there is no doubt, "when he came



back to cut Chodorlahomor and the other kings in the Save valley, which is the king's valley." (Gen. 14) After that comes the text: "And Melchizedek, king of Salem, presented the bread and the wine..." If it is therefore here the city or the valley of the king, or else, according to the translation of the Septuagint, the countryside today named Aulon by the inhabitants of Palestine, the one who reigned over a valley and an earthly city, was obviously a man.

You now know what I collected, what I read about Melchizedek. Calling the witnesses was my job: it's up to you to judge the degree of faith that their testimony deserves. If you reject them all, you will certainly not receive your spiritual interpreter, who, no less able to speak than devoid of knowledge, pronounces with so much assurance and pride that Melchizedek was the Holy Spirit; and from then on he will recognize the truth of what the Greeks are proclaiming: "Inability gives confidence, knowledge inspires timidity." As for what concerns me after a long illness, it was hardly during Lent that I was able to get rid of the fever; and, as I was preparing to occupy myself with another work, I devoted the few days which remained to the explanation of Saint Matthew. I resumed with such greed my interrupted studies, that a useful work to untie my tongue became harmful to my health. <sup>135</sup>[Jerome of Stridon (347-420AD), Ep. 73 to Evangelus]

**7:1-3** Let no man, therefore, when he beholds an order of human establishment, contend that in it resides the claim of Divinity; for even that Melchizedek, by whose office Abraham offered sacrifice, the Church does certainly not hold to be an angel (as some Jewish triflers do), but a holy man and priest of God, who, prefiguring our Lord, is described as without father or mother, without history of his descent, without beginning and without end, in order to show beforehand the coming into this world of the eternal Son of God, Who likewise was incarnate and then brought forth without any father, begotten as God without mother, and was without history of descent, for it is written: His generation who shall declare? (Isa. 53:8) This Melchizedek, then, have we received as a priest of God made upon the model of Christ, but the one we regard as the type, the other as the original. <sup>3</sup>[Ambrose of Milan (338-397AD), Exposition of the Christian Faith, 3.11.88]

**7:3** The reason why the apostle said Melchisedech was without father and without mother is that the holy Scripture does not tell his genealogy. The Hebrews say that this Melchisedech is Sem, Noah's son, under a different name, and, reckoning the days of his life, they show that he lived until the time of Isaac. They also say that all firstborns used to be priests and immolate sacrifices to God until the time of Aaron and the rites of the law, and that this was the birthright that Esau sold his brother Jacob. It was also right, they say, for Melchisedech to receive tithes from the triumphs of his descendant. Moreover, they affirm that Salem is the same city that was later called Jerusalem. This city, according to them, was even first called Jebus, then Salem, then Jerusalem. This Melchisedech, according to the apostle, symbolically represents Christ, because Christ is without mother in heaven and without father on earth, offering to God, for us, on earth, the bread of his body and the wine of his blood; to whom it is

said, "Thou art a priest for ever, according to the order of Melchisedech" (Heb. 5:6; Ps. 109:4). <sup>134</sup>[Alcuin of York (735-804AD), Questions and Answers on Genesis, Q. 165]

**7:3** And how, you will say, can a man be without a father or mother, and have no beginning of his days, nor end of his life? You have seen that this man was a figure: so do not be astonished, and do not demand that everything be in the figure, for it would no longer be a figure, if it indeed possessed all that it represents. So what is the meaning of these words? Just as Melchizedek is said without a father, without a mother, without genealogy, because Scripture does not mention his father, nor his mother, nor his genealogy; Thus, as Christ has no mother in heaven, nor father on Earth, it is said that he has no genealogy, and that is the truth. See how the honors made to the Patriarch prepare us for a mystery. Melchizedek presents him with bread and wine. (Gen. 14:18) When you see the symbol, think of reality, and admire how holy Scripture makes us foresee the future from the beginning. <sup>136</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Genesis]

**7:10** *For he was yet in his loins when Melchisedec met him*, i.e. Levi was in him, although he was not yet born. And he said not the Levites but Levi. Have you seen the superiority? Have you seen how great is the interval between Abraham and Melchisedec, who bears the type of our High Priest? And he shows that the superiority had been caused by authority, not necessity. For the one paid the tithe, which indicates the priest: the other gave the blessing, which indicates the superior. This superiority passes on also to the descendants. In a marvelous and triumphant way he cast out the Jewish [system]. On this account he said, You have become dull, (Heb. 5:12), because he wished to lay these foundations, that they might not start away. Such is the wisdom of Paul, first preparing them well, he so leads them into what he wishes. For the human race is hard to persuade, and needs much attention, even more than plants. Since in that case there is only the nature of material bodies, and earth, which yields to the hands of the husbandmen: but in this there is will, which is liable to many alterations, and now prefers this, now that. For it quickly turns to evil. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**7:11** *You are a priest for ever, after the order of Melchizedek*. Also in the first book of Kings, God says to the priest Eli: And I will raise up to me a faithful priest, who shall do all things which are in my heart: and I will build him a sure house; and he shall pass in the presence of my anointed ones for all days. <sup>33</sup>[Cyprian of Carthage (200-258AD), Treatise 12, 1.17]

**7:18-19** What objection can there be to my affirming that the Apostle Paul, and other sound and faithful Christians, were bound sincerely to declare the worth of these old observances by occasionally honoring them, lest it should be thought that these institutions, originally full of prophetic significance, and cherished sacredly by their most pious forefathers, were to be abhorred by their posterity as profane inventions of the devil? For now, when the faith had come, which, previously foreshadowed by these ceremonies, was revealed after the death and



resurrection of the Lord, they became, so far as their office was concerned, defunct. But just as it is seemly that the bodies of the deceased be carried honorably to the grave by their kindred, so was it fitting that these rites should be removed in a manner worthy of their origin and history, and this not with pretense of respect, but as a religious duty, instead of being forsaken at once, or cast forth to be torn in pieces by the reproaches of their enemies, as by the teeth of dogs. To carry the illustration further, if now any Christian (though he may have been converted from Judaism) were proposing to imitate the apostles in the observance of these ceremonies, like one who disturbs the ashes of those who rest, he would be not piously performing his part in the obsequies, but impiously violating the sepulcher. <sup>24</sup>[Augustine of Hippo (354-430AD), Epistle 82.2.16]

**7:21** For it was said to Christ, and, so far in advance, it was predicted of Christ: "*The Lord has sworn, and his oath will remain unchangeable: You are the eternal priest according to the order of Melchizedek.*" What does it mean to say: "*The Lord has sworn*", if not that he affirmed on his unwavering truth? "And

he will not repent", except that he will never change, for any reason, this priesthood? For God does not repent like man. It is said that God repents when he changes something established by himself, which seemed to have to last. Also, when he says: "*He will not repent: You are the eternal priest according to the order of Melchizedek*", it shows sufficiently that he has repented, that is to say, that he has wanted to change the priesthood established by himself according to Aaron's order. We have before us the fulfillment of the prophecy relating to these two priesthoods: in no temple, in fact, is there no longer any trace of the priesthood of Aaron, and that of Christ subsists eternally in heaven. <sup>138</sup>[Augustine of Hippo (354-430AD), Against the Jews, 9.13]

**7:26-27** None is said to be made higher, except he who has in some respect been lower; Christ, then, is, by His sitting at the right hand of the Father, made higher in regard of that wherein, being made lower than the angels, He offered Himself to suffer. <sup>3</sup>[Ambrose of Milan (338-397AD), Exposition of the Christian Faith, 3.11.80]

## HEBREWS 8

### Christ in the heavenly sanctuary

<sup>1</sup> Now of the things which we have spoken *this is* the sum: We have such an high priest, <sup>a</sup>who is set on the right hand of the throne of the Majesty in the heavens; <sup>2</sup> A minister of the sanctuary, and of <sup>b</sup>the true tabernacle, which the Lord pitched, and not man. <sup>3</sup> For every high priest is ordained to offer gifts and sacrifices: wherefore <sup>c</sup>*it is* of necessity that this man have somewhat also to offer. <sup>4</sup> For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: <sup>5</sup> Who serve unto the example and <sup>d</sup>shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: <sup>e</sup>for, *See, saith he, that thou make all things according to the pattern shewed to thee in the mount.*

### Mediator of a superior covenant

<sup>6</sup> But now <sup>f</sup>hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. <sup>7</sup> For if that first *covenant* had been faultless, then should no place have been sought for the second. <sup>8</sup> For finding fault with them, he saith, <sup>g</sup>*Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: <sup>9</sup> Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. <sup>10</sup> For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and <sup>h</sup>I will be to them a God, and they shall be to me a people: <sup>11</sup> And <sup>i</sup>they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. <sup>12</sup> For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. <sup>13</sup> In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.*

1 a Col 3:1  
2 b Heb 9:11

3 c Eph 5:2  
5 d Col 2:17

e Exo 25:40  
Num 8:4

6 f Heb 7:22  
8 g Jer 31:31

10 h Gen 17:7-8  
Jer 24:7

Eze 37:27  
Zec 8:8

11 i Isa 54:13  
1 Joh 2:27

**8:1-2** Paul mixes the lowly things with the lofty, ever imitating his Master, so that the lowly become the path to the lofty, and through the former we are led to the latter, and when we are amid the great things we learn that these lowly ones were a condescension. This accordingly he does here also. After declaring that *He offered up Himself*, and showing Him to be a *High Priest*, what does he say? *Now of the things which we have spoken this is the sum: we have such an High Priest who is set down*

*on the right hand of the throne of the majesty.* And yet this is not the office of a Priest, but of Him whom the Priest should serve. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**8:4** If then He is a Priest (as He really is), we must seek some other place for Him. For if He were indeed on earth, He should not be a priest. For how [could He be]? He offered no sacrifice, He ministered not in the Priest's office. And with good reason, for there were the priests. Moreover he shows, that it



was impossible that [He] should be a priest upon earth. For how [could He be]? There was no rising up against the appointed Priests, he means. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**8:5** To Moses himself also was the injunction given, Look that you make them after the form and pattern which were showed you on the mount. From which it appears to me, that as on this earth the law was a sort of schoolmaster to those who by it were to be conducted to Christ, in order that, being instructed and trained by it, they might more easily, after the training of the law, receive the more perfect principles of Christ; so also another earth, which receives into it all the saints, may first imbue and mould them by the institutions of the true and everlasting law, that they may more easily gain possession of those perfect institutions of heaven, to which nothing can be added; in which there will be, of a truth, that Gospel which is called everlasting, and that Testament, ever new, which shall never grow old. reveals the apprehension of spiritual knowledge. <sup>71</sup>[Origen of Alexandria (185-254AD), De Principiis, 3.6.8]

**8:5** For not only the prophecies which are contained in words, nor only the precepts for the right conduct of life, which teach morals and piety, and are contained in the sacred writings — not only these, but also the rites, priesthood, tabernacle or temple, altars, sacrifices, ceremonies, and whatever else belongs to that service which is due to God, and which in Greek is properly called *λατρεία* — all these signified and fore-announced those things which we who believe in Jesus Christ unto eternal life believe to have been fulfilled, or behold in process of fulfillment, or confidently believe shall yet be fulfilled. <sup>8</sup>[Augustine of Hippo (354-430AD), The City of God, 7.32]

**8:6** *But now has He obtained a more excellent ministry, by how much also He is the Mediator of a better covenant.* You see (he means) how much better is the one ministration than the other, if one be an example and type, and the other truth [reality]. But this did not profit the hearers, nor cheer them. Therefore he says what especially cheered them: *Which was established upon better promises.* Having raised them up by speaking of the place, and the priest, and the sacrifice, he then sets forth also the wide difference of the covenant, having also said before that it was weak and unprofitable. (See Heb. 7:18) <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**8:8-9** But so that we do not believe that the Creator of the earthly man is not the one who made the celestial man, behold God, to show us that he created both, wanted to be the author of the two Testaments, and to make earthly promises in the Old Testament, and heavenly promises in the New Testament. But how long, O man, will you be earthly? How long will you have a taste for the earth? Because we give a child childish toys to amuse his young mind, should we, when he grows up, not take them from his hands, in order to give him a more useful occupation and more worthy of his soul? Didn't you yourself give your son nuts when he was a child, and a book when he grew up? If therefore God through the New Testament has taken out of the hands of His sons those things which are like the

playthings of boys, in order that He might give something more useful to them growing up, on that account must He be supposed not to have given those former things Himself. He gave both Himself. But the Law itself through Moses was given, Grace and Truth came through Jesus Christ: (Jn 1:17) Grace because there is fulfilled through love that which by the letter was being enjoined, Truth because there is being rendered that which was promised. This thing therefore this Asaph has understood. In a word, all things which to the Jews had been promised have been taken away. Where is their kingdom? Where the Temple? Where the Anointing? Where is Priest? Where are now the Prophets among them? From what time there came He that by the Prophets was foretold, in that nation there is now nothing of these things; now she has lost things earthly, and not yet does seek things Heavenly. <sup>19</sup>[Augustine of Hippo (354-430AD), Exposition on the Psalms, 74.1]

**8:10** *I will put my laws into their mind, and write them in their hearts.* He therefore who had spoken to Moses, spoke also to the apostles, and the swift hand of the Word wrote and deposited the secrets of the new covenant in the disciples' hearts: there were no thick clouds surrounding Him as of old, nor were the people frightened off from approaching the mountain by frightful sounds and lightning, but quietly and freely His discourse reached the ears of those who stood by: that the harshness of the law might give way before the gentleness of grace, and the spirit of adoption might dispel the terrors of bondage. <sup>68</sup>[Leo the Great (391-461AD), Sermon, 95.1]

**8:11** *Know the Lord.* When has this been fulfilled save now? For our [religion] is manifest: but theirs [i.e. the Jews'] was not manifest, but had been shut up in a corner. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**8:13** It is a thing not without peril, therefore, for any one of you to teach the New Testament along with the law and the prophets, as if they were of one and the same origin; for the knowledge of our Saviour renews the one from day to day, while the other grows old and infirm, and passes almost into utter destruction. And this is a fact manifest to those who are capable of exercising discernment. For just as, when the branches of a tree become aged, or when the trunk ceases to bear fruit any more, they are cut down; and just as, when the members of the body suffer mortification, they are amputated, for the poison of the mortification diffuses itself from these members through the whole body, and unless some remedy be found for the disease by the skill of the physician, the whole body will be vitiated; so, too, if you receive the law without understanding its origin, you will ruin your souls, and lose your salvation. For the law and the prophets were until John; but since John the law of truth, the law of the promises, the law of heaven, the new law, is made known to the race of man. And, in truth, as long as there was no one to exhibit to you this most true knowledge of our Lord Jesus, you had not sin. Now, however, you both see and hear, and yet you desire to walk in ignorance, in order that you may keep that law which has been destroyed and abandoned. And Paul, too, who is held to be the most approved apostle with us, expresses himself to the same effect in one of his



epistles, when he says: For if I build again the things which I destroyed, I make myself a prevaricator. And in saying this he pronounces on them as Gentiles, because they were under the elements of the world,

before the fullness of faith came, believing then as they did in the law and the prophets. <sup>95</sup>[Archelaus (277AD), Acts of the Disputation with Manes, 13]

## HEBREWS 9

### The earthly sanctuary

<sup>1</sup> Then verily the first *covenant* had also ordinances of divine service, and a <sup>a</sup>worldly sanctuary. <sup>2</sup> <sup>b</sup>For there was a tabernacle made; the first, wherein *was* the candlestick, and <sup>c</sup>the table, and the shewbread; which is called the sanctuary. <sup>3</sup> <sup>d</sup>And after the second veil, the tabernacle which is called the Holiest of all; <sup>4</sup> Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* <sup>e</sup>the golden pot that had manna, and <sup>f</sup>Aaron's rod that budded, and <sup>g</sup>the tables of the covenant; <sup>5</sup> And <sup>h</sup>over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

### A type of the heavenly sanctuary

<sup>6</sup> Now when these things were thus ordained, <sup>i</sup>the priests went always into the first tabernacle, accomplishing the service *of God*. <sup>7</sup> But into the second *went* the high priest alone <sup>j</sup>once every year, not without blood, which he offered for himself, and *for* the errors of the people: <sup>8</sup> <sup>k</sup>The Holy Ghost this signifying, that <sup>l</sup>the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: <sup>9</sup> Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, <sup>m</sup>that could not make him that did the service perfect, as pertaining to the conscience; <sup>10</sup> Which *stood* only in <sup>n</sup>meats and drinks, <sup>o</sup>and divers washings, <sup>p</sup>and carnal ordinances, imposed *on them* until the time of reformation.

### Christ the high priest and victim

<sup>11</sup> But Christ being come an high priest <sup>q</sup>of good things to come, <sup>r</sup>by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; <sup>12</sup> Neither by the blood of goats and calves, but <sup>s</sup>by his own blood he entered in <sup>t</sup>once into the holy place, <sup>u</sup>having obtained eternal redemption *for us*. <sup>13</sup> For if <sup>v</sup>the blood of bulls and of goats, and <sup>w</sup>the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: <sup>14</sup> How much more <sup>x</sup>shall the blood of Christ, <sup>y</sup>who through the eternal Spirit <sup>z</sup>offered himself without spot to God, <sup>aa</sup>purge your conscience from <sup>ab</sup>dead works <sup>ac</sup>to serve the living God?

### Redemption though Christ

<sup>15</sup> <sup>ad</sup>And for this cause he is the mediator of the new testament, <sup>ae</sup>that by means of death, for the redemption of the transgressions *that were* under the first testament, <sup>af</sup>they which are called might receive the promise of eternal inheritance. <sup>16</sup> For where a testament *is*, there must also of necessity be the death of the testator. <sup>17</sup> For <sup>ag</sup>a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

### The blood of victims

<sup>18</sup> <sup>ah</sup>Whereupon neither the first *testament* was dedicated without blood. <sup>19</sup> For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, <sup>ai</sup>with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, <sup>20</sup> Saying, <sup>aj</sup>This *is* the blood of the testament which God hath enjoined unto you. <sup>21</sup> Moreover <sup>ak</sup>he sprinkled with blood both the tabernacle, and all the vessels of the ministry. <sup>22</sup> And almost all things are by the law purged with blood; and <sup>al</sup>without shedding of blood is no remission.

### The blood of Christ

<sup>23</sup> *It was* therefore necessary that <sup>am</sup>the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. <sup>24</sup> For <sup>an</sup>Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now <sup>ao</sup>to appear in the presence of God for us: <sup>25</sup> Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; <sup>26</sup> For then must he often have suffered since the foundation of the world: but now once <sup>ap</sup>in the end of the world hath he appeared to put away sin by the sacrifice of himself. <sup>27</sup> <sup>aq</sup>And as it is appointed unto men once to die, but after this the judgment: <sup>28</sup> So <sup>ar</sup>Christ was <sup>as</sup>once offered to bear the sins of many; and unto them that look for him shall <sup>at</sup>he appear the second time without sin unto salvation.

|              |               |                |               |               |                |                |
|--------------|---------------|----------------|---------------|---------------|----------------|----------------|
| 1 a Exo 25:8 | Exo 25:16     | 8 k Joh 14:6   | 11 q Heb 10:1 | 14 x Luk 1:74 | 15 d 1 Tim 2:5 | 20 j Exo 24:8  |
| Lev 4:6      | f Num 17:10   | 1 Heb 10:19    | r Heb 8:2     | y Heb 6:1     | e 1 Pet 3:18   | Mat 26:28      |
| 2 b Exo 26:1 | g Exo 16:33   | 9 m Gal 3:21   | 12 s Dan 9:24 | z Heb 1:3     | f Heb 3:1      | Heb 13:20      |
| c Lev 24:5   | 5 h Lev 16:2  | 10 n Rom 14:17 | t Zec 3:9     | a Eph 5:2     | 17 g Gal 3:15  | 1 Pet 1:2      |
| 3 d Exo 40:3 | 6 i Num 28:3  | o Lev 11:25    | u Rev 1:5     | b 1 Pet 3:18  | 18 h Exo 24:6  | 21 k Exo 29:12 |
| 4 e Deu 10:5 | Dan 8:11      | Num 19:7       | 13 v Lev 8:15 | Rom 1:4       | 19 i Lev 14:4  | Lev 8:15       |
| Deu 10:2     | 7 j Exo 30:10 | p Eph 2:15     | w Num 19:2    | c 1 Joh 1:7   | Exo 24:5-6     | 22 l Lev 17:11 |



|               |                  |               |               |             |          |
|---------------|------------------|---------------|---------------|-------------|----------|
| 23 m Heb 8:5  | 1 Joh 2:1        | Gal 4:4       | Gen 3:19      | 1 Pet 2:24  | Joh 14:3 |
| 24 n Heb 6:20 | 26 p 1 Cor 10:11 | Heb 7:27      | 28 r Rom 6:10 | 1 Joh 3:5   |          |
| o Heb 7:25    | Eph 1:10         | 27 q Ecc 3:20 | s Mat 26:28   | t Mat 25:34 |          |

**9:1** He has shown from the Priest, from the Priesthood, from the Covenant, that that [dispensation] was to have an end. From this point he shows it from the fashion of the tabernacle itself. How? This, he says, [was] the Holy and the Holy of Holies. The holy place then is a symbol of the former period (for there all things are done by means of sacrifices); but the Holy of Holies of this that is now present. And by the Holy of Holies he means Heaven; and by the veil, Heaven, and the Flesh enters into that within the veil: that is to say, through the veil of His flesh. (Supra, 6:19; Heb. 10:20) And it were well to speak of this passage, taking it up from the beginning. What then does he say? Then verily the first had also (the first what? *The Covenant*). *Ordinances of Divine service*. What are ordinances? symbols or rights. Then; as (he means) it has not now. He shows that it had already given place, for (he says) it had at that time; so that now, although it stood, it is not. And the *worldly Sanctuary*. He calls it worldly, inasmuch as it was permitted to all to tread it, and in the same house the place was manifest where the priests stood, where the Jews, the Proselytes, the Grecians, the Nazarites. Since, therefore even Gentiles were permitted to tread it, he calls it worldly. For surely the Jews were not the world. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**9:4-5** The ark symbolizes the secrets of God. In the Law, the manna and the rod of Aaron were prescribed to be placed in the ark. In the Law are contained the precepts; the rod is the mark of power; manna, the image of grace: striking symbolism, which shows us that without grace it is impossible to fulfill the commandments. The Law cannot, however, be perfectly fulfilled by every man who makes progress in the good: this is what is marked by the high place of the mercy seat. God indeed must be favorable to the man so that he succeeds in this task; the mercy seat placed on the ark is therefore the image of the mercy which prevails over justice (James 2:13). The two Cherubim spread their wings on the mercy seat, to honor it by spreading over it like a veil, because it contains mysterious things; they look at each other, because they agree, like the two Testaments, of which they are the figure; their faces are turned towards the mercy seat, to make us better feel the price of divine mercy, the only source of hope. <sup>139</sup>[Augustine of Hippo (354-430AD), Questions on Exodus, Q.105]

**9:6** *Now when these things were thus ordained, the priests went always into the first tabernacle accomplishing the service of God.* That is, these things indeed were there, but the Jews did not enjoy them: they saw them not. So that they were no more theirs than ours for whom they prophesied. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**9:7-11** For this part of the Tabernacle, where the Ark of the Covenant was placed, only opened before the high priest; the remark is made expressly in the Epistle to the Hebrews (Heb. 9:7). But perhaps saying it was exclusively reserved to it "*to enter the tabernacle of testimony, to officiate in the holy place,*" Scripture has wanted to mean nothing other

than the holy of the holies, also called holy. For all that is holy cannot be called the holy of holies, but what is the holy of holies, is assuredly holy. As for the priest who alone entered once in each year the holy of holies, the Epistle to the Hebrews, makes us see in him a very expressive type of Our Lord Jesus Christ. Another remark on the holy of holies above the Ark, which contained the law, was the mercy seat, in which we must recognize an image of divine mercy for the sins of those who do not fulfill the law; the same symbolic meaning does not appear in the priestly garment: what does it really mean, if not the sacraments of the Church? On the λογίω, that is the *rationale*, which covered the priest's chest, God had established the judgments, and on the plate sanctification and forgiveness of sins: the *rationale*, placed on the chest, is like the ark that contained the Law; and the plate, placed on the forehead, has something to do with the mercy seat which was above the Ark: this double symbol justifies this word from our Holy Books: "Mercy prevails over judgment (James 2:13)." <sup>139</sup>[Augustine of Hippo (354-430AD), Questions on Exodus, Q.129]

**9:11** *But Christ (he says) having come an High Priest:* he did not say, become, but having come, that is, having come for this very purpose, not having been successor to another. He did not come first and then become High Priest, but came and became at the same time. And he did not say having come a High Priest of things which are sacrificed, but of good things that have come, as if his discourse had not power to put the whole before us. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**9:11** What are you going to offer, in order to be pure? And if you are pure, you can offer a pure host. Let then the Priest that is clean offer Himself, and cleanse you. This is what Christ did. He found in man nothing clean for Him to offer for man: He offered Himself as a clean Victim. Happy Victim, true Victim, spotless Offering. He offered not then what we gave Him; yea rather, He offered what He took of us, and offered it clean. For of us He took flesh, and this He offered. But where took He it? In the womb of the Virgin Mary, that He might offer it clean for us unclean. He is our King, He is our Priest, in Him let us rejoice. <sup>19</sup>[Augustine of Hippo (354-430AD), Exposition on the Psalms, 149.3]

**9:14** This is what the high priest symbolized, when each year he entered with a cup of blood in the holy of holies. It was therefore he who summed up in his whole person what he knew was necessary for our redemption; he is both priest and victim, God and temple; priest who reconciles us, sacrifice by which we are reconciled, temple in which we are reconciled, God with whom we are reconciled. Alone he is a priest, sacrifice and temple, because like God he is all that in his slave nature; but he is not alone like God, because he is in divine nature with the Father and the Holy Spirit. <sup>140</sup>[Augustine of Hippo (354-430AD), The Rule of True Faith, 2]

**9:14** This is what concerns our creation. But our redemption? What was done was life in him, and life was "the light of men; and the light shines in the darkness, and the darkness has not understood it."



Here again it is the divinity, it is what remains eternally immutable, it is he who asks, to let himself be seen to us, that our hearts be purified. But the Evangelist has not yet said how to purify them. "The light shines in the darkness, and the darkness has not taken hold of it." What is necessary so that the darkness is no longer darkness and can understand it? Darkness here is sinners, infidels. So that the darkness is no longer darkness and can understand the light, "the Word became flesh and dwelt among us". So contemplate the Word, the Word made flesh, and the Word before becoming flesh. "In the beginning was the Word, and the Word was with God, and the Word was God: everything was done by him". Where is his blood mentioned? here is your creator: where is your ransom? Where will redemption come from? Because "the Word became flesh and dwelt among us". <sup>141</sup>[Augustine of Hippo (354-430AD), Sermon 142.1]

**9:13-14** For (he says) if the *blood of bulls* is able to purify the flesh, much rather shall the Blood of Christ wipe away the defilement of the soul. For that you may not suppose when you hear [the word] sanctifies, that it is some great thing, he marks out and shows the difference between each of these purifyings, and how the one of them is high and the other low. And says it is [so] with good reason, since that is the blood of bulls, and this the Blood of Christ. Nor was he content with the name, but he sets forth also the manner of the offering. *Who* (he says) *through the Holy Spirit offered Himself without spot to God*, that is, the victim was without blemish, pure from sins. For this is [the meaning of] *through the Holy Spirit*, not through fire, nor through any other things. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**9:15** And this inheritance, through the mouth of the Prophet, said to God: "for my inheritance is goodly to me (Ps. 15:6).". This is not an inheritance that the dying Father left to his Son; but it was the Son who by his death acquired it in a marvelous way, and took possession of it by his resurrection. <sup>142</sup>[Augustine of Hippo (354-430AD), Exposition on the Psalms, 88.3]

**9:19-20** In this place blood and water show forth the same thing, for baptism is His passion. <sup>64</sup>[John

Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**9:20** **This is the blood of the testament.** See how Moses properly predicts when he declared the words which Christ used at the Last Supper, when proclaiming the body and blood to his disciples. <sup>132</sup>[Glossa Ordinaria (12<sup>th</sup> century) On Hebrews]

**9:23** And so if brute creatures on behalf of a rational animal, i.e. in the stead of man, were not proportionate victims, a man was to be sought out, who should be offered for men, that for a reasoning being committing sin there might be offered a reasoning victim. But what of the fact, that a man without sin could not be found? And the victim offered in our stead, when could it cleanse us from sin, if the actual victim itself was not without sin's contagion? Since it being defiled could never have cleansed the defiled. Therefore that it might be a rational victim, Man was to be offered, but that it might cleanse man from his sins, Man and that Man without sin. But who might there be man without sin, if he was descended from a combination in sin? Thereupon in our behalf the Son of God came into the womb of the Virgin; there for our sakes He was made Man. Nature, not sin, was assumed by Him. He offered a sacrifice in our behalf, He set forth His own Body in behalf of sinners, a victim void of sin, that both by human nature He might be capable of dying, and by righteousness be capable of purifying. This One, then, when the ancient enemy saw after the Baptism, then directly fell upon Him with temptations, and by diverse avenues strove to insinuate himself into His interior; he was overcome and laid prostrate by the mere sinlessness of His unconquerable mind. <sup>144</sup>[Gregory the Great (540-604AD), Morals on Job, 1.17.46]

**9:28** In old times a lamb, a Calf was offered; now Christ is offered. But He is offered as man and as enduring suffering. And He offers Himself as a priest to take away our sins, here in an image, there in truth, where with the Father He intercedes for us as our Advocate. Here, then, we walk in an image, we see in an image; there face to face where is full perfection. For all perfection rests in the truth. <sup>3</sup>[Ambrose of Milan (338-397AD), On the Duties of the Clergy, 48.248]

## HEBREWS 10

### One sacrifice supplants many

<sup>1</sup> For the law having <sup>a</sup>a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. <sup>2</sup> For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. <sup>3</sup> <sup>b</sup>But in those *sacrifices there is* a remembrance again *made* of sins every year. <sup>4</sup> For <sup>c</sup>*it* is not possible that the blood of bulls and of goats should take away sins. <sup>5</sup> Wherefore when he cometh into the world, he saith, <sup>d</sup>*Sacrifice and offering thou wouldst not, but a body hast thou prepared me:* <sup>6</sup> *In burnt offerings and sacrifices for sin thou hast had no pleasure.* <sup>7</sup> Then said I, *Lo, I come* (in the volume of the book it is written of me,) to do thy will, O God. <sup>8</sup> Above when he said, *Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein;* which are offered by the law; <sup>9</sup> Then said he, *Lo, I come to do thy will, O God.* He taketh away the first, that he may establish the second. <sup>10</sup> <sup>e</sup>By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

### Its eternal value



<sup>11</sup> And every priest standeth <sup>f</sup>daily ministering and offering oftentimes the same sacrifices, which can never take away sins: <sup>12</sup> <sup>g</sup>But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; <sup>13</sup> From henceforth expecting <sup>h</sup>till his enemies be made his footstool. <sup>14</sup> For by one offering he hath perfected for ever them that are sanctified. <sup>15</sup> <sup>i</sup>Whereof the Holy Ghost also is a witness to us: for after that he had said before, <sup>16</sup> <sup>j</sup>**This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;** <sup>17</sup> **And their sins and iniquities will I remember no more.** <sup>18</sup> Now where remission of these *is, there is* no more offering for sin.

#### First motive: the judgment

<sup>19</sup> Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, <sup>20</sup> By <sup>ka</sup> a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; <sup>21</sup> And *having* an high priest over <sup>l</sup>the house of God; <sup>22</sup> Let us draw near with a true heart <sup>n</sup>in full assurance of faith, having our hearts sprinkled from an evil conscience, and <sup>m</sup>our bodies washed with pure water. <sup>23</sup> Let us hold fast the profession of *our* faith without wavering; (for <sup>o</sup>he is faithful that promised;) <sup>24</sup> And let us consider one another to provoke unto love and to good works: <sup>25</sup> <sup>p</sup>Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and <sup>q</sup>so much the more, as ye see <sup>r</sup>the day approaching.

#### Guilt of apostasy

<sup>26</sup> For <sup>s</sup>if we sin wilfully <sup>t</sup>after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, <sup>27</sup> But a certain fearful looking for of judgment and <sup>u</sup>fiery indignation, which shall devour the adversaries. <sup>28</sup> He that despised Moses' law died without mercy under two or three witnesses: <sup>29</sup> Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and <sup>v</sup>hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, <sup>w</sup>and hath done despite unto the Spirit of grace? <sup>30</sup> For we know him that hath said, <sup>x</sup>**Vengeance belongeth unto me, I will recompense,** saith the Lord. And again, <sup>y</sup>**The Lord shall judge his people.** <sup>31</sup> <sup>z</sup>*It is* a fearful thing to fall into the hands of the living God.

#### Second motive: trials well borne

<sup>32</sup> But <sup>a</sup>call to remembrance the former days, in which, after ye were illuminated, ye endured <sup>ba</sup> a great fight of afflictions; <sup>33</sup> Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst <sup>c</sup>ye became companions of them that were so used. <sup>34</sup> For ye had compassion of me in my bonds, and <sup>d</sup>took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. <sup>35</sup> Cast not away therefore your confidence, which hath great recompence of reward. <sup>36</sup> <sup>e</sup>For ye have need of patience, that, after ye have done the will of God, <sup>f</sup>ye might receive the promise. <sup>37</sup> <sup>g</sup>For <sup>h</sup>yet a little while, and <sup>i</sup>he that shall come will come, and will not tarry. <sup>38</sup> **Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.** <sup>39</sup> But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

|               |                |                 |                 |                |                 |                |
|---------------|----------------|-----------------|-----------------|----------------|-----------------|----------------|
| 1 a Col 2:17  | Isa 1:11       | 13 h Psa 110:1  | 21 i 1 Tim 3:15 | 2 The 3:3      | 29 v Mat 12:31  | Phi 1:7        |
| Heb 8:5       | Psa 40:6       | Act 2:34-35     | 22 m Eze 36:25  | 25 p 2 Pet 3:9 | w 1 Cor 11:29   | 34 d Mat 5:12  |
| 3 b Lev 16:21 | 10 e Joh 17:19 | Heb 1:13        | Isa 52:15       | q Rom 13:11    | 30 x Deu 32:35  | 36 e Luk 21:19 |
| Heb 9:7       | Heb 13:12      | 15 i 2 Pet 1:21 | Num 19:13       | r Act 2:42     | y Psa 50:4      | Heb 12:1       |
| 4 c Mic 6:6   | 11 f Heb 7:27  | 16 j Jer 31:33  | n 1 Joh 3:21    | 26 s Num 15:30 | 31 z Isa 33:14  | f Col 3:24     |
| Heb 9:13      | Num 28:3       | 20 k Mat 11:27  | Eph 3:12        | 1 Joh 5:16     | 32 a Gal 3:4    | 37 g Luk 18:8  |
| 5 d Amo 5:21  | 12 g Col 3:1   | Joh 10:9        | 23 o 1 Cor 1:9  | t 2 Pet 2:20   | b Phi 1:29-30   | h Hab 2:3-4    |
| Jer 6:20      | Heb 1:3        | Heb 9:8         | 1 The 5:24      | 27 u Eze 36:5  | 33 c 1 The 2:14 |                |

**10:1 shadow of good things to come.** This Holy Spirit, who in unison with Father and Son has established the New Covenant in the Church Catholic, has set us free from the burdens of the law grievous to be borne — those I mean, concerning things common and unclean, and meats, and sabbaths, and new moons, and circumcision, and sprinklings, and sacrifices; which were given for a season, and had a *shadow of the good things to come*, but which, when the truth had come, were rightly withdrawn. <sup>36</sup>[Cyril of Jerusalem (313-386AD), Catechetical Lecture 17.29]

**10:1 the very image of the things.** We then must strive for that wherein is perfection and wherein is truth. Here is the shadow, here the image; there the truth. The shadow is in the law, the image in the Gospel, the truth in heaven. <sup>3</sup>[Ambrose of Milan (338-397AD), On the Duties of the Clergy, 48.248]

**10:4 it is not possible.** But what would be even more absurd would be to imagine that the blood of an animal could intercede in favor of the soul of man,

which is immortal: above all, when Scripture declares, in the Epistle to Hebrews, that the blood of the old victims was used for nothing to appease God by the sins of the men; but that he was the symbol of grace. "*It is indeed impossible,*" it said, "*for the blood of bulls and goats to take away sins.*" Only one explanation is therefore admissible: as the Mediator, figured in advance by all these sacrifices that were offered for sins, interposes his prayer in favor of our soul, this soul is called soul to that which is the figure.

<sup>143</sup>[Augustine of Hippo (354-430AD), Questions on Leviticus, Q.57]

**10:5-6** Why didn't he want it anymore? Why did he want it first? Because it was all like a promise from God; When you have given what you have promised, the words of the promise are nothing. A man is committed to his promise until he has kept it; when he has done so, he changes language. He no longer said: I will give, what he promised to give; but well: I gave; the expression is changed. Why was this expression first pleasing to God, and why did he



change it? It is that this expression was that of his time, and that he liked it according to the time. It was used in the time of promises, but when the promises received their fulfillment, then the promising expressions disappeared to make room for the language of fulfillment. So these sacrifices, which were the language of the promise, have disappeared. What was given to accomplish them? This body that you know, but that you don't all know (1 Cor. 9:21); and God forbid that you who know him do not know him for your condemnation! Be attentive, for it is Christ Our Lord who speaks, sometimes in his members, and sometimes by himself; see when it says, "You did not want sacrifices or the offering."<sup>142</sup>[Augustine of Hippo (354-430AD), Exposition on the Psalms, 39.12]

**10:6** In the old law, when the true sacrifice known to the faithful was announced to us by figures, we then celebrated the figures of the future: many understood their meaning, but many more ignored it.<sup>142</sup>[Augustine of Hippo (354-430AD), Exposition on the Psalms, 39.12]

**10:7 in the volume of the book it is written of me.** There are still others who regard only as a single book all the books of Scripture, because they form an admirable and divine unity, and because this word: "*It is written, at the beginning of the book, that I must do your will,*" must make us understand that the Father created the world by the Son, since this creation is placed at the beginning of all Scripture in the book of Genesis. Or rather because this word seems a prophecy, reporting less the facts than predicting the future, since it is not said "that I did", but "so that I do", or that "I do your will "; and therefore this word should refer to another word also recorded in the first lines of the same book: "The two will become on flesh (Gen. 2:24)"; deep mystery, according to the Apostle, in Christ and in the Church (Eph. 5:31-32).<sup>142</sup>[Augustine of Hippo (354-430AD), Exposition on the Psalms, 150.2]

**10:9** What does he mean by *the time present*? That before the coming of Christ: For after the coming of Christ, it is no longer a time present: For how [could it be], having arrived, and being ended? There is too something else which he indicates, when he says this, which [was] a figure for the time then present, that is, became the Type. In which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. You see now what is [the meaning of] The Law made nothing perfect, (Heb. 7:19), and If that first [covenant] had been faultless. (Heb. 8:7) How? As pertaining to the conscience. For the sacrifices did not put away the defilement from the soul, but still were concerned with the body: after the law of a carnal commandment. (Heb. 7:16) For certainly they could not put away adultery, nor murder, nor sacrilege. Do you see? You have eaten this, You have not eaten that, which are matters of indifference. Which stood only in meats and drinks, and various washings. You have drunk this, he says: and yet nothing has been ordained concerning drink, but he said this, treating them as trifles.<sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**10:8-12** And hence that true Mediator, in so far as, by assuming the form of a servant, He became the Mediator between God and men, the man Christ

Jesus, though in the form of God He received sacrifice together with the Father, with whom He is one God, yet in the form of a servant He chose rather to be than to receive a sacrifice, that not even by this instance any one might have occasion to suppose that sacrifice should be rendered to any creature. Thus He is both the Priest who offers and the Sacrifice offered. And He designed that there should be a daily sign of this in the sacrifice of the Church, which, being His body, learns to offer herself through Him. Of this true Sacrifice the ancient sacrifices of the saints were the various and numerous signs; and it was thus variously figured, just as one thing is signified by a variety of words, that there may be less weariness when we speak of it much. To this supreme and true sacrifice all false sacrifices have given place.<sup>8</sup>[Augustine of Hippo (354-430AD), The City of God, 10.20]

**10:20** This is the reason why there has been vouchsafed to us, through the Mediator, this grace, that we who are polluted by sinful flesh should be cleansed by the likeness of sinful flesh. By this grace of God, wherein He has shown His great compassion toward us, we are both governed by faith in this life, and, after this life, are led onwards to the fullest perfection by the vision of immutable truth.<sup>8</sup>[Augustine of Hippo (354-430AD), The City of God, 10.22]

**10:23 for he is faithful that promised.** For what has He promised that He has not given? Faithful is the Lord in His words. Hereto there are certain things which He has promised, and has not given; but let Him be believed from the things which He has given. We might well believe Him, if He only spoke: He willed not that we should believe Him speaking, but that we should have His Scriptures in our hands:...as though a kind of bond of God's, which all who pass by might read, and might keep to the path of its promise. And how great things has He already paid in accordance with that bond! Do men hesitate to believe Him concerning the Resurrection of the dead and the Life to come, which alone now remains to be paid, when, if He come to reckon with the unbelievers, the unbelievers must blush? If God say to you, You have My bond: I have promised judgment, the separation of good and bad, everlasting life for the faithful, and will you not believe? There in My bond read all that I have promised, reckon with me: verily even by counting up what I have paid, you can believe that I shall pay what still I owe. In that bond you have My only-begotten Son promised, Whom I spared not, but gave Him up for you all: (Rom. 8:32) reckon this then among what is paid. Read the bond: I promised therein that I would give by My Son the earnest of the Holy Spirit: reckon that as paid. I promised therein the blood and the crowns of the glorious Martyrs; let the White Mass remind you that My debt has been paid....He sets before the eyes of all His payment of His debts: some He has paid in the time of our ancestors, which we saw not: some He has paid in our times, which we saw not; throughout all generations He has paid what was written. And what remains? Do men not believe Him, when He has paid all this? What remains? Behold you have reckoned: all this He has paid: is He become unfaithful for the few things which remain? God forbid! Wherefore? Because the Lord is faithful in His



words, and holy in all His works. <sup>19</sup>[Augustine of Hippo (354-430AD), Exposition on the Psalms, 145.12]

**10:25** For to give consolation to the laborer, is to continue laboring in like manner to him, the sight of a fellow laborer being the alleviation of our own labor, as, when a companion joins us in a journey, the way itself is not shortened, yet the toilsomeness of the way is alleviated by the society of a companion. Therefore, whereas Paul looked for their consoling one another in their labors, he added these words, *and so much the more as ye see the day approaching*. As though he said, 'let your labor increase the more, that now the reward of your labor itself is nigh at hand.' As if he expressed himself in plain words, 'Do ye seek a treasure? Then ye should

dig for it with the greater ardor, that ye have by digging reached by this time close to the gold ye were in quest of.' <sup>144</sup>[Gregory the Great (540-604AD), Morals on Job, 1.5.7]

**10:27** "For behold, he says, the Lord shall come as a fire, and as a whirlwind His chariots, to execute vengeance with indignation, and wasting with a flame of fire. For with fire of the Lord shall all the earth be judged, and all flesh with His sword: many shall be wounded by the Lord." (Isa. 66:15) By fire, whirlwind, sword, he means the judicial punishment of God. For he says that the Lord Himself shall come as a fire, to those, that is to say, to whom His coming shall be punishing. <sup>8</sup>[Augustine of Hippo (354-430AD), The City of God, 20.21]

## HEBREWS 11

### Third motive: Old Testament examples

<sup>1</sup> Now faith is the substance of things hoped for, the evidence <sup>a</sup>of things not seen. <sup>2</sup> For by it the elders obtained a good report. <sup>3</sup> Through faith we understand that <sup>b</sup>the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

#### Abel

<sup>4</sup> By faith <sup>c</sup>Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

#### Enoch

<sup>5</sup> By faith <sup>d</sup>Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. <sup>6</sup> But <sup>e</sup>without faith *it is impossible to please him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

#### Noah

<sup>7</sup> By faith <sup>g</sup>Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of <sup>f</sup>the righteousness which is by faith.

#### Abraham

<sup>8</sup> By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. <sup>9</sup> By faith he sojourned in the land of promise, as *in a strange country*, <sup>h</sup>dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: <sup>10</sup> For he looked for a city which hath foundations, <sup>i</sup>whose builder and maker *is* God.

#### Sara

<sup>11</sup> Through faith also <sup>j</sup>Sara herself received strength to conceive seed, and <sup>k</sup>was delivered of a child when she was past age, because she judged him faithful who had promised. <sup>12</sup> Therefore sprang there even of one, and <sup>l</sup>him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

### The heavenly country

<sup>13</sup> These all died in faith, not having received the promises, but <sup>n</sup>having seen them afar off, and were persuaded of *them*, and embraced *them*, and <sup>m</sup>confessed that they were strangers and pilgrims on the earth.

<sup>14</sup> For they that say such things <sup>o</sup>declare plainly that they seek a country. <sup>15</sup> And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. <sup>16</sup> But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed <sup>p</sup>to be called their God: for <sup>q</sup>he hath prepared for them a city.

#### Abraham's trial

<sup>17</sup> By faith <sup>r</sup>Abraham, when he was tried, offered up Isaac: and he that had received the promises <sup>s</sup>offered up his only begotten *son*, <sup>18</sup> Of whom it was said, *That in Isaac shall thy seed be called*: <sup>19</sup> Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

#### Isaac, Jacob, Joseph

<sup>20</sup> By faith <sup>u</sup>Isaac blessed Jacob and Esau concerning things to come. <sup>21</sup> By faith Jacob, when he was a dying, <sup>v</sup>blessed both the sons of Joseph; and <sup>w</sup>worshipped, *leaning* upon the top of his staff. <sup>22</sup> By faith <sup>x</sup>Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.



### Amram and Jochabed saved Moses

<sup>23</sup> By faith <sup>y</sup>Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's <sup>z</sup>commandment.

### Moses

<sup>24</sup> By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; <sup>25</sup>

<sup>a</sup>Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

<sup>26</sup> Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. <sup>27</sup> By faith <sup>b</sup>he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. <sup>28</sup> Through faith <sup>c</sup>he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

### The Israelites

<sup>29</sup> By faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned. <sup>30</sup> By faith <sup>d</sup>the walls of Jericho fell down, after they were compassed about seven days.

### Rahab

<sup>31</sup> By faith <sup>e</sup>the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

### More heroes of faith

<sup>32</sup> And what shall I more say? for the time would fail me to tell of <sup>k</sup>Gedeon, and of <sup>j</sup>Barak, and of <sup>i</sup>Samson, and of <sup>h</sup>Jephthae; of <sup>s</sup>David also, and <sup>t</sup>Samuel, and of the prophets: <sup>33</sup> Who through faith subdued kingdoms, wrought righteousness, obtained promises, <sup>l</sup>stopped the mouths of lions, <sup>34</sup> <sup>p</sup>Quenched the violence of fire, <sup>o</sup>escaped the edge of the sword, <sup>n</sup>out of weakness were made strong, waxed valiant in fight, <sup>m</sup>turned to flight the armies of the aliens. <sup>35</sup> <sup>q</sup>Women received their dead raised to life again: and others were <sup>r</sup>tortured, not accepting deliverance; that they might obtain a better resurrection: <sup>36</sup> And others had trial of *cruel* mockings and scourgings, yea, moreover <sup>s</sup>of bonds and imprisonment: <sup>37</sup> <sup>t</sup>They were stoned, they were sawn asunder, were tempted, were slain with the sword: <sup>u</sup>they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; <sup>38</sup> (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and <sup>v</sup>*in* dens and caves of the earth.

### Imperfection of their state

<sup>39</sup> And these all, having obtained a good report through faith, received not the promise: <sup>40</sup> God having provided some better thing for us, that they without us should not be <sup>w</sup>made perfect.

|              |                |                |                  |                  |                  |                 |
|--------------|----------------|----------------|------------------|------------------|------------------|-----------------|
| 1 a Rom 8:24 | 10 i Isa 14:32 | q Phi 3:20     | z Exo 1:16       | i Jdg 13:24      | 2 Kin 19:3       | Act 7:58        |
| 3 b Joh 1:3  | 11 j Gen 17:19 | 17 r Gen 22:1  | 25 a Mat 5:10-12 | j Jdg 4:6        | 1 Sam 20:1       | u 2 Kin 1:8     |
| 4 c Gen 4:4  | k Luk 1:36     | s Jam 2:21     | Psa 84:10        | k Jdg 6:11       | p Dan 3:25       | 38 v 1 Kin 18:4 |
| 5 d Gen 5:22 | 12 l Rom 4:19  | 18 t Gen 21:12 | 27 b Exo 10:29   | 33 l 1 Sam 17:34 | 35 q 1 Kin 17:22 | 40 w Rom 11:26  |
| 6 e Joh 3:18 | 13 m Gen 47:9  | 20 u Gen 27:27 | 28 c Exo 12:21   | Dan 6:22         | 2 Kin 4:35       |                 |
| Joh 3:36     | n Num 24:17    | 21 v Gen 48:5  | 30 d Jos 6:20    | 34 m 1 Sam       | r Act 22:25      |                 |
| 7 f Phi 3:9  | Gen 49:10      | w Gen 47:31    | 31 e Jam 2:25    | 14:13            | 36 s Jer 20:2    |                 |
| Rom 3:22     | 14 o Heb 13:14 | 22 x Gen 50:24 | 32 f 1 Sam 1:20  | n Psa 6:8        | Gen 39:20        |                 |
| g Gen 6:13   | 16 p Exo 3:6   | Exo 13:19      | g 1 Sam 16:1     | 2 Kin 20:7       | 37 t 1 Kin 21:13 |                 |
| 9 h Gen 12:8 | Exo 3:15       | 23 y Exo 2:2   | h Jdg 11:1       | o 2 Kin 6:16     | 2 Chr 24:21      |                 |

**11:1** Moreover, faith is twofold. For faith comes by hearing. (Rom. 10:17) For by hearing the divine Scriptures we believe in the teaching of the Holy Spirit. The same is perfected by all the things enjoined by Christ, believing in work, cultivating piety, and doing the commands of Him Who restored us. For he that believes not according to the tradition of the Catholic Church, or who has intercourse with the devil through strange works, is an unbeliever. But again, *faith is the substance of things hoped for, the evidence of things not seen* (Heb. 11:1), or undoubting and unambiguous hope alike of what God has promised us and of the good issue of our prayers. The first, therefore, belongs to our will, while the second is of the gifts of the Spirit. <sup>57</sup>[John of Damascus (676-749AD), Orthodox Faith, 4.10]

**11:1** The fact that we do not see either what we believe or what we hope for, is all that is common to faith and hope. In the Epistle to the Hebrews, for example, faith is defined (and eminent defenders of the catholic faith have used the definition as a standard) *the evidence of things not seen*. Although, should any one say that he believes, that is, has grounded his faith, not on words, nor on witnesses,

nor on any reasoning whatever, but on the direct evidence of his own senses, he would not be guilty of such an impropriety of speech as to be justly liable to the criticism, You saw, therefore you did not believe. And hence it does not follow that an object of faith is not an object of sight. But it is better that we should use the word faith as the Scriptures have taught us, applying it to those things which are not seen. Concerning hope, again, the apostle says: Hope that is seen is not hope; for what a man sees, why does he yet hope for? But if we hope for that we see not, then do we with patience wait for it. When, then, we believe that good is about to come, this is nothing else but to hope for it. Now what shall I say of love? Without it, faith profits nothing; and in its absence, hope cannot exist. The Apostle James says: The devils also believe, and tremble. — that is, they, having neither hope nor love, but believing that what we love and hope for is about to come, are in terror. And so the Apostle Paul approves and commends the faith that works by love; and this certainly cannot exist without hope. Wherefore there is no love without hope, no hope without love, and neither love nor hope without faith. <sup>21</sup>[Augustine of



Hippo (354-430AD), The Handbook on Faith, Hope and Love, 8]

**11:3** If then by the Word all things were made, (Jn. 1:3) and the Word is of God, consider the fabric reared by the Word, and learn from that building to admire His counsels! What manner of Word is that by which heaven and earth were made; (Heb. 11:3) and all the splendor of the heavens; all the fertility of the earth; the expanse of the sea; the wide diffusion of air; the brightness of the constellations; the light of sun and moon? These are visible things: rise above these also; think of the Angels, Principalities, Thrones, Dominions, and Powers. (Col. 1:16) All were made by Him. How then were these good things made? Because there was uttered forth 'a good Word,' by which they were to be made.

<sup>19</sup>[Augustine of Hippo (354-430AD), Exposition on the Psalms, 45.4]

**11:4** The Holy Scripture tells us here clearly that Abel was prudent and religious, while Cain was negligent and careless, and by the same had much less religion. Abel therefore chooses the best sheep of his flock to offer them to his Creator. By offering God the first fruits of the possessions he had made, he testified of God's excellence and deep submission, he testified his feelings of respect and adoration, and acknowledged that God was the author of all things. Cain, guided by coarser sentiments, could not offer God a similar sacrifice. When he was plunged into the things of the earth, he could not raise the eyes of his soul to heaven to consider what might be worthy of his Creator, and he offered to God the most common fruits of the earth.

<sup>1</sup>[Ambrosiaster (4th century), Questions on the Old and New Testaments, 1 Q.5]

**11:5 Enoch was translated that he should not see death** After Adam's transgression, he found himself a man capable of rising to the highest peak of virtue, of repairing the fault of our first father, by the particular favor which he enjoyed with God. See here as divine goodness overflows! As soon as God found a man capable of repairing the sin of Adam, God, to show the reality that he did not want to strike the human race with death, because of the disobedience of old, when he condemned this disobedience, takes Enoch and takes him alive. Enoch, says the Scripture, was pleasing to God, and he no longer appeared, because God removed him. See the wisdom of the Lord! he takes him alive, he does not give him immortality, for fear of weakening the fear of sin; but he leaves this fear in all its force among men. It is for this reason that he revokes, so to speak, in an obscure and concealed manner, the sentence brought against Adam. He doesn't do it visibly, because fear has to serve to correct us. This is why, as Enoch was quite acceptable to him, he removed him. Now, if curiosity dares to ask questions: And where did he take him? Is he still alive today? I respond to curiosity that this complacency for human thought is unsuitable, that we should not explore God's actions so curiously, that we must believe the word. When God pronounces, there should be no contradiction; what God reveals by his words deserves, although invisible, more faith than all the objects subjected to our glances; Scripture says that God removed him, that God removed him alive, that he did not experience death, that, by the particular favor he

enjoyed with God, he became superior to the decree against all men. Where did God take him? what is he doing today with Enoch? Scripture didn't say it. <sup>136</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Genesis, 21.4]

**11:5** For Enoch and Elijah were not reduced to the weakness of old age by their long life. But yet I do not believe that they were then changed into that spiritual kind of body, such as is promised in the resurrection, and which the Lord was the first to receive; only they probably do not need those aliments, which by their use minister refreshment to the body; but ever since their translation they so live, as to enjoy such a sufficiency as was provided during the forty days in which Elijah lived on the cruse of water and the cake, without substantial food; (1 Kings 19:8) or else, if there be any need of such sustenance, they are, it may be, sustained in Paradise in some such way as Adam was, before he brought on himself expulsion therefrom by sinning. And he, as I suppose, was supplied with sustenance against decay from the fruit of the various trees, and from the tree of life with security against old age.

<sup>25</sup>[Augustine of Hippo (354-430AD), On Merit and the Forgiveness of Sins, 1.3]

**11:5** Enoch no doubt was translated, and so was Elijah; (2 Kings 2:11) nor did they experience death: it was postponed, (and only postponed,) most certainly: they are reserved for the suffering of death, that by their blood they may extinguish Antichrist. (Rev. 11:3) <sup>77</sup>[Tertullian of Carthage (155-240AD) A Treatise on the Soul, 50]

**11:6** Faith, in fact, is the foundation of all good, the source of human salvation. Without it, no one can be part of the children of God; without it, in this world, we cannot obtain the grace of justification, nor in the future can we have eternal life. <sup>145</sup>[Augustine of Hippo (354-430AD), On the Rule of Faith, 1]

**11:6** For it is foolishness to those who do not receive in faith and who do not consider God's goodness and omnipotence, but search out divine things with human and natural reasonings. For all the things that are of God are above nature and reason and conception. For should any one consider how and for what purpose God brought all things out of nothing and into being, and aim at arriving at that by natural reasonings, he fails to comprehend it. For knowledge of this kind belongs to spirits and demons. But if any one, under the guidance of faith, should consider the divine goodness and omnipotence and truth and wisdom and justice, he will find all things smooth and even, and the way straight. *But without faith it is impossible to be saved.* For it is by faith that all things, both human and spiritual, are sustained. For without faith neither does the farmer cut his furrow, nor does the merchant commit his life to the raging waves of the sea on a small piece of wood, nor are marriages contracted nor any other step in life taken. By faith we consider that all things were brought out of nothing into being by God's power. And we direct all things, both divine and human, by faith. Further, faith is assent free from all meddlesome inquisitiveness.

<sup>57</sup>[John of Damascus (676-749AD), Orthodox Faith, 4.11]

**11:7 he condemned the world.** That is to say, through the Ark itself he was ridiculed by the unbelievers, while he was making it. He condemned



the world as it was all drowned and perished, because it did not believe that there would be a flood; and he only and his house became heirs of the whole earth, because of the righteousness of his faith.<sup>83</sup>[Ishodad of Merv (850AD), Commentary on Hebrews]

**11:8-9** How many promises did the Lord make to Abraham? Two. One of them was that he would possess the land of Canaan in his seed, which is what is meant by "Go into the land which I shall show you, and I will make of you a great nation". The other, much more important, is that he is the father not only of the Israelite nation, but also of all nations that follow the footsteps of his faith, which is promised in these words: "and all the nations of the earth shall be blessed in you", which means that those who imitate Abraham's faith shall be blessed in Abraham's seed.<sup>134</sup>[Alcuin of York (735-804AD), Questions and Answers on Genesis, Q. 155]

**11:10** For the city of the saints is above, although here below it begets citizens, in whom it sojourns till the time of its reign arrives, when it shall gather together all in the day of the resurrection; and then shall the promised kingdom be given to them, in which they shall reign with their Prince, the King of the ages, time without end.<sup>8</sup>[Augustine of Hippo (354-430AD), The City of God, 15.1]

**11:11** For Jacob's father had laughed when he was promised to him, in wondering delight, and his mother, when he was again promised by those three men, had laughed, doubting for joy; yet she was blamed by the angel because that laughter, although it was for joy, yet was not full of faith. Afterwards she was confirmed in faith by the same angel. From this, then, the boy got his name.<sup>8</sup>[Augustine of Hippo (354-430AD), The City of God, 16.31]

**11:11-12** Whence it is written in the Epistle to the Hebrews, *Through faith also Sarah herself received strength to conceive seed.* (Heb. 11:11) For both were old, as the Scripture testifies; but she was also barren, and had ceased to menstruate, so that she could no longer bear children even if she had not been barren. Further, if a woman is advanced in years, yet still retains the custom of women, she can bear children to a young man, but not to an old man, although that same old man can beget, but only of a young woman; as after Sarah's death Abraham could of Keturah, because he met with her in her lively age. This, then, is what the apostle mentions as wonderful, saying, besides, that Abraham's body was now dead; (Heb. 11:12) because at that age he was no longer able to beget children of any woman who retained now only a small part of her natural vigor. Of course we must understand that his body was dead only to some purposes, not to all; for if it was so to all, it would no longer be the aged body of a living man, but the corpse of a dead one. Although that question, how Abraham begot children of Keturah, is usually solved in this way, that the gift of begetting which he received from the Lord, remained even after the death of his wife, yet I think that solution of the question which I have followed is preferable, because, although in our days an old man of a hundred years can beget children of no woman, it was not so then, when men still lived so long that a hundred years did not yet bring on them the decrepitude of old age.<sup>8</sup>[Augustine of Hippo (354-430AD), The City of God, 20.21]

**11:12** And this was a symbol of the fact that some of your nation would be found children of Abraham, and found, too, in the lot of Christ; but that others, who are indeed children of Abraham, would be like the sand on the sea-shore, barren and fruitless, much in quantity, and without number indeed, but bearing no fruit whatever, and only drinking the water of the sea. And a vast multitude in your nation are convicted of being of this kind, swallowing doctrines of bitterness and godlessness, but spurning the word of God.<sup>146</sup>[Justin Martyr (100-165AD) Dialogue with Trypho, 120]

**11:13** The first virtue, yea the whole of virtue, is to be a stranger to this world, and a sojourner, and to have nothing in common with things here, but to hang loose from them, as from things strange to us; As those blessed disciples did, of whom he says, They wandered about in sheepskins, and in goat-skins, being destitute, afflicted, tormented: of whom the world was not worthy. (11:36-37) They called themselves therefore strangers; but Paul said somewhat much beyond this: for not merely did he call himself a stranger, but said that he was dead to the world, and that the world was dead to him.<sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**11:13-14** But what people is 'on travel' in this world, but that which hastening to the inheritance of the Elect knows well that it has its native country in the heavenly world, and expects that it will there find its own the more, in proportion as here it reckons all things that pass away to be unconnected with itself? Thus the 'pilgrim People' is the number of all the Elect, who accounting this life a species of exile to themselves, pant with the whole bent of the heart after their native country Above; of which persons Paul saith, *And confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country.* (Heb. 11:13-14) This pilgrim state that same Apostle also was undergoing when he said, Knowing that, whilst we are at home in the body, we go pilgrims away from the Lord. For we walk by faith, not by sight. (2 Cor. 5:6-7) The woes of this pilgrim state he was in haste to get quit of when he said, Having a desire to depart and to be with Christ; (Phil. 1: 23) and again, To me to live is Christ, and to die is gain. (ver. 21) The burthen of this pilgrimage the Psalmist felt lying heavy upon him, when he said; Woe is me that I sojourn in Mesek, that I dwell in the tents of Kedar! My soul hath been much a sojourner. (Ps. 120:5-6) From this he was panting to be extricated as speedily as possible, when inflamed with heavenly aspirations he said, My soul thirsteth for God, for the living God; when shall I come and appear before God! (Ps. 42:2) But this desire they are strangers to, who rivet their heart on earthly gratifications. For whilst they love only the things that are visible, surely the invisible things, even if they believe them to exist, they do not love, in that whilst they follow themselves too much with the outward following, even in the interior they become carnal. Thus both people run together in this life, but do not together attain to the life everlasting, because, the stone of darkness and the shadow of death the torrent divides from the people on travel. As if he said in plain speech, 'Those whom in this present time either infidelity makes blind, or cruelty



makes hard, the fiery stream that issues from before the Judge Eternal doth then sever from the People of the Elect, that thus from the company of good men the fire of the strict Inquest should part those, whom the darkness of evil habits makes blind in their lusts.

<sup>144</sup>[Gregory the Great (540-604AD), *Morals on Job*]  
**11:21** *And worshipped leaning, he says, upon the top of his staff.* Here, he means, he not only spoke, but was even so confident about the future things, as to show it also by his act. For inasmuch as another King was about to arise from Ephraim, therefore it is said, And he bowed himself upon the top of his staff. That is, even though he was now an old man, he bowed himself to Joseph, showing the obeisance of the whole people which was to be directed to him. And this indeed had already taken place, when his brethren bowed down to him: but it was afterwards to come to pass through the ten tribes. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), *Homilies on Hebrews*]

**11:21 worshipped, leaning upon the top of his staff.** On this point, some critics are wrong to claim that Jacob worshiped Joseph's scepter, probably because he would have worshiped the power of his son to do him honor; the Hebrew text gives a very different meaning; "Israel worshiped at the head of his bed." After his son swore an oath to him about the request that had been made, Jacob worshiped God near his bed. The holy man, the man of God, overwhelmed with old age, his bed was arranged in such a way that he could easily arrange for prayer. <sup>147</sup>[Jerome of Stridon (347-420AD), *Hebrew Questions on Genesis*, 47.31]

**11:22** Joseph heard that God had made a promise to Abraham, that He had engaged His word to you and to your seed will I give this land; and though in a strange land, and not yet seeing the engagement fulfilled, but never faltered even so, but so believed as even to speak of the Exodus, and to give commandment concerning his bones. He then not only believed himself, but led on the rest also to Faith: that having the Exodus always in mind (for he would not have given commandment concerning his bones, unless he had been fully assured of this), they might look for their return to Canaan. Wherefore, when some men say, 'See! Even righteous men had care about their sepulchers,' let us reply to them, that it was for his reason: for he knew that the earth is the Lord's and all that therein is. (Ps. 24:1) He could not indeed have been ignorant of this, who lived in so great philosophy, who spent his whole life in Egypt. And yet if he had wished, it was possible for him to return, and not to mourn or vex himself. But when he had taken up his father there, why, did he enjoin them to carry up thence his own bones also? Evidently for this reason. But what? Tell me, are not the bones of Moses himself laid in a strange land? And those of Aaron, of Daniel, of Jeremiah? And as to those of the Apostles we do not know where those of most of them are laid. For of Peter indeed, and Paul, and John, and Thomas, the sepulchers are well known; but those of the rest, being so many, have nowhere become known. Let us not therefore lament at all about this, nor be so little-minded. For wherever we may be buried, the earth is the Lord's and all that therein is. (Ps. 24:1) Certainly what must take place, does take place: to mourn however, and lament, and

bewail the departed, arises from littleness of mind.

<sup>64</sup>[John Chrysostom of Constantinople (347-407AD), *Homilies on Hebrews*]

**11:23** *From faith.* What sort of Faith? They saw he says that he was a proper child. The very sight drew them on to Faith: thus from the beginning, yea from the very swaddling-clothes, great was the Grace that was poured out on that righteous man, this being not the work of nature. For observe, the child immediately on its birth appears fair and not disagreeable to the sight. Whose work was this? Not that of nature, but of the Grace of God, which also stirred up and strengthened that barbarian woman, the Egyptian, and took and drew her on. And yet in truth Faith had not a sufficient foundation in their case. For what was it to believe from sight? But you (he would say) believe from facts and have many pledges of Faith. For the receiving with joyfulness the spoiling of their goods (Heb. 10:34), and other such things, were evidences of Faith and of Patience. But inasmuch as these Hebrews also had believed, and yet afterwards had become faint-hearted, he shows that the Faith of those saints of old also was long continued, as, for instance, that of Abraham, although the circumstances seemed to contend against it. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), *Homilies on Hebrews*]

**11:26** But what is the *reproach of Christ*? That because we repudiate the ways of our fathers we are reproached; that we are evil-entreated when we have run to God. It was likely that he also was reproached, when it was said to him, Will you kill me as you killed the Egyptian yesterday? (Ex. 2:14) This is the reproach of Christ, to be ill-treated to the end, and to the last breath: as He Himself was reproached and heard, If Thou be the Son of God (Matt. 27:40), from those for whom He was crucified, from those who were of the same race. This is the reproach of Christ when a man is reproached by those of his own family, or by those whom he is benefiting. For Moses also suffered these things from the man who had been benefited by him. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), *Homilies on Hebrews*]  
**11:32** It is not only, in fact, by those who are counted, in spite of their sins, among the righteous, that God acts in favor of his people. He thus employed Saul, Saul himself, entirely rejected. The Spirit of God fell on Saul, and Saul prophesied; not when he acted according to justice, but when he persecuted David, an innocent, a saint (1 Kings 19:20-24). The Spirit of the Lord acts for the execution of the purposes which he designed and decided, employing the good and the bad, enlightened instruments and blind instruments. Caiaphas, violent persecutor of Christ, made, ignoring what he said, this remarkable prophecy, that Christ had to die for the nation (Jn. 11:49-51). <sup>18</sup>[Augustine of Hippo (354-430AD), *Questions on Judges*, Q.49.11]

**11:33-39** *Shut in the mouth of lions*, like Daniel (Dan. 6:21). *Quenched the forces of fire*, like the household of Hananiah. *Escaped the edge of the sword*, like Jeremiah (Jer. 26:24). *Were made strong from sicknesses*, like Hezekiah (Isa. 38:5). *Were valiant in fight*, like the Maccabees (1 Macc. 5:34). *Threw down the armies of the enemies*, like Hezekiah, who by his prayer threw down the army of Assyria, and like Asa, who conquered Zerah the Ethiopian, and the thousand thousands who were



with him. Gave to women their sons by resurrection, like Elia and Elisha. Others of stripes and imprisonments, like Micah and Jeremiah, etc. *Others were stoned*, like Naboth and Stephanus. *Others were sawn asunder*, like Isaiah. *Were slain by the edge of the sword*, like Uriah the son of Shemaiah, and the sons of Jehoiada the priest; and Zechariah, who was killed between the temple and the alter. *And they were like wonderers in the desert*; Elia in the desert of Carmel, and the prophets on account of Jezebel. *For the joy that was set before him*; that

is to say, because of these things he endured the sufferings that were given to him. <sup>83</sup>[Ishodad of Merv (850AD), Commentary on Hebrews]

**11:39-40** Now this would be no praise for faith, nor (as I said) would it be faith at all, were men in believing to follow after rewards which they could see — in other words, if on believers were bestowed the reward of immortality in this present world. <sup>25</sup>[Augustine of Hippo (354-430AD), On Merit and the Forgiveness of Sins, and the Baptism of Infants, 2.50]

## HEBREWS 12

### Consistency

<sup>1</sup> Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, <sup>2</sup> <sup>a</sup>Looking unto Jesus the author and finisher of *our* faith; <sup>b</sup>who for the joy that was set before him endured the cross, despising the shame, and <sup>c</sup>is set down at the right hand of the throne of God. <sup>3</sup> <sup>d</sup>For consider him that endured such contradiction of sinners against himself, <sup>e</sup>lest ye be wearied and faint in your minds.

### The Lord chastises those He loves

<sup>4</sup> Ye have not yet resisted unto blood, striving against sin. <sup>5</sup> And ye have forgotten the exhortation which speaketh unto you as unto children, <sup>f</sup>My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: <sup>6</sup> For <sup>g</sup>whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. <sup>7</sup> If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? <sup>8</sup> But if ye be without chastisement, <sup>h</sup>whereof all are partakers, then are ye bastards, and not sons. <sup>9</sup> Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? <sup>10</sup> For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, <sup>i</sup>that *we* might be partakers of his holiness. <sup>11</sup> Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth <sup>j</sup>the peaceable fruit of righteousness unto them which are exercised thereby. <sup>12</sup> Wherefore <sup>k</sup>lift up the hands which hang down, and the feeble knees; <sup>13</sup> And make straight paths for your feet, lest that which is lame be turned out of the way; <sup>l</sup>but let it rather be healed.

### Peace and holiness

<sup>14</sup> Follow peace with all *men*, and holiness, <sup>m</sup>without which no man shall see the Lord: <sup>15</sup> Looking diligently lest any man fail of the grace of God; <sup>n</sup>lest any root of bitterness springing up trouble *you*, and thereby many be defiled; <sup>16</sup> Lest there *be* any fornicator, or profane person, as Esau, <sup>o</sup>who for one morsel of meat sold his birthright. <sup>17</sup> For ye know how that afterward, <sup>p</sup>when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

### Sinai and the new Sion

<sup>18</sup> For ye are not come unto <sup>q</sup>the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, <sup>19</sup> And the sound of a trumpet, and the voice of words; *which* voice they that heard <sup>r</sup>intreated that the word should not be spoken to them any more: <sup>20</sup> (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: <sup>21</sup> And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:;) <sup>22</sup> But ye are come <sup>s</sup>unto mount Sion, and <sup>t</sup>unto the city of the living God, the heavenly Jerusalem, <sup>u</sup>and to an innumerable company of angels, <sup>23</sup> To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men <sup>v</sup>made perfect, <sup>24</sup> And to Jesus the mediator of the new covenant, and to <sup>x</sup>the blood of sprinkling, that speaketh better things <sup>y</sup>than *that of* Abel. <sup>25</sup> See that ye refuse not him that speaketh. For if they escaped not who refused him <sup>z</sup>that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven: <sup>26</sup> <sup>a</sup>Whose voice then shook the earth: but now he hath promised, saying, <sup>b</sup>**Yet once more I shake not the earth only, but also heaven.** <sup>27</sup> And this *word*, Yet once more, signifieth <sup>c</sup>the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. <sup>28</sup> Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: <sup>29</sup> For <sup>d</sup>our God *is* a consuming fire.

2 a 2 Cor 3:18  
b 1 Pet 1:11  
c Psa 110:1  
3 d Joh 15:20

e Gal 6:9  
5 f Job 5:17  
6 g Psa 94:12  
Jam 1:12

Rev 3:19  
8 h Psa 73:14  
10 i Lev 19:2  
11 j Jam 3:18

12 k Job 4:3-4  
Isa 35:3  
13 l Gal 6:1  
14 m Mat 5:8

15 n Deu 29:18  
16 o Gen 25:33  
17 p Gen 27:34  
18 q Exo 19:12

Deu 4:11  
2 Tim 1:7  
19 r Exo 20:19  
22 s Gal 4:26

t Jud 1:14  
Dan 7:10  
Psa 68:17  
u Phi 3:20



**12:1** What sort of cloud? A load of witnesses. With good reason he calls not those in the New Testament only, but those in the Old also, witnesses or martyrs. For they also were witnesses to the greatness of God, as for instance, the Three Children, those with Elijah, all the prophets. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**12:2** He chose, he means, that ignominious death. For suppose that He died. Why should He also die ignominiously? For no other reason, but to teach us to make no account of glory from men. Therefore though under no obligation He chose it, teaching us to be bold against it, and to set it at naught. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**12:3 contradiction of sinners against himself.** For the blows upon the cheek, the laughter, the insults, the reproaches, the mockeries, all these he indicated by *contradiction*. And not these only, but also the things which befell Him during His whole life, of teaching. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**12:4 resisted unto blood, striving against sin.** In this life no love is more perfect than that to which the holy martyrs attained, who strove against sin even unto blood. <sup>148</sup>[Glossa Ordinaria, (12<sup>th</sup> century), On Hebrews]

**12:9** For what could your father do for you, that he corrected and chastised you, brought out the scourge and beat you? Could he make you live forever? What he could not do for himself, how should he do for you? For some paltry sum of money which he had gathered together by usury and travail, did he discipline you by the scourge, that the fruit of his labor when left to you might not be squandered by your evil living. Yes, he beats his son, as fearing lest his labors should be lost; forasmuch as he left to you what he could neither retain here, nor carry away. For he did not leave you anything here which could be his own; he went off, that so you might come on. But your God, your Redeemer, your Tamer, your Chastiser, your Father, instructs you. To what end? That you may receive an inheritance, when you shall not have to carry your father to his grave, but shall have your Father Himself for your inheritance. Unto this hope are you instructed, and do you murmur? And if any sad chance befall you, do you (it may be) blaspheme? Whither will you go from His Spirit? But now He lets you alone, and does not scourge you; or He abandons you in your blaspheming; shall you not experience His judgment? Is it not better that He should scourge you and receive you, than that He should spare you and abandon you? <sup>119</sup>[Augustine of Hippo (354-430AD), Sermon 5 on the New Testament.5]

**12:11 no chastening for the present seemeth to be joyous.** He therefore toward whom the Lord deals in sweetness, that is, he in whom He mercifully inspires delight in that which is good, ought to pray instantly, that this gift may be so increased unto him, that he may not only despise all other delights in comparison with it, but also that he may endure any amount of sufferings for its sake. Thus is discipline healthfully added to sweetness. This discipline ought

not to be desired, and prayed for, for a small measure of grace and goodness, that is, holy love; but for so great, as may not be extinguished by the weight of the chastening. <sup>19</sup>[Augustine of Hippo (354-430AD), Exposition on the Psalms, 119.63]

**12:12-13** He speaks as to runners, and boxers, and warriors. Do you see how he arms them, how he encourages them? Walk straight, he says. Here he speaks with reference to their thoughts; that is to say, not doubting. For if the chastisement be of love, if it begin from loving care, if it end with a good result (and this he proves both by facts and by words, and by all considerations), why are you dispirited? For such are they who despair, who are not strengthened by the hope of the future. Walk straight, he says, that your lameness may not be increased, but brought back to its former condition. For he that runs when he is lame, galls the sore place. Do you see that it is in our power to be thoroughly healed? <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**12:14** A mighty bulwark is a sound faith, a true faith, to which nothing has to be added or taken away: because unless it is one, it is no faith, as the Apostle says, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all (Eph. 4:5-6). Cling to this unity, dearly beloved, with minds unshaken, and in it *follow after* all *holiness* (Heb. 12:14), in it carry out the Lord's commands, because without faith it is impossible to please God, and without it nothing is holy, nothing is pure, nothing alive: for the just lives by faith, and he who by the devil's deception loses it, is dead though living, because as righteousness is gained by faith, so too by a true faith is eternal life gained, as says our Lord and Savior. <sup>68</sup>[Leo the Great (391-461AD), Sermon, 24.6]

**12:16** And wherein was Esau a fornicator? He does not say that Esau was a fornicator. Lest there be any fornicator, he says, then, follow after holiness: lest there be any, as Esau, profane: that is, gluttonous, without self-control, worldly, selling away things spiritual. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**12:17** Why did Esau not obtain pardon? Because he repented not as he ought. Would you see perfect repentance? Hear of the repentance of Peter after his denial. For the Evangelist in relating to us the things concerning him, says, And he went out and wept bitterly. (Matt. 26:75) Therefore even such a sin was forgiven him, because he repented as he ought. Although the Victim had not yet been offered, nor had The Sacrifice as yet been made, nor was sin as yet-taken away, it still had the rule and sovereignty. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**12:29 God is a consuming fire.** For all these are figurative expressions, employed to denote the nature of intelligent beings by means of familiar and corporeal terms. In the same way, too, if sins are called wood, and straw, and stubble, we shall not maintain that sins are corporeal; and if blessings are termed gold, and silver, and precious stones, we shall not maintain that blessings are corporeal; so also, if God be said to be a fire that consumes wood,



and straw, and stubble, and all substance of sin, we shall not understand Him to be a body, so neither do we understand Him to be a body if He should be called fire. In this way, if God be called spirit, we do not mean that He is a body. For it is the custom of Scripture to give to intelligent beings the names of spirits and spiritual things, by way of distinction from those which are the objects of sense. <sup>71</sup>[Origen of Alexandria (185-254AD), Against Celsus, 6.70]

**12:29** For as, in the Old Testament, God is for this reason called Fire, that fear may be struck into the

hearts of a sinful people, by suggesting to them a Judge; so in the New Testament He is announced as Spirit, that, as the Renewer and Creator of those who are dead in their sins, He may be attested by this goodness of mercy granted to those that believe.

<sup>70</sup>[Novatian (200–258AD), Concerning the Trinity, 7] **12:29** He became a fire, that is the Holy Spirit and the gift and grace that we are freely given. <sup>132</sup>[Glossa Ordinaria (12<sup>th</sup> century) On Hebrews]

## HEBREWS 13

### Brotherly love and purity

<sup>1</sup> Let brotherly love continue. <sup>2</sup> <sup>a</sup>Be not forgetful to entertain strangers: for thereby <sup>b</sup>some have entertained angels unawares. <sup>3</sup> <sup>c</sup>Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body. <sup>4</sup> Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

### God will never fail the faithful

<sup>5</sup> *Let your conversation be* without covetousness; *and be* content with such things as ye have: for he hath said, <sup>d</sup>**I will never leave thee, nor forsake thee.** <sup>6</sup> So that we may boldly say, <sup>e</sup>The Lord *is* my helper, and I will not fear what man shall do unto me.

### Loyalty to Christ and superiors

<sup>7</sup> Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation. <sup>8</sup> Jesus Christ <sup>f</sup>the same yesterday, and to day, and for ever. <sup>9</sup> Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. <sup>10</sup> <sup>g</sup>We have an altar, whereof they have no right to eat which serve the tabernacle. <sup>11</sup> For <sup>h</sup>the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. <sup>12</sup> Wherefore Jesus also, that he might sanctify the people with his own blood, <sup>i</sup>suffered without the gate. <sup>13</sup> Let us go forth therefore unto him without the camp, bearing <sup>j</sup>his reproach. <sup>14</sup> <sup>k</sup>For here have we no continuing city, but we seek one to come. <sup>15</sup> By him therefore let us offer <sup>l</sup>the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name. <sup>16</sup> But to do good and to communicate forget not: for with such sacrifices God is well pleased. <sup>17</sup> <sup>m</sup>Obey them that have the rule over you, and submit yourselves: for <sup>n</sup>they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

### Request for prayer

<sup>18</sup> Pray for us: for we trust we have a good conscience, in all things willing to live honestly. <sup>19</sup> But I beseech *you* the rather to do this, that I may be restored to you the sooner.

### Blessing

<sup>20</sup> Now the God of peace, that brought again from the dead our Lord Jesus, <sup>o</sup>that great shepherd of the sheep, <sup>p</sup>through the blood of the everlasting covenant, <sup>21</sup> Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; <sup>q</sup>to whom *be* glory for ever and ever. Amen.

### Greetings

<sup>22</sup> And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. <sup>23</sup> Know ye that <sup>r</sup>*our* brother Timothy <sup>s</sup>is set at liberty; with whom, if he come shortly, I will see you. <sup>24</sup> Salute all them that have the rule over you, and all the saints. They of Italy salute you. <sup>25</sup> Grace *be* with you all. Amen. (Written to the Hebrews from Italy, by Timothy.)

2 a Gen 19:2  
Mat 25:35  
b Gen 18:3  
3 c Mat 25:36  
Rom 12:15

5 d Isa 41:17  
Isa 41:10  
Psa 37:25  
Joh 8:58  
Jos 1:5  
Deu 31:6,8

Gen 28:15  
6 e Psa 27:1  
8 f Joh 8:58  
Eph 4:5  
Heb 1:12

Rev 1:4  
10 g 1 Cor 9:13  
11 h Lev 4:11  
12 i Joh 19:17  
Act 7:58

13 j 1 Pet 4:14  
14 k Mic 2:10  
15 l Lev 7:12  
Psa 50:14  
17 m 1 Pet 2:13

n Eze 3:17  
20 o Isa 40:11  
p Luk 22:20  
Mat 26:28  
Zec 9:11

q Joh 10:11  
Eze 34:23  
21 r Gal 1:5  
23 s 1 The 3:2  
t 1 Tim 6:12

**13:2 entertained angels unawares.** This makes it much more credible that both Abraham in the three men and Lot in the two recognized the Lord, addressing Him in the singular number, even when they were addressing men; for they received them

as they did for no other reason than that they might minister human refectio to them as men who needed it. Yet there was about them something so excellent, that those who showed them hospitality as men could not doubt that God was in them as He



was wont to be in the prophets, and therefore sometimes addressed them in the plural, and sometimes God in them in the singular. But that they were angels the Scripture testifies, not only in this book of Genesis, in which these transactions are related, but also in the Epistle to the Hebrews, where in praising hospitality it is said, *For thereby some have entertained angels unawares.* (Heb. 13:2) <sup>8</sup>[Augustine of Hippo (354-430AD), The City of God, 16.29]

**13:4** In relation to them all the Scripture has this general praise: *Marriage is honorable in all, and the bed undefiled.* (Heb. 13:4) For, inasmuch as the wedded state is good, inasmuch does it produce a very large amount of good in respect of the evil of concupiscence; for it is not lust, but reason, which makes a good use of concupiscence. <sup>25</sup>[Augustine of Hippo (354-430AD), On the Grace of Christ, and on Original Sin, 2.39]

**13:4 God will judge.** That is, eternally condemned. <sup>132</sup>[Glossa Ordinaria (12<sup>th</sup> century) On Hebrews]

**13:5 Let your conversation be without covetousness.** That is, let it show forth the philosophical character of your mind. <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]

**13:7** Let us honor the apostles as the Lord's brothers, who saw Him face to face and ministered to His passion, for whom God the Father did foreknow He also did predestinate to be conformed to the image of His Son (Rom. 8:29), first apostles, second prophets (1 Cor. 12:24), third pastors and teachers. (Eph. 4:11) Let us also honor the martyrs of the Lord chosen out of every class, as soldiers of Christ who have drunk His cup and were then baptized with the baptism of His life-bringing death, to be partakers of His passion and glory: of whom the leader is Stephen, the first deacon of Christ and apostle and first martyr. Also let us honor our holy fathers, the God-possessed ascetics, whose struggle was the longer and more toilsome one of the conscience: who wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; they wandered in deserts and in mountains and in dens and caves of the earth, of whom the world was not worthy. (Heb. 11:37-38) Let us honor those who were prophets before grace, the patriarchs and just men who foretold the Lord's coming. Let us carefully review the life of these men, and let us emulate their faith and love and hope and zeal and way of life, and endurance of sufferings and patience even to blood, in order that we may be sharers with them in their crowns of glory. <sup>57</sup>[John of Damascus (676-749AD), Orthodox Faith, 4.15]

**13:8** He teaches that that which was ever with the Father appeared to men: and that which was ever in the beginning, was seen of men: and that which was the Word of life without beginning, was handled by men's hands. You see the number and variety, the particularity and the clearness of the ways in which he unfolds the mystery of the flesh joined to God, in such a way that no one could speak at all of either without acknowledging both. As the Apostle himself clearly says elsewhere: *For Jesus Christ is the same yesterday, and today, and forever.* (Heb. 13:8) This is what he said in the passage given above: That which was from the beginning, our hands have handled. Not that a spirit can in its own nature be

handled: but that the Word made flesh was in a sense handled in the manhood with which it was joined. *And so Jesus is the same yesterday and today:* i.e., the same Person before the commencement of the world, as in the flesh; the same in the past as in the present, the same also for ever, for He is the same through all the ages, as before all the ages. And all this is the Lord Jesus Christ. <sup>58</sup>[John Cassian the Roman (360-435AD), On the Incarnation, 5.6]

**13:9 Be not carried about with divers and strange doctrines.** We have learned from none others the plan of our salvation, than from those through whom the Gospel has come down to us, which they did at one time proclaim in public, and, at a later period, by the will of God, handed down to us in the Scriptures, to be the ground and pillar of our faith. For it is unlawful to assert that they preached before they possessed perfect knowledge, as some do even venture to say, boasting themselves as improvers of the apostles. <sup>49</sup>[Irenaeus of Lyons (100-200AD), Against Heresies, 3.1.1]

**13:10 We have an altar.** This altar is the altar of Christ's body, which the Jews for their incredulity must not behold. <sup>149</sup>[Hesychius of Jerusalem (died 450AD), On Leviticus, 6.21]

**13:12** Who offering Himself to the Father a new and true sacrifice of reconciliation, was crucified not in the temple, whose worship was now at an end, and not within the confines of the city which for its sin was doomed to be destroyed, but outside, *without the camp* (Heb. 13:12), that, on the cessation of the old symbolic victims, a new Victim might be placed on a new altar, and the cross of Christ might be the altar not of the temple but of the world. <sup>68</sup>[Leo the Great (391-461AD), Sermon, 59.5]

**13:15 sacrifice of praise to God.** Let me revert to myself, wherein I may find what I may immolate: let me revert to myself; in myself may I find immolation of praise: be Your altar my conscience. We are without anxiety, we go not into Arabia in quest of frankincense: not any bags of covetous dealer do we sift: God requires of us the sacrifice of praise. Zacchæus had the sacrifice of praise in his patrimony; (Luke 19:8) the widow had it in her bag; (Mark 12:42) some poor host or other has had it in his jar: another neither in patrimony, nor in bag, nor in jar, has had anything, had it wholly in his heart: salvation was to the house of Zacchæus; and more this poor widow cast in than those rich men: this man, that does offer a cup of cold water, shall not lose his reward: (Matt. 10:42) but there is even peace on earth to men of good will. (Luke 2:14) Immolate to God the sacrifice of praise. O sacrifice gratuitous, by grace given! I have not indeed bought this to offer, but You have given: for not even this should I have had. And this is the immolation of the sacrifice of praise, to render thanks to Him from whom you have whatever of good you have, and by whose mercy is forgiven you whatsoever of evil of yours you have. Immolate to God the sacrifice of praise: and render to the Highest your prayers. With this odor the Lord is well pleased...For now some one or other, because God had said to him, Immolate to God the sacrifice of praise, and had enjoined in a manner this tribute, did meditate to himself and said, I will rise daily, I will proceed to Church, I will say one hymn at matins, another at



vespers, a third or fourth in my house, daily I do sacrifice the sacrifice of praise, and immolate to my God. Well you do indeed, if you do this: but take heed, lest now thou be careless, because now you do this: and perchance your tongue bless God, and your life curse God. <sup>19</sup>[Augustine of Hippo (354-430AD), Exposition on the Psalms, 50.21,23]

**13:17** Anarchy is an evil, and the occasion of many calamities, and the source of disorder and confusion. For as, if you take away the leader from a chorus, the chorus will not be in tune and in order; and if from a phalanx of an army thou remove the commander, the evolutions will no longer be made in time and order, and if from a ship thou take away the helmsman, you will sink the vessel; so too if from a flock thou remove the shepherd, you have overthrown and destroyed all. Anarchy then is an evil, and a cause of ruin. But no less an evil also is the disobedience to rulers. For it comes again to the same. For a people not obeying a ruler, is like one which has none; and perhaps even worse. For in the former case they have at least an excuse for disorder, but no longer in the latter, but are punished. But perhaps some one will say, there is also a third evil, when the ruler is bad. I myself too know it, and no small evil it is, but even a far worse evil than anarchy. For it is better to be led by no one, than to be led by one who is evil. For the former indeed are oftentimes saved, and oftentimes are in peril, but the latter will be altogether in peril, being led into the pit of destruction. How then does Paul say, Obey them that have the rule over you, and submit yourselves?

Having said above, whose faith follow, considering the end of their conversation (Heb. ver. 7), he then said, Obey them that have the rule over you, and submit yourselves. What then (you say), when he is wicked should we obey? Wicked? In what sense? If indeed in regard to Faith, flee and avoid him; not only if he be a man, but even if he be an angel come down from Heaven; but if in regard to life, be not over-curious. And this instance I do not allege from my own mind, but from the Divine Scripture. For hear Christ saying, The Scribes and the Pharisees sit on Moses' seat. (Matt. 23:2) Having previously spoken many fearful things concerning them, He then says, They sit on Moses' seat: all therefore whatsoever they tell you observe, do; but do not ye after their works. (Matt. 23:2-3) They have (He means) the dignity of office, but are of unclean life. Do thou however attend, not to their life, but to their words. For as regards their characters, no one would be harmed [thereby]. How is this? Both because their characters are manifest to all, and also because though he were ten thousand times as wicked, he will never teach what is wicked. But as respects Faith, [the evil] is not manifest to all, and the wicked [ruler] will not shrink from teaching it. Moreover, Judge not that you be not judged (Matt. 7:1) concerns life, not faith: surely what follows makes this plain. For why (He says) do you behold the mote that is in your brother's eye, but considerest not the beam that is in your own eye? (Matt. 7:3) <sup>64</sup>[John Chrysostom of Constantinople (347-407AD), Homilies on Hebrews]



## THE CATHOLIC EPISTLES

James, Peter, John, Judas wrote seven epistles, which Church tradition calls catholic, that is, universal. Although Peter and John are regularly considered more important in the list of apostles, the epistle of James takes first place among them for the reason that he received control of the church of Jerusalem, from the origins and the beginning of the preaching of the Gospel have been spread around the world. The Apostle Paul also shows respect for the rule, when, calling him, he said: "James, Cephas and John, who seemed to be pillars." (Gal. 2:9) Or at the very least because he sent his epistle to the twelve tribes of Israel, who were the first to believe, this should rightfully be placed first. It is true that Peter's epistles were in second order, because he wrote to elected neophytes, who in Greek are called converts. It is true that John's epistles were in third place, because he wrote to those who believed from the Gentiles, because they were not Jews by race or faith. In line with this, many church writers, including St. Athanasius, the leader of the Alexandrian church, claim that his first epistle was written to the Parthians. (1 Peter 1:1) The epistle of Jude was rightly placed last, because, although it was also an important tribe, however it has a smaller value than the above apostles; or because James's epistle was written first, and then Peter, followed by John, so they still preserve the order in which they were written. For it is apparent that the blessed James suffered martyrdom during the thirtieth year after the Lord's Passion, Peter at the thirty-eighth, that is in the last year of Nero, and he wrote in his second epistle, "Being certain that the laying away of my tabernacle is at hand, according as our Lord Jesus Christ also signified to me." (2 Peter 1:14) It is clear from this that he wrote this epistle just before his passion, while James had gone home to the Lord a few years earlier; but it is actually not proper that his epistles, which was written to the same churches, be separated from each other. For his part, John wrote his epistles together with his Gospel after a additional period of time, when he returned from exile after the death of Domitian, he found the church disturbed during his absence by heretics, which he condemns in his epistles and calls antichrists. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Preface to the Commentary on the Catholic Epistles]

## THE EPISTLE OF **SAINT JAMES**

### PREFACE



James, who is called the brother of the Lord, surnamed the Just, the son of Joseph by another wife, as some think, but, as appears to me, the son of Mary sister of the mother of our Lord of whom John makes mention in his book, after our Lord's passion at once ordained by the apostles bishop of Jerusalem, wrote a single epistle, which is reckoned among the seven Catholic Epistles and even this is claimed by some to have been published by some one else under his name, and gradually, as time went on, to have gained authority. Hegesippus, who lived near the apostolic age, in the fifth book of his Commentaries, writing of James, says

After the apostles, James the brother of the Lord surnamed the Just was made head of the Church at Jerusalem. Many indeed are called James. This one was holy from his mother's womb. He drank neither wine nor strong drink, ate no flesh, never shaved or anointed himself with ointment or bathed. He alone had the privilege of entering the Holy of Holies, since indeed he did not use woollen vestments but linen and went alone into the temple and prayed in behalf of the people, insomuch that his knees were reputed to have acquired the hardness of camels' knees.

He says also many other things, too numerous to mention. Josephus also in the 20th book of his Antiquities, and Clement in the 7th of his Outlines mention that on the death of Festus who reigned over Judea, Albinus was sent by Nero as his successor. Before he had reached his province, Ananias the high priest, the youthful son of Ananus of the priestly class, taking advantage of the state of anarchy, assembled a council and publicly tried to force James to deny that Christ is the son of God. When he refused Ananias ordered him to be stoned. Cast down from a pinnacle of the temple, his legs broken, but still half alive, raising his hands to heaven he said, Lord forgive them for they know not what they do. Then struck on the head by the club of a fuller such a club as fullers are accustomed to wring out garments with — he died. This same Josephus records the tradition that this James was of so great sanctity and reputation among the people that the downfall of Jerusalem was believed to be on account of his death. He it is of whom the apostle Paul writes to the Galatians that No one else of the apostles did I see except James the brother of the Lord, and shortly after the event the Acts of the apostles bear witness to the matter. The Gospel also which is called the Gospel according to the Hebrews, and which I have recently translated into Greek and Latin and which also Origen often makes use of, after the account of the resurrection of the Saviour says, but the Lord, after he had given his grave clothes to the servant of the priest, appeared to James (for James had sworn that he would not eat bread from that hour in which he drank the cup of the Lord until he should see him rising again from among those that sleep) and again, a little later, it says 'Bring a table and bread,' said the Lord. And immediately it is added, He brought bread and blessed and broke and gave to James the Just and said to him, 'my brother eat your bread, for the son of man is risen from among those that sleep.' And so he ruled the church of Jerusalem thirty years, that is until the seventh year of Nero, and was buried near the temple from which he had been cast down. His tombstone with its inscription was well known until the siege of Titus and the end of Hadrian's reign. Some of our writers think he was buried in Mount Olivet, but they are mistaken. <sup>51</sup>[Jerome of Stridon (347-420AD), On Illustrious Men, 2]

## JAMES 1

### Greeting to the twelve tribes

<sup>1</sup> James, <sup>a</sup>a servant of God and of the Lord Jesus Christ, <sup>b</sup>to the twelve tribes <sup>c</sup>which are scattered abroad, greeting.

### Patience is the guide to perfection

<sup>2</sup> My brethren, count it all joy when ye fall into divers temptations; <sup>3</sup> Knowing *this*, that the trying of your faith worketh patience. <sup>4</sup> But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. <sup>5</sup> <sup>d</sup>If any of you lack wisdom, <sup>e</sup>let him ask of God, that giveth to all *men* liberally, and upbraideth not; and <sup>d</sup>it shall be given him. <sup>6</sup> <sup>g</sup>But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. <sup>7</sup> For let not that man think that he shall receive any thing of the Lord. <sup>8</sup> A double minded man *is* unstable in all his ways.

### The poor Christian should glory in his status

<sup>9</sup> Let the brother of low degree rejoice in that he is exalted: <sup>10</sup> But the rich, in that he is made low: because as the flower of the grass he shall pass away. <sup>11</sup> For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

### The unwavering Christian shall be rewarded



<sup>12</sup> <sup>h</sup>Blessed *is* the man that endureth temptation: for when he is tried, he shall receive <sup>i</sup>the crown of life, which the Lord hath promised to them that love him.

#### **Man's passion is the source of evil**

<sup>13</sup> Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: <sup>14</sup> But every man is tempted, when he is drawn away of his own lust, and enticed. <sup>15</sup> Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. <sup>16</sup> Do not err, my beloved brethren.

#### **God is the source of good**

<sup>17</sup> <sup>k</sup>Every good gift and every perfect gift is from above, and cometh down from the Father of lights, <sup>j</sup>with whom is no variableness, neither shadow of turning. <sup>18</sup> <sup>l</sup>Of his own will begat he us with the word of truth, that we should be a kind of <sup>m</sup>firstfruits of his creatures.

#### **Hearers and doers of the word of God**

<sup>19</sup> Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: <sup>20</sup> For the wrath of man worketh not the righteousness of God. <sup>21</sup> Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, <sup>n</sup>which is able to save your souls. <sup>22</sup> But be ye doers of the word, and not hearers only, deceiving your own selves. <sup>23</sup> For <sup>o</sup>if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: <sup>24</sup> For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. <sup>25</sup> But <sup>p</sup>whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, <sup>q</sup>this man shall be blessed in his deed. <sup>26</sup> If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain. <sup>27</sup> Pure religion and undefiled before God and the Father is this, <sup>r</sup>To visit the fatherless and widows in their affliction, <sup>s</sup>and to keep himself unspotted from the world.

|               |                   |               |               |                |                 |             |
|---------------|-------------------|---------------|---------------|----------------|-----------------|-------------|
| 1 a Mat 10:3  | Mat 7:7           | 1 Tim 2:8     | 1 Pet 5:4     | m Jer 2:3      | Act 13:26       | s 1 Tim 1:5 |
| b Act 26:7    | f Pro 3:5-7       | Mar 11:22-24  | 17 j Mal 3:6  | Rev 14:4       | 23 o Luk 6:47   | Isa 1:16    |
| c Joh 7:35    | Pro 2:3           | Mat 21:22     | Num 23:19     | 21 n 1 Pet 1:9 | 25 p 2 Cor 3:18 | t Eph 2:2   |
| Act 2:5       | Job 28:28         | 12 h Heb 12:5 | k Luk 11:13   | Heb 2:3        | q Joh 13:17     |             |
| 5 d Jer 29:12 | Job 28:12         | Rev 3:19      | 18 l Joh 1:13 | Eph 1:13       | 27 r Gal 1:4    |             |
| e Joh 14:13   | 1 Kin 3:9         | i Mat 25:34   | 1 Cor 4:15    | 1 Cor 15:2     | Lev 18:29-30    |             |
| Mar 11:24     | 6 g 1 Joh 5:14-15 | Luk 22:28-30  | 1 Pet 1:23    | Rom 1:16       | Exo 23:2        |             |

#### **1:1 the twelve tribes which are scattered abroad.**

We read that the blessed Stephen was killed by the Jews, "it was a great persecution against the church in Jerusalem, and all were scattered throughout Judea and Samaria, except the apostles." (Acts 8:1) For this reason, he sent an epistle to those who were scattered, who suffered persecution for the sake of righteousness, and not only to them but also to those who, after having received the faith of Christ, did not yet care about being perfect in their works, the succeeding portions of the letter states, and also those who continued to separate themselves from the faith and more than this were eager to persecute and disturb it among the believers as far as they could. All of them were thus scattered due to various disasters, fleeing their homeland and harassed by their enemies in innumerable bloodshed, killings and difficulties wherever they were, as church history clearly shows. But we also read in the Acts of Acts that they had already scattered far when the Lord's passion was, for Luke says, "Now in Jerusalem Jews, devout men from every nation under heaven," (Acts 2:5) some of these nations are expressed as follows, "Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia," etc. (Acts 2:9) <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**1:2 count it all joy when ye fall into divers temptations.** But does perchance the entering into temptation mean the being overwhelmed by the temptation? For temptation is, as it were, like a winter torrent difficult to cross. Those therefore who are not overwhelmed in temptations, pass through, showing themselves excellent swimmers, and not

being swept away by them at all; while those who are not such, enter into them and are overwhelmed.

<sup>36</sup>[Cyril of Jerusalem (313-386AD), Catechetical Lecture, 23.17]

**1:4** And once again, faith tests patience, because that love of logic triggers believers to be trained through patience, that through it the level of perfection of their faith can be tested. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

#### **1:6 But let him ask in faith, nothing wavering.**

That is, let him, by a good life, prove worthy to be heard when he asks. Those who remember that they did not correctly obey the Lord's commandments lose hope that the Lord will notice their prayers...He who wavers to obtain heavenly rewards because his conscience of sin bites him, in the assault of enticement, he easily leaves the position of faith by which he appeared in stillness to God and is led to the will of an invisible enemy, like the wind through different kinds of errors of vice. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**1:8** Double-minded men, and unstable in all their ways, not having one opinion, but changing to and fro, and now recommending certain statements, but soon dishonoring them, and in turn recommending what just now they were blaming? But this, as the Shepherd of Hermas has said, is the child of the devil, and the note of hucksters rather than of doctors. For, what our Fathers have delivered, this is truly doctrine; and this is truly the token of doctors, to confess the same thing with each other, and to vary neither from themselves nor from their fathers;



whereas they who have not this character are to be called not true doctors but evil. <sup>8</sup>[Athanasius of Alexandria (293-373AD), De Decretis, 2.4]

**1:13** Well, if one is overcome of evil—and he will be overcome unless he struggles against it himself, and unless God protects him with His shield—that man has entered into temptation, and is in it, and is brought under it like one that is led captive. But if one withstands and endures, that man is indeed tempted; but he has not entered into temptation, or fallen under it. Thus Jesus was led up of the Spirit, not indeed to enter into temptation, but to be tempted of the devil. And Abraham, again, did not enter into temptation, neither did God lead him into temptation, but He tempted (tried) him; yet He did not drive him into temptation. The Lord Himself, moreover, tempted (tried) the disciples. And thus the wicked one, when he tempts us, draws us into the temptations, as dealing himself with the temptations of evil; but God, when He tempts (tries), adduces the temptations as one untempted of evil. For God, it is said, cannot be tempted of evil. The devil, therefore, drives us on by violence, drawing us to destruction; but God leads us by the hand, training us for our salvation. <sup>111</sup>[Dionysius the Great, Exegetical fragments, On Luke 22:46 etc.]

**1:13** He now begins discussing those things we support within ourselves by the spur of the devil or even through our natural weakness. Here he first rejects the error of those who believe that, as it is obvious to us that good thoughts are inspired by God, in the same way, his instigation produces evil in our minds. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**1:14 he is drawn away of his own lust, and enticed.** And against this fault there is sought the help of medicine from Him, Who can heal all such sicknesses, not by the removal of a nature that is alien from us, but in the renewal of our own nature. Whence also the above-mentioned Apostle says not, Every one is tempted by lust, but added, by his own: that he who hears this may understand, how he ought to cry, I said, Lord, have mercy upon me, heal my soul, for I have sinned against You. For it would not have needed healing, had it not corrupted itself by sinning, so that its own flesh should lust against it, that is, itself should be opposed to itself, on that side, wherein in the flesh it was made sick. <sup>21</sup>[Augustine of Hippo (354-430AD), On Continence, 18]

**1:15** As a man when he is tried wins the prize of life, so surely one who, seduced by his own inclinations,

defeated by temptation, rightly suffers the death.

<sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**1:17** Therefore, he also calls him the Father of lights, because he knows that he is the author of spiritual charisms. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**1:18 we should be a kind of firstfruits of his creatures.** So that we don't think we become what He is when he says begat, he shows that thanks to this adoption, we received a certain superiority in creation. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**1:20** The meaning is simple, that one who inadvertently succumbs to the vice of anger, he may seem righteous to people, but by divine judgment he is not yet perfect. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**1:21 receive with meekness the engrafted word.** That is, accept as you examine the word that we put into your hearts as we preach. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**1:22 But be ye doers of the word, and not hearers only.** Paul also said of those who adhere to the law, "For not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. 2:13) In the Apocalypse, John says, "Blessed is he, that readeth and heareth the words of this prophecy; and keepeth those things which are written in it." (Rev. 1:3) <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**1:25 perfect law of liberty.** Whence he, too, no longer indeed felt terrified by God's law as a slave, but delighted in it in the inward man, although still seeing another law in his members warring against the law of his mind. Accordingly he here says: If you be led of the Spirit, you are not under the law. So far, indeed, as any man is led by the Spirit, he is not under the law; because, so far as he rejoices in the law of God, he lives not in fear of the law, since fear has torment, (1 Jn. 4:18) not joy and delight. <sup>25</sup>[Augustine of Hippo (354-430AD), On Nature and Grace, 61]

**1:27** Because when he orders us to visit orphans and widows in their tribulation, he means all that we should graciously do for our neighbor. The extent to which it is useful at the very moment when the Judge says, "as long as you did it to one of these my least brethren, you did it to me." (Matt. 24:40) <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

## JAMES 2

### Impartiality toward rich and poor

<sup>1</sup> My brethren, have not the faith of our Lord Jesus Christ, <sup>ca</sup>the Lord of glory, with <sup>b</sup>respect of persons. <sup>2</sup> For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; <sup>3</sup> And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: <sup>4</sup> Are ye not then partial in yourselves, and are become judges of evil thoughts? <sup>5</sup> Hearken, my beloved brethren, <sup>e</sup>Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom <sup>d</sup>which he hath promised to them that love him? <sup>6</sup> But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? <sup>7</sup> Do not they blaspheme that worthy name by the which ye are called?

### The whole law must be observed



<sup>8</sup> If ye fulfil the royal law according to the scripture, <sup>f</sup>Thou shalt love thy neighbour as thyself, ye do well: <sup>9</sup> But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. <sup>10</sup> For whosoever shall keep the whole law, and yet offend in one *point*, <sup>g</sup>he is guilty of all. <sup>11</sup> For he that said, <sup>h</sup>Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. <sup>12</sup> So speak ye, and so do, as they that shall be judged by the law of liberty. <sup>13</sup> For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

### Practical faith

<sup>14</sup> What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? <sup>15</sup> If a brother or sister be naked, and destitute of daily food, <sup>16</sup> And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? <sup>17</sup> Even so faith, if it hath not works, is dead, being alone. <sup>18</sup> Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. <sup>19</sup> Thou believest that there is one God; thou doest well: <sup>i</sup>the devils also believe, and tremble.

### Faith without good works is of no value

<sup>20</sup> But wilt thou know, O vain man, that <sup>j</sup>faith without works is dead? <sup>21</sup> Was not Abraham our father justified by works, <sup>k</sup>when he had offered Isaac his son upon the altar? <sup>22</sup> Seest thou how faith wrought with his works, and by works was faith made perfect? <sup>23</sup> And the scripture was fulfilled which saith, <sup>l</sup>Abraham believed God, and it was imputed unto him for righteousness: and he was called <sup>m</sup>the Friend of God. <sup>24</sup> Ye see then how that by works a man is justified, and not by faith only. <sup>25</sup> Likewise also <sup>n</sup>was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? <sup>26</sup> For as the body without the spirit is dead, so faith without works is dead also.

|             |              |               |                |                |               |                |
|-------------|--------------|---------------|----------------|----------------|---------------|----------------|
| 1 a Act 7:2 | Lev 19:15    | Pro 8:17      | Mat 22:39      | Deu 5:18       | Mar 1:24      | Rom 4:3        |
| b Jud 1:16  | c Phi 2:9    | 1 Sam 2:30    | 10 g Gal 3:10  | Mat 19:18      | Mat 8:29      | m 2 Chr 20:7   |
| Mat 22:16   | 1 Cor 2:8    | Exo 20:6      | Mat 5:19       | Mar 10:19      | 20 j Gal 5:6  | Isa 41:8       |
| Pro 24:23   | 5 d Luk 6:20 | e Joh 7:48    | Deu 27:26      | 19 i Act 16:17 | 21 k Gen 22:9 | 25 n Heb 11:31 |
| Deu 1:17    | Mat 5:3      | 8 f Lev 19:18 | 11 h Exo 20:13 | Luk 4:34       | 23 l Gen 15:6 |                |

**2:1-9** There is none; nor is there any other cause why we mutually bestow upon each other the name of brethren, except that we believe ourselves to be equal. For since we measure all human things not by the body, but by the spirit, although the condition of bodies is different, yet we have no servants, but we both regard and speak of them as brothers in spirit, in religion as fellow-servants. Riches also do not render men illustrious, except that they are able to make them more conspicuous by good works. For men are rich, not because they possess riches, but because they employ them on works of justice; and they who seem to be poor, on this account are rich, because they are not in want, and desire nothing. Though, therefore, in lowliness of mind we are on an equality, the free with slaves, and the rich with the poor, nevertheless in the sight of God we are distinguished by virtue. And every one is more elevated in proportion to his greater justice. For if it is justice for a man to put himself on a level even with those of lower rank, although he excels in this very thing, that he made himself equal to his inferiors; yet if he has conducted himself not only as an equal, but even as an inferior, he will plainly obtain a much higher rank of dignity in the judgment of God. For assuredly, since all things in this temporal life are frail and liable to decay, men both prefer themselves to others, and contend about dignity; than which nothing is more foul, nothing more arrogant, nothing more removed from the conduct of a wise man: for these earthly things are altogether opposed to heavenly things. For as the wisdom of men is the greatest foolishness with God, and foolishness is (as I have shown) the greatest wisdom; so he is low and abject in the sight of God who shall have been conspicuous and elevated on earth. For, not to mention that these present earthly goods to which

great honor's paid are contrary to virtue, and enervate the vigor of the mind, what nobility, I pray, can be so firm, what resources, what power, since God is able to make kings themselves even lower than the lowest? And therefore God has consulted our interest in placing this in particular among the divine precepts: He that exalts himself shall be abased; and he that humbles himself shall be exalted. And the wholesomeness of this precept teaches that he who shall simply place himself on a level with other men, and carry himself with humility, is esteemed excellent and illustrious in the sight of God. <sup>67</sup>[Lactantius (250-325AD), Divine Institutes, 5.16]

**2:10 yet offend in one point, he is guilty of all.** Hence it is true that if a man shall keep the whole law, and yet offend in one point, he becomes guilty of all, because he does what is contrary to the love on which hangs the whole law. A man, therefore, becomes guilty of all by doing what is contrary to that on which all hang. <sup>24</sup>[Augustine of Hippo (354-430AD), Epistle 167.5]

**2:13** He is judged without compassion, who, when he could, did not act graciously before they are judged. Because this is for everyone who does not receive mercy, obviously in every way that the greater the mercy each has received from the Lord, the more unjust he is to deny mercy to a neighbor in need, the more justly he has paid the penalty for his wickedness. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**2:14-17** It is believed, moreover, by some, that men who do not abandon the name of Christ, and who have been baptized in the Church by His baptism, and who have never been cut off from the Church by any schism or heresy, though they should live in the grossest sin and never either wash it away in



penitence nor redeem it by almsgiving, but persevere in it persistently to the last day of their lives, shall be saved by fire; that is, that although they shall suffer a punishment by fire, lasting for a time proportionate to the magnitude of their crimes and misdeeds, they shall not be punished with everlasting fire. But those who believe this, and yet are Catholics, seem to me to be led astray by a kind of benevolent feeling natural to humanity. For Holy Scripture, when consulted, gives a very different answer. I have written a book on this subject, entitled *Of Faith and Works*, in which, to the best of my ability, God assisting me, I have shown from Scripture, that the faith which saves us is that which the Apostle Paul clearly enough describes when he says: For in Jesus Christ neither circumcision avails anything, nor uncircumcision, but faith which works by love. But if it works evil, and not good, then without doubt, as the Apostle James says, it is dead, being alone. The same apostle says again, *What does it profit, my brethren, though a man say he has faith, and have not works? Can faith save him?* And further, if a wicked man shall be saved by fire on account of his faith alone, and if this is what the blessed Apostle Paul means when he says, But he himself shall be saved, yet so as by fire; then faith without works can save a man, and what his fellow-apostle James says must be false. And that must be false which Paul himself says in another place: Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners; shall inherit the kingdom of God. For if those who persevere in these wicked courses shall nevertheless be saved on account of their faith in Christ, how can it be true that they shall not inherit the kingdom of God? <sup>21</sup>[Augustine of Hippo (354-430AD), *The Handbook on Faith, Hope and Love*, 67]

**2:18** If you are a Christian, believe in Christ; if you believe in Christ, *show me your faith by your works*. But how may you show this? By your contempt of death: for in this we differ from the unbelievers. They may well fear death; since they have no hope of a resurrection. But you, who are travelling toward better things, and have the opportunity of meditating on the hope of the future; what excuse have you, if while assured of a resurrection, you are yet at the same time as fearful of death, as those who believe not the resurrection? <sup>65</sup>[John Chrysostom of Constantinople (347-407AD), *Homily 5 on the Statues*, 6]

**2:19** But it's not a big thing to believe that there is a God and tremble if he doesn't believe in him, that is, if love for him is not in his heart. For it's one thing to believe him, another to believe he's real, another to have faith in him. To believe him is to believe that

what he says is true. To believe that he's real is to believe that He is God. To believe in him is to love him. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), *Commentary on James*]

**2:21-23** Therefore, this statement of the blessed James agrees with what Paul says, "By faith Abraham, when he was tried, offered Isaac: and he that had received the promises, offered up his only begotten son; To whom it was said: In Isaac shall thy seed be called. Accounting that God is able to raise up even from the dead." (Heb. 11:17-19) Indeed, in one and the same blessed act of Abraham James appreciated the excellent quality of his works, Paul on the persistence of his faith; and yet Paul made a statement that is no different nor distinct from James. Because they both knew that Abraham was perfect in both faith and works, and that is why each of them has highlighted in preaching about him the virtue he knew his listeners needed most. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), *Commentary on James*]

**2:24** What he said from works he means from the works of faith, for no one can have complete works without faith but many people have faith without works if they make no time for works. Of them it has been said, "He was taken away lest wickedness should alter his understanding." (Wisdom 4:11) <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), *Commentary on James*]

**2:25 Rahab.** It is better both to attain the good and to keep the purification. But if it be impossible to do both it is surely better to be a little stained with your public affairs than to fall altogether short of grace; just as I think it better to undergo a slight punishment from father or master than to be put out of doors; and to be a little beamed upon than to be left in total darkness. And it is the part of wise men to choose, as in good things the greater and more perfect, so in evils the lesser and lighter. Wherefore do not overmuch dread the purification. For our success is always judged by comparison with our place in life by our just and merciful Judge; and often one who is in public life and has had small success has had a greater reward than one who in the enjoyment of liberty has not completely succeeded; as I think it more marvelous for a man to advance a little in fetters, than for one to run who is not carrying any weight; or to be only a little spattered in walking through mud, than to be perfectly clean when the road is clean. To give you a proof of what I have said:— Rahab the harlot was justified by one thing alone, her hospitality, though she receives no praise for the rest of her conduct; and the Publican was exalted by one thing, his humility, (Luke 18:14) though he received no testimony for anything else; so that you may learn not easily to despair concerning yourself. <sup>45</sup>[Gregory Nazianzen (329-390AD), *Orations*, 40.19]

## JAMES 3

### Abuses of the tongue

<sup>1</sup> My brethren, <sup>a</sup>be not many masters, <sup>b</sup>knowing that we shall receive the greater condemnation. <sup>2</sup> For <sup>c</sup>in many things we offend all. <sup>d</sup>If any man offend not in word, <sup>e</sup>the same *is* a perfect man, *and* able also to bridle the whole body. <sup>3</sup> Behold, we put bits in the horses' mouths, that they may obey us; and we turn



about their whole body. <sup>4</sup> Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. <sup>5</sup> Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! <sup>6</sup> And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that <sup>6</sup>it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. <sup>7</sup> For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: <sup>8</sup> But the tongue can no man tame; *it is* an unruly evil, full of deadly poison. <sup>9</sup> Therewith bless we God, even the Father; and therewith curse we men, <sup>9</sup>which are made after the similitude of God. <sup>10</sup> Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. <sup>11</sup> Doth a fountain send forth at the same place sweet *water* and bitter? <sup>12</sup> Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

### True wisdom

<sup>13</sup> <sup>h</sup>Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. <sup>14</sup> But if ye have <sup>i</sup>bitter envying and strife in your hearts, glory not, and lie not against the truth. <sup>15</sup> <sup>j</sup>This wisdom descendeth not from above, but *is* earthly, sensual, devilish. <sup>16</sup> For <sup>k</sup>where envying and strife *is*, there *is* confusion and every evil work. <sup>17</sup> But <sup>l</sup>the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, <sup>m</sup>and without hypocrisy. <sup>18</sup> <sup>n</sup>And the fruit of righteousness is sown in peace of them that make peace.

|               |              |              |              |                |                |
|---------------|--------------|--------------|--------------|----------------|----------------|
| 1 a Mat 23:8  | d 1 Pet 3:10 | Pro 20:9     | Mar 7:15     | 1 Cor 11:7     | 16 k 1 Cor 3:3 |
| 1 Pet 5:3     | Psa 34:13    | 1 Kin 8:46   | Mat 15:18-20 | 13 h Gal 6:4   | 17 l 1 Cor 2:6 |
| b Luk 6:37    | e 1 Joh 1:8  | 6 f Mar 7:23 | Mat 15:11    | 14 i Rom 13:13 | m 1 Pet 1:22   |
| 2 c Mat 12:37 | Ecc 7:20     | Mar 7:20     | 9 g Gen 1:26 | 15 j Phi 3:19  | 18 n Mat 5:9   |

**3:1** Just as one who performs a good job earns a good place for himself, so he who tries to take on the responsibility of teaching himself without training, declaring Christ for mixed reasons, should get judgement of condemnation more than if he should perish just in his evil deeds. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**3:2** But because, as it is written, *in many things we all stumble*, let the feeling of mercy be first aroused and the faults of others against us be forgotten; that we may not violate by any love of revenge that most holy compact, to which we bind ourselves in the Lord's prayer, and when we say forgive us our debts as we also forgive our debtors, let us not be hard in forgiving, because we must be possessed either with the desire for revenge, or with the leniency of gentleness, and for man, who is ever exposed to the dangers of temptations, it is more to be desired that his own faults should not need punishment than that he should get the faults of others punished. <sup>68</sup>[Leo the Great (391-461AD), The Book of Sermon 49.5]

**3:2** For though a righteous man falls perhaps through weakness of the flesh or unconsciously, however, he continues to be righteous, because just like there's a daily and inevitable offense of this kind, however, there is a remedy for prayer and good works, which quickly lifts up a righteous offender, thus, to avoid falling to the ground, and pollute with the dust of vices the marriage garment of charity and faith. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**3:6** He said *of hell*, that is, by the devil and his angels, for who hell was made for, and as always, everywhere brings flames of torment, whether they

fly in the air or walk the earth or under the earth, or held there. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**3:15 is earthly, sensual, devilish.** Therefore, disputed and proud wisdom is referred to as earthly, animal and diabolical, for as long as the soul seeks earthly glory, as long as it remains alone, without spiritual grace according to the sentence of the first sin, only thinking of the things that are naturally entangled in it and, being rightly deceived by the evil spirit, turns into doing things that are furious and destructive. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**3:14-17** Wisdom itself comes down from above, as the Apostle James himself tells us. There is, however, another wisdom, which you must repel from you, and pray against its remaining in you; this the same apostle expressed his detestation of when he said, *But if you have bitter envying and strife in your hearts, . . . this is not the wisdom which descends from above, but is earthly, sensual, devilish. For wherever there is envying and strife, there is also confusion, and every evil work. But the wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good works, without partiality, and without hypocrisy.* What blessing, then, will that man not have who has prayed for this wisdom and obtained it of the Lord? And from this you may understand what grace is; because if this wisdom were of ourselves, it would not be from above; nor would it be an object to be asked for of the God who created us. <sup>25</sup>[Augustine of Hippo (354-430AD), On Nature and Grace, 46]

## JAMES 4

### Sources of discord



<sup>1</sup> From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members? <sup>2</sup> Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because <sup>a</sup>ye ask not. <sup>3</sup> <sup>b</sup>Ye ask, and receive not, <sup>c</sup>because ye ask amiss, that ye may consume *it* upon your lusts. <sup>4</sup> Ye adulterers and adulteresses, know ye not that <sup>e</sup>the friendship of the world is enmity with God? <sup>d</sup>whosoever therefore will be a friend of the world is the enemy of God. <sup>5</sup> Do ye think that the scripture saith in vain, <sup>f</sup>The spirit that dwelleth in us lusteth to envy? <sup>6</sup> But he giveth more grace. Wherefore he saith, <sup>g</sup>**God resisteth the proud, but giveth grace unto the humble.** <sup>7</sup> Submit yourselves therefore to God. <sup>h</sup>Resist the devil, and he will flee from you. <sup>8</sup> <sup>i</sup>Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded. <sup>9</sup> Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness. <sup>10</sup> Humble yourselves in the sight of the Lord, and he shall lift you up.

### Warning against judging your neighbor

<sup>11</sup> Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. <sup>12</sup> <sup>j</sup>There is one lawgiver, <sup>k</sup>who is able to save and to destroy: who art thou that judgest another?

### Our lives and fortunes are uncertain

<sup>13</sup> Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: <sup>14</sup> Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. <sup>15</sup> For that ye *ought* to say, If the Lord will, we shall live, and do this, or that. <sup>16</sup> But now ye rejoice in your boastings: all such rejoicing is evil. <sup>17</sup> Therefore <sup>l</sup>to him that knoweth to do good, and doeth *it* not, to him it is sin.

2 a Psa 10:4  
3 b Job 27:9  
Pro 1:28  
c Psa 66:18

4 d Gal 1:10  
Joh 15:19  
e 1 Joh 2:15  
5 f Gen 8:21

6 g Luk 18:14  
Mat 23:12  
Pro 3:34  
Psa 138:6

7 h Eph 4:27  
1 Pet 5:9  
8 i Hos 6:1-2  
Isa 55:6-7

Gen 18:23  
12 j Isa 33:22  
k Mat 10:28  
17 l Luk 12:47

Joh 9:41  
Rom 1:20

**4:1** Let us cleave, therefore, to the innocent and righteous, since these are the elect of God. *Why are there strifes, and tumults, and divisions, and schisms, and wars among you?* Have we not all one God and one Christ? Is there not one Spirit of grace poured out upon us? And have we not one calling in Christ? (Eph. 4:4-6) Why do we divide and tear in pieces the members of Christ, and raise up strife against our own body, and have reached such a height of madness as to forget that we are members one of another? (Rom. 12:5) Remember the words of our Lord Jesus Christ, how He said, Woe to that man by whom offenses come! It were better for him that he had never been born, than that he should cast a stumbling-block before one of my elect. Yea, it were better for him that a millstone should be hung about his neck, and he should be sunk in the depths of the sea, than that he should cast a stumbling-block before one of my little ones. Your schism has subverted the faith of many, has discouraged many, has given rise to doubt in many, and has caused grief to us all. <sup>35</sup>[Clement of Rome (1-96AD), Letter to the Corinthians, 46]

**4:3** The Lord, by His promise, gave those whose hopes were resting on Himself a special ground of confidence, when He said, For I go to the Father; and whatsoever you shall ask in my name, I will do it. His proceeding, therefore, to the Father, was not with any view of abandoning the needy, but of hearing and answering their petitions. But what is to be made of the words, Whatsoever you shall ask, when we behold His faithful ones so often asking and not receiving? Is it, shall we say, for no other reason but that they ask amiss? For the Apostle James made this a ground of reproach when he said, *You ask and receive not, because ye ask amiss, that you may consume it upon your lusts.* (James 4:3) What one, therefore, wishes to receive, in order to turn to an improper use, God in His mercy rather refuses to

bestow. Nay, more, if a man asks what would, if answered, only tend to his injury, there is surely greater cause to fear, lest what God could not withhold with kindness, He should give in His anger. Do we not see how the Israelites got to their own hurt what their guilty lusting craved? For while it was raining manna on them from heaven, they desired to have flesh to eat. (Num. 11:32) They disdained what they had, and shamelessly sought what they had not: as if it were not better for them to have asked not to have their unbecoming desires gratified with the food that was wanting, but to have their own dislike removed, and be made themselves to receive aright the food that was provided. For when evil becomes our delight, and what is good the reverse, we ought to be entreating God rather to win us back to the love of the good, than to grant us the evil. <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 73.1]

**4:6** Indeed, God punishes thieves, transgressors, slanderers, and other sinners, who disobey his commandments, but he is said especially to resist the proud, for they will surely be punished with a greater charge, since they believe in their own strength, those who neglect to submit to divine power through repentance, those who refused to receive mercy from above, as if they are sufficient in themselves to attain salvation. But on the other hand, He gives grace to the humble, for they have humbled themselves in the midst of their wounds, into the hands of the genuine healer, to receive the gift which they have hoped for healing. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**4:7** For, after adducing the testimony of the Apostle James, in which Pelagius says, *Submit yourselves unto God; but resist the devil, and he will flee from you*, he goes on to say: He shows us how we ought to resist the devil, if we submit ourselves indeed to



God and by doing His will merit His divine grace, and by the help of the Holy Ghost more easily withstand the evil spirit. Judge, then, how sincere was his condemnation in the Palestine Synod of those persons who say that God's grace is conferred on us according to our merits! Have we any doubt as to his still holding this opinion, and most openly proclaiming it? Well, how could that confession of his before the bishops have been true and real? Had he already written the book in which he most explicitly alleges that grace is bestowed on us according to our deserts — the very position which he without any reservation condemned at that Synod in the East? Let him frankly acknowledge that he once held the opinion, but that he holds it no longer; so should we most frankly rejoice in his improvement. <sup>25</sup>[Augustine of Hippo (354-430AD), On the Grace of Christ, and on Original Sin, 1.23]

**4:8** Follow his steps in humility and draw near to your Lord, and by His mercy He will come to you, delivering you from troubles. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**4:11** **Speak not evil one of another.** Be simple and guileless, and you will be as the children who know not the wickedness that ruins the life of men. First, then, speak evil of no one, nor listen with pleasure to anyone who speaks evil of another. But if you listen,

you will partake of the sin of him who speaks evil, if you believe the slander which you hear; for believing it, you will also have something to say against your brother. Thus, then, will you be guilty of the sin of him who slanders. For slander is evil and an unsteady demon. It never abides in peace, but always remains in discord. Keep yourself from it, and you will always be at peace with all. <sup>113</sup>[The Shepherd of Hermas (2<sup>nd</sup> century), 2.2]

**4:14** However, the blessed James raised the issue to teach that the life of the wicked is short for now, but eternal death will follow it in the future, according to what the blessed Job said, "They spend their days in wealth, and in a moment they go down to hell." (Job 21:13) <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**4:17** Therefore, to no small degree does it frighten them right now when he says among additional scolding and praise that a person who knows how to do good and does not do what he knows, is guilty of a greater sin than the one who fails because of ignorance, although no one, who inadvertently sinned, can be completely free from guilt, because the ignorance of good is not a minor evil. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

## JAMES 5

### The unjust rich

<sup>1</sup> Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*. <sup>2</sup> Your riches are corrupted, and your garments are moth-eaten. <sup>3</sup> Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. <sup>a</sup>Ye have heaped treasure together for the last days. <sup>4</sup> Behold, <sup>b</sup>the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and <sup>c</sup>the cries of them which have reaped are entered into the ears of the Lord of sabaoth. <sup>5</sup> Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. <sup>6</sup> Ye have condemned *and* killed the just; *and* he doth not resist you.

### Patience in affliction

<sup>7</sup> Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive <sup>d</sup>the early and latter rain. <sup>8</sup> Be ye also patient; stablish your hearts: <sup>e</sup>for the coming of the Lord draweth nigh. <sup>9</sup> Grudge not one against another, brethren, lest ye be condemned: behold, the judge <sup>f</sup>standeth before the door. <sup>10</sup> <sup>g</sup>Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. <sup>11</sup> Behold, we count them happy which endure. Ye have heard of <sup>h</sup>the patience of Job, and have seen <sup>i</sup>the end of the Lord; that <sup>j</sup>the Lord is very pitiful, and of tender mercy. <sup>12</sup> But above all things, my brethren, <sup>k</sup>swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

### Last anointing confession, and prayer

<sup>13</sup> Is any among you afflicted? let him pray. Is any merry? let him sing psalms. <sup>14</sup> Is any sick among you? let him call for the <sup>l</sup>elders of the church; and let them pray over him, <sup>m</sup>anointing him with oil in the name of the Lord: <sup>15</sup> And the prayer of faith shall save the sick, and the Lord shall raise him up; <sup>n</sup>and if he have committed sins, they shall be forgiven him. <sup>16</sup> Confess *your* faults one to another, and pray one for another, that ye may be healed. <sup>o</sup>The effectual fervent prayer of a righteous man availeth much. <sup>17</sup> Elias was a man subject to like passions as we are, and <sup>p</sup>he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. <sup>18</sup> And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

### Conversion of a sinner

<sup>19</sup> Brethren, if any of you do err from the truth, and one convert him; <sup>20</sup> Let him know, that he which converteth the sinner from the error of his way <sup>q</sup>shall save a soul from death, and <sup>r</sup>shall hide a multitude of sins.



|               |               |               |             |                 |                 |                 |
|---------------|---------------|---------------|-------------|-----------------|-----------------|-----------------|
| 3 a Rom 2:5   | Exo 2:23-24   | 9 f Mat 24:33 | Psa 25:6-7  | 12 k Mat 5:34   | Isa 33:24       | 20 q 1 Tim 4:16 |
| 4 b Lev 19:13 | Exo 3:9       | 10 g Mat 5:12 | Num 14:18   | 14 l 1 Tim 5:17 | 16 o Gen 20:17  | r Psa 32:1      |
| Jer 22:13     | Deu 24:15     | 11 h Rom 2:4  | Exo 34:6    | 1 Pet 5:1       | Num 11:2        |                 |
| Mal 3:5       | 7 d Deu 11:14 | Luk 6:36      | i Job 42:10 | m Mar 6:13      | Deu 9:18        |                 |
| c Gen 4:10    | 8 e Phi 4:5   | Dan 9:9       | j Job 1:21  | 15 n Mat 9:2    | 17 p 1 Kin 17:1 |                 |

**5:1** Now, although it is the appropriate time, while it is the day of salvation, saying, avoid the coming sufferings of punishments by wailing and giving alms. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**5:4** How great is the iniquity of the proud, when they have enough wealth, despises not just for receiving and helping the poor who come from time to time, but they are also not willing to give their tired laborers and household servants the expected pay for their labor. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**5:7 until he receive.** If he works patiently for the outcome of the land that he has been waiting for and hopes in time will come, how much more should you maintain through all the hardships now for the fruit of heavenly rewards, which you can have forever? <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**5:12 swear not.** When the Apostle employs an oath in his epistles, he shows how we are to understand the saying, 'I say to you, not to swear at all'; lest, to wit, swearing lead us to swear easily and from swearing easily, we contract the habit, and, from swearing habitually, we fall into perjury. Hence we find that he swore only when writing, because thought brings caution and avoids hasty words. <sup>114</sup>[Augustine of Hippo (354-430AD), De Serm. Dom. in Monte i. 17]

**5:13** He says, if any adversity occurs, fell on any of you either by injury that has occurred, or perhaps from other people, or by the offense that encompasses or by being defeated, loss of home or if you are sad for any reason, you should never meet in that hour to complain to one another and to put blame on the decisions of God but rather gather at the church and kneel and pray to the Lord to send out the grace of his comfort, lest the misery of death overtake you. You also remove this sad disease of sorrow in your heart with repeated sweetness of hymns. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on James]

**5:14-15** The Jewish priests had authority to release the body from leprosy, or, rather, not to release it but only to examine those who were already released, and you know how much the office of priest was contended for at that time. But our priests have received authority to deal, not with bodily leprosy, but spiritual uncleanness — not to pronounce it removed after examination, but actually and absolutely to take it away... For I return once more to the point from which I started: not in the way of chastising only, but also in the way of benefiting, God has bestowed a power on priests greater than that of our natural parents. The two indeed differ as much as the present and the future life. For our natural parents generate us unto this life only, but the priests unto that which is to come. And the former would not be able to avert death from their offspring, or to repel the assaults of disease; but these priests have often saved a sick soul, or one which was on the point of perishing, procuring for some a milder chastisement, and preventing others from falling altogether, not

only by instruction and admonition, but also by the assistance wrought through prayers. For not only at the time of regeneration, but afterwards also, they have authority to forgive sins. *Is any sick among you? it is said, let him call for the elders of the Church and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord will raise him up: and if he have committed sins they shall be forgiven him.* Again: our natural parents, should their children come into conflict with any men of high rank and great power in the world, are unable to profit them: but priests have reconciled, not rulers and kings, but God Himself when His wrath has often been provoked against them. <sup>65</sup>[John Chrysostom of Constantinople (347-407AD), On the Priesthood, 3.6]

**5:16** Can we say that even a brother may cleanse a brother from the contracted stain of wrongdoing? Yea, verily, we know that of this also we were admonished in the profound significance of this work of the Lord's, that we should confess our faults one to another, and pray for one another, even as Christ also makes intercession for us. (Rom. 8:34) Let us listen to the Apostle James, who states this precept with the greatest clearness when he says, *Confess your faults one to another, and pray one for another.* (James 5:16) For of this also the Lord gave us the example. For if He who neither has, nor had, nor will have any sin, prays for our sins, how much more ought we to pray for one another's in turn! And if He forgives us, whom we have nothing to forgive; how much more ought we, who are unable to live here without sin, to forgive one another! For what else does the Lord apparently intimate in the profound significance of this sacramental sign, when He says, For I have given you an example, that you should do as I have done to you; but what the apostle declares in the plainest terms, Forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye? (Col. 3:13) Let us therefore forgive one another his faults, and pray for one another's faults, and thus in a manner be washing one another's feet. It is our part, by His grace, to be supplying the service of love and humility: it is His to hear us, and to cleanse us from all the pollution of our sins through Christ, and in Christ; so that what we forgive even to others, that is, loose on earth, may be loosed in heaven. <sup>16</sup>[Augustine of Hippo (354-430AD), Tractates on John, 58.5]

**5:20** Let us lay down a law for ourselves in this matter; not to meddle either with public or private affairs until we have fulfilled this law; and then surely under the pressure of this obligation we shall easily conquer, and we shall at once adorn ourselves, and decorate our city. For consider what a thing it would be to have it said everywhere throughout the world, A practice becoming Christians is established at Antioch, and you will hear no one giving utterance to an oath, even though the greatest necessity is laid upon him! This is what the neighboring cities will certainly hear; indeed, not the neighboring cities



only, but even to the ends of the earth will the report be conveyed. For it is indeed probable that both the merchants who mix with you, and others who arrive from this place, will report all these matters. When, therefore, many persons in the way of encomium mention the harbors of other cities, or the markets, or the abundance of wares, enable those who come from hence to say, that there is that at Antioch, which is to be seen in no other city; for that the men who dwell there would sooner have their tongues cut out, than suffer an oath to proceed from their mouths! This will be your ornament and defense, and not only so, but it will bring an abundant reward. For others also will certainly emulate, and imitate you. But if, when a person has gained but one or two, (James

5:20) he shall receive so great a reward from God; what recompense shall you not receive when you are the instructors of the whole world. It is your duty then to bestir yourselves, to be watchful, and to be sober; knowing that not only from our own personal good works, but from those we have also wrought in others, shall we receive the best recompense, and enjoy much favor with God, which may He grant us all continually to enjoy, and hereafter to obtain the kingdom of heaven, in Christ Jesus our Lord; to Whom with the Father, and the Holy Ghost, be glory and power both now and ever, and world without end. <sup>65</sup>[John Chrysostom of Constantinople (347-407AD), Homily 19 on the Statues, 15]



## PREFACE TO THE FIRST AND SECOND EPISTLES OF PETER

Simon Peter the son of John, from the village of Bethsaida in the province of Galilee, brother of Andrew the apostle, and himself chief of the apostles, after having been bishop of the church of Antioch and having preached to the Dispersion — the believers in circumcision, in Pontus, Galatia, Cappadocia, Asia and Bithynia — pushed on to Rome in the second year of Claudius to overthrow Simon Magus, and held the sacerdotal chair there for twenty-five years until the last, that is the fourteenth, year of Nero. At his hands he received the crown of martyrdom being nailed to the cross with his head towards the ground and his feet raised on high, asserting that he was unworthy to be crucified in the same manner as his Lord. He wrote two epistles which are called Catholic, the second of which, on account of its difference from the first in style, is considered by many not to be by him. Then too the Gospel according to Mark, who was his disciple and interpreter, is ascribed to him. On the other hand, the books, of which one is entitled his Acts, another his Gospel, a third his Preaching, a fourth his Revelation, a fifth his Judgment are rejected as apocryphal. Buried at Rome in the Vatican near the triumphal way he is venerated by the whole world. <sup>51</sup>[Jerome of Stridon (347-420AD), On Illustrious Men, 1]

## THE FRIST EPISTLE OF SAINT PETER

### 1 PETER 1

#### Greeting

<sup>1</sup> Peter, an apostle of Jesus Christ, to the strangers <sup>a</sup>scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup> Elect <sup>b</sup>according to the foreknowledge of God the Father, <sup>c</sup>through sanctification of the Spirit, unto obedience and sprinkling <sup>d</sup>of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

#### Thanksgiving

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy <sup>f</sup>hath begotten us again unto a lively hope <sup>e</sup>by the resurrection of Jesus Christ from the dead, <sup>4</sup> To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, <sup>5</sup> <sup>g</sup>Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. <sup>6</sup> <sup>h</sup>Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: <sup>7</sup> That the trial of your faith, being much more precious than of gold that perisheth, though <sup>i</sup>it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: <sup>8</sup> <sup>j</sup>Whom having not seen, ye love; <sup>k</sup>in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: <sup>9</sup> Receiving the end of your faith, *even* the salvation of *your* souls. <sup>10</sup> <sup>l</sup>Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you: <sup>11</sup> Searching what, or what manner of time <sup>n</sup>the Spirit of Christ which was in them did signify, when it testified beforehand <sup>m</sup>the sufferings of Christ, and the glory that should follow. <sup>12</sup> <sup>r</sup>Unto whom it was revealed, that <sup>q</sup>not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with <sup>p</sup>the Holy Ghost sent down from heaven; <sup>o</sup>which things the angels desire to look into.

#### Loving obedience

<sup>13</sup> Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you <sup>s</sup>at the revelation of Jesus Christ; <sup>14</sup> As obedient children, not fashioning yourselves according to the former lusts in your ignorance: <sup>15</sup> But as he which hath called you is holy, so be ye holy in all manner of conversation; <sup>16</sup> Because it is written, *'Be ye holy; for I am holy.'*

#### God-fearing works are necessary for salvation

<sup>17</sup> And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your <sup>t</sup>sojourning *here* in fear: <sup>18</sup> Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation <sup>v</sup>received by tradition from your fathers; <sup>19</sup> But <sup>x</sup>with the precious blood of Christ, <sup>w</sup>as of a lamb without blemish and without spot: <sup>20</sup> <sup>y</sup>Who verily



was foreordained before the foundation of the world, but was manifest <sup>z</sup>in these last times for you, <sup>21</sup> Who by him do believe in God, that raised him up from the dead, and <sup>a</sup>gave him glory; that your faith and hope might be in God.

### Brotherly love

<sup>22</sup> Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently*: <sup>23</sup> <sup>b</sup>Being born again, not of corruptible seed, but of incorruptible, <sup>c</sup>by the word of God, which liveth and abideth for ever. <sup>24</sup> For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: <sup>25</sup> <sup>d</sup>But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

|                |                |               |                |                |                |               |
|----------------|----------------|---------------|----------------|----------------|----------------|---------------|
| 1 a Joh 7:35   | 5 g Joh 10:28  | 10 l Dan 2:44 | 12 o Eph 3:10  | Lev 11:44      | x Rev 5:9      | 1 Joh 3:9     |
| Act 2:5        | 6 h Mat 5:12   | Hag 2:7       | Dan 8:13       | 17 u Heb 11:13 | Act 20:28      | c Joh 1:13    |
| Act 2:9        | Rom 12:12      | Zec 6:12      | Exo 25:20      | 2 Cor 5:6      | Mat 26:28      | 25 d Isa 40:8 |
| 2 b Rom 8:29   | 7 i Isa 48:10  | 11 m Isa 53:3 | p Act 2:4      | Gen 47:9       | 20 y Tit 1:2-3 | Luk 16:17     |
| c 2 The 2:13   | Pro 17:3       | Psa 22:6      | q Heb 11:39    | 18 v Eze 20:18 | Rev 13:8       |               |
| d Heb 10:22    | Psa 66:10      | n 2 Pet 1:21  | r Dan 12:9     | 1 Pet 4:3      | z Gal 4:4      |               |
| 3 e 1 The 4:14 | 8 j 1 Joh 4:20 | 1 Pet 3:19    | 13 s Luk 17:30 | 19 w Joh 1:29  | 21 a Phi 2:9   |               |
| f Jam 1:18     | k Joh 20:29    | Gal 4:6       | 16 t Exo 19:6  | Exo 12:5       | 23 b Joh 1:13  |               |

**1:1** The elect he calls therefore strangers, who were worthy of advancing from paganism to the knowledge and reception of the divine law, and by receiving of the sacraments of the practices of the law, to the reception of the grace of faith. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 1 Peter]

### **1:2 Elect according to the foreknowledge of God.**

Therefore, in the election, and in this remnant which were made so by the election of grace, he wished to be understood the people which God did not reject, because He foreknew them. This is that election by which He elected those, whom He willed, in Christ before the foundation of the world, that they should be holy and without spot in His sight, in love, predestinating them unto the adoption of sons. No one, therefore, who understands these things is permitted to doubt that, when the apostle says, God has not cast away His people whom He foreknew (Rom. 11:2), He intended to signify predestination. For He foreknew the remnant which He should make so according to the election of grace. That is, therefore, He predestinated them; for without doubt He foreknew if He predestinated; but to have predestinated is to have foreknown that which He should do. <sup>25</sup>[Augustine of Hippo (354-430AD), Predestination of the Saints, 2.47]

### **1:2 sprinkling of the blood of Jesus Christ.**

If therefore he receives the Christian faith, and does not turn away his ears from the preaching of the Gospel: let him see what was the nature that hung pierced with nails on the wooden cross, and, when the side of the Crucified was opened by the soldier's spear, let him understand whence it was that blood and water flowed, that the Church of God might be watered from the font and from the cup. Let him hear also the blessed Apostle Peter, proclaiming that the sanctification of the Spirit takes place through *the sprinkling of Christ's blood*. And let him not read cursorily the same Apostle's words when he says, Knowing that not with corruptible things, such as silver and gold, have you been redeemed from your vain manner of life which is part of your fathers' tradition, but with the precious blood of Jesus Christ as of a lamb without spot and blemish (1 Peter 1:18). Let him not resist too the witness of the blessed Apostle John, who says: and the blood of Jesus the Son of God cleanses us from all sin (1 Jn. 1:7). And

again: this is the victory which overcomes the world, our faith. And who is He that overcomes the world save He that believes that Jesus is the Son of God. This is He that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit that testifies, because the Spirit is the truth, because there are three that bear witness, the Spirit, the water and the blood, and the three are one. The Spirit, that is, of sanctification, and the blood of redemption, and the water of baptism: because the three are one, and remain undivided, and none of them is separated from this connection; because the Catholic Church lives and progresses by this faith, so that in Christ Jesus neither the manhood without the true Godhead nor the Godhead without the true manhood is believed in. <sup>68</sup>[Leo the Great (391-461AD), Letter 28 - "The Tome", 5]

**1:3** *The Father of our Lord, by the resurrection of Jesus Christ*: who, according to your faith, rises again in us; as, on the other hand, He dies in us, through the operation of our unbelief. For He said again, that the soul never returns a second time to the body in this life; and that which has become angelic does not become unrighteous or evil, so as not to have the opportunity of again sinning by the assumption of flesh; but that in the resurrection the soul returns to the body, and both are joined to one another according to their peculiar nature, adapting themselves, through the composition of each, by a kind of congruity like a building of stones. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**1:4** *Incorruptible* because life in heaven is not touched by age or any illness or sorrow, *undefiled* because no contaminated persons can enter, *fadeth not away*, because the way of life in heaven cannot be useless in the minds of those who were blessed for a long time. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 1 Peter]

**1:12** *Unto whom*, it is said, *the angels desire to look*; not the apostate angels, as most suspect, but, what is a divine truth, angels who desire to obtain the advantage of that perfection. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments, 1]

**1:13** Let us then, my beloved brethren, celebrate with thanksgiving the holy feast which now draws near to us, *'girding up the loins of our minds* (1 Peter 1:13),' like our Savior Jesus Christ, of Whom it is



written, 'Righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins (Isa. 11:5).' Each one of us having in his hand the staff which came out of the root of Jesse, and our feet shod with the preparation of the Gospel, let us keep the feast as Paul says, 'Not with the old leaven, but with the unleavened bread of sincerity and truth (1 Cor. 5:8);' reverently trusting that we are reconciled through Christ, and not departing from faith in Him, nor do we defile ourselves together with heretics, and strangers to the truth, whose conversation and

whose will degrade them.<sup>5</sup>[Athanasius of Alexandria (293-373AD), Letter 3.5]

**1:18-19** The more you are saved from the pollution of your life, the more you have to fear, so as not to in your return from evils of corruption, you stumble in the eyes of your Redeemer.<sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 1 Peter]

**1:19** as of a lamb without blemish and without spot. Here he touches on the ancient Levitical and sacerdotal celebrations; but means a soul pure through righteousness which is offered to God.<sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

## 1 PETER 2

### Growth in holiness

<sup>1</sup> Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, <sup>2</sup> <sup>a</sup>As newborn babes, desire the sincere <sup>b</sup>milk of the word, that ye may grow thereby: <sup>3</sup> If so be ye have <sup>c</sup>tasted that the Lord *is* gracious. <sup>4</sup> To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, <sup>5</sup> <sup>s</sup>Ye also, as lively stones, are built up a spiritual house, <sup>t</sup>an holy priesthood, to offer up <sup>e</sup>spiritual sacrifices, <sup>d</sup>acceptable to God by Jesus Christ. <sup>6</sup> Wherefore also it is contained in the scripture, <sup>b</sup>Behold, I lay in Sion a chief corner stone, elect, precious: *and he that believeth on him shall not be confounded.* <sup>7</sup> Unto you therefore which believe *he is* precious: but unto them which be disobedient, <sup>i</sup>the stone which the builders disallowed, the same is made the head of the corner, <sup>8</sup> <sup>j</sup>And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: <sup>k</sup>whereunto also they were appointed. <sup>9</sup> But ye *are* <sup>o</sup>a chosen generation, <sup>m</sup>a royal priesthood, <sup>l</sup>an holy nation, <sup>n</sup>a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: <sup>10</sup> <sup>p</sup>Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

### Good example

<sup>11</sup> Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; <sup>12</sup> Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God <sup>q</sup>in the day of visitation.

### For the citizen

<sup>13</sup> <sup>r</sup>Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; <sup>14</sup> Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. <sup>15</sup> For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: <sup>16</sup> As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God. <sup>17</sup> Honour all *men*. Love the brotherhood. Fear God. Honour the king.

### For the slave

<sup>18</sup> Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward. <sup>19</sup> For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. <sup>20</sup> For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God. <sup>21</sup> For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: <sup>22</sup> <sup>s</sup>Who did no sin, neither was guile found in his mouth: <sup>23</sup> <sup>t</sup>Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously: <sup>24</sup> Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: <sup>u</sup>by whose stripes ye were healed. <sup>25</sup> For <sup>xv</sup>ye were as sheep going astray; but are now returned <sup>w</sup>unto the Shepherd and Bishop of your souls.

|              |                  |               |                |                |                  |            |
|--------------|------------------|---------------|----------------|----------------|------------------|------------|
| 2 a Mat 18:3 | f Isa 66:21      | Isa 28:16     | m Rev 5:10     | 13 r Heb 13:17 | 23 t Isa 53:7    | Joh 10:11  |
| b 1 Cor 3:2  | g Eph 2:21       | Psa 118:22    | Exo 19:5-6     | Tit 3:1        | 24 u Isa 53:5    | Heb 13:20  |
| 3 c Heb 6:5  | 6 h Isa 28:16    | 8 j Isa 8:14  | n Deu 26:18    | Rom 13:1-6     | 25 v Psa 119:176 | x Isa 53:6 |
| 5 d Phi 4:18 | 7 i Luk 20:16-18 | Luk 2:34      | o Deu 10:15    | Ecc 8:2        | Mat 10:6         |            |
| e Mal 1:11   | Mar 12:10        | k Rom 9:22    | 10 p Hos 2:23  | 22 s Luk 23:41 | Luk 15:4         |            |
| Hos 14:2     | Mat 21:42        | 9 l Joh 17:19 | 12 q Luk 19:44 | Isa 53:9       | w Eze 34:23      |            |

**2:2 As newborn babes, desire the sincere milk of the word.** Now, too, every interpretation of a text which is able to build up those who cannot receive greater truths might reasonably be called milk,

flowing from the holy ground of the Scriptures, which flows with milk and honey. But he who has been weaned, like Isaac, (Gen. 21:8) worthy of the good cheer and reception which Abraham gave at the



weaning of his son, would seek here and in every Scripture food which is different, I think, from that which is meat, indeed, but is not solid food, and from what are figuratively called herbs, which are food to one who has been weaned and is not yet strong but weak, according to the saying, He that is weak eats herbs. (Rom. 14:2) In like manner also he who has been weaned, like Samuel, and dedicated by his mother to God, — she was Hannah, which is, by interpretation, grace — would be also a son of grace, seeking, like one nurtured in the temple, flesh of God, the holy food of those who are at once perfect and priests. <sup>72</sup>[Origen of Alexandria (185-254AD), Commentary on Matthew, 12.31]

**2:5 spiritual sacrifices.** However, he calls our charitable works and prayers *spiritual sacrifices* to set them apart from the victims of the body under the law. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 1 Peter]

**2:9** That we are a *chosen race* by the election of God is abundantly clear. He says *royal*, because we are called to sovereignty and belong to Christ; and *priesthood* on account of the oblation which is made by prayers and instructions, by which are gained the souls which are offered to God. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**2:13** Peter, no doubt, had likewise said that the king indeed must be honored, yet so that the king be honored only when he keeps to his own sphere, when he is far from assuming divine honors; because both father and mother will be loved along with God, not put on an equality with Him. Besides, one will not be permitted to love even life more than God. <sup>77</sup>[Tertullian of Carthage (155-240AD) Scorpiace, 14]

**2:16** *only use not your liberty for an occasion of the flesh*, that is, believe that the doing away with the commands of the law is a license to sin. <sup>58</sup>[John Cassian the Roman (360-435AD), Conferences, 21.44]

**2:17** Does the sovereign order the payment of tribute, I am ready to render it. Does my master command me to act as a bondsman and to serve, I acknowledge the servitude. Man is to be honored as a fellow-man; God alone is to be feared, — He who is not visible to human eyes, nor comes within the compass of human art. Only when I am commanded to deny Him, will I not obey, but will rather die than show myself false and ungrateful. <sup>115</sup>[Tatian of Adiabene (120-180AD), Address to the Greeks, 4]

**2:22** But he follows Christ who stands in His precepts, who walks in the way of His teaching, who follows His footsteps and His ways, who imitates that which Christ both did and taught. <sup>33</sup>[Cyprian of Carthage (200-258AD), Treatise, 10.11]

**2:23** *Who, when He was reviled, he says, reviled not; when He suffered, threatened not.* The Lord acted so in His goodness and patience. *But committed Himself to him that judged Him unrighteously:* whether Himself, so that, regarding Himself in this way, there is a transposition. He indeed gave Himself up to those who judged according to an unjust law; because He was unserviceable to them, inasmuch as He was righteous: or, He committed to God those who judged unrighteously, and without cause insisted on His death, so that they might be instructed by suffering punishment. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

## 1 PETER 3

### Duties of husbands and wives

Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, <sup>a</sup>they also may without the word <sup>b</sup>be won by the conversation of the wives; <sup>2</sup> While they behold your chaste conversation *coupled* with fear. <sup>3</sup> <sup>c</sup>Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel; <sup>4</sup> But *let it be* <sup>d</sup>the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. <sup>5</sup> For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: <sup>6</sup> Even as Sara obeyed Abraham, <sup>e</sup>calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. <sup>7</sup> Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; <sup>f</sup>that your prayers be not hindered.

### In Christian charity

<sup>8</sup> Finally, *be ye* all of <sup>g</sup>one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous: <sup>9</sup> Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, <sup>h</sup>that ye should inherit a blessing. <sup>10</sup> For <sup>i</sup>he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: <sup>11</sup> Let him eschew evil, and do good; let him seek peace, and ensue it. <sup>12</sup> For the eyes of the Lord *are* over the righteous, <sup>j</sup>and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

### In Christian suffering

<sup>13</sup> <sup>k</sup>And who *is* he that will harm you, if ye be followers of that which is good? <sup>14</sup> <sup>l</sup>But and if ye suffer for righteousness' sake, happy *are ye*: and <sup>m</sup>be not afraid of their terror, neither be troubled; <sup>15</sup> But sanctify the Lord God in your hearts: and <sup>n</sup>*be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: <sup>16</sup> Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. <sup>17</sup> For *it is* better, if the will of God be so, that ye <sup>o</sup>suffer for well doing, than for evil doing. <sup>18</sup> For Christ also hath



once suffered for sins, the just for the unjust, that he might bring us to God, being put to death <sup>p</sup>in the flesh, but <sup>q</sup>quickened by the Spirit: <sup>19</sup> By <sup>r</sup>which also he went and preached unto the spirits <sup>s</sup>in prison; <sup>20</sup> Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while <sup>t</sup>the ark was a preparing, <sup>u</sup>wherein few, that is, eight souls were saved by water. <sup>21</sup> <sup>v</sup>The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: <sup>22</sup> Who is gone into heaven, and <sup>w</sup>is on the right hand of God; angels and authorities and powers being made subject unto him.

|                 |               |                |                 |               |                |          |
|-----------------|---------------|----------------|-----------------|---------------|----------------|----------|
| 1 a 1 Cor 7:16  | 7 f Job 42:8  | Mat 25:34      | m Isa 8:12      | q Rom 1:4     | 20 t 2 Pet 2:5 | Rom 8:34 |
| b Mat 18:15     | Mat 5:23      | 10 i Psa 34:12 | 15 n Act 4:8-12 | 19 r Gen 6:3  | u Heb 11:7     | Eph 1:20 |
| 3 c Isa 3:16-24 | 8 g 1 Pet 4:1 | 12 j Joh 9:31  | Psa 119:46      | 1 Pet 1:11-12 | 21 v Eph 5:26  | Heb 1:3  |
| 4 d Psa 45:13   | 9 h Rev 21:7  | 13 k Pro 16:7  | 17 o 2 Tim 3:12 | 2 Pet 1:21    | 22 w Psa 110:1 |          |
| 6 e Gen 18:12   | Luk 12:32     | 14 l Mat 5:10  | 18 p Col 1:21   | s Isa 42:7    | Act 1:11       |          |

**3:2-7** The Apostle Peter had experience of the bonds of marriage. See how he fashions the Church, and what lesson he teaches Christians: (1 Peter 3:7) *You husbands in like manner dwell with your wives according to knowledge, giving honour unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.* Observe that, as St. Paul before, because in both cases the spirit is the same, so St. Peter now, says that prayers are hindered by the performance of marriage duty. When he says likewise, he challenges the husbands to imitate their wives, because he has already given them commandment: (1 Peter 3:2-3) *beholding your chaste conversation coupled with fear. Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel: but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price.* You see what kind of wedlock he enjoins. Husbands and wives are to dwell together according to knowledge, so that they may know what God wishes and desires, and give honour to the weak vessel, woman. If we abstain from intercourse, we give honour to our wives: if we do not abstain, it is clear that insult is the opposite of honour. He also tells the wives to let their husbands *see their chaste behaviour, and the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit.* (1 Peter 3:4) Words truly worthy of an apostle, and of Christ's rock! He lays down the law for husbands and wives, condemns outward ornament, while he praises continence, which is the ornament of the inner man, as seen in the incorruptible apparel of a meek and quiet spirit. In effect he says this: Since your outer man is corrupt, and you have ceased to possess the blessing of incorruption characteristic of virgins, at least imitate the incorruption of the spirit by subsequent abstinence, and what you cannot show in the body exhibit in the mind. For these are the riches, and these the ornaments of your union, which Christ seeks. <sup>51</sup>[Jerome of Stridon (347-420AD), Against Jovinianus, 1.7]

**3:10** *For he that will love life, and see good days; that is, who wishes to become eternal and immortal.* And He calls the Lord life, and the days good, that is holy. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**3:12** *For the eyes of the Lord, he says, are upon the righteous, and His ears on their prayers:* he means the manifold inspection of the Holy Spirit. *The face of the Lord is on them that do evil;* that is, whether

judgment, or vengeance, or manifestation.

<sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]  
**3:15** *But sanctify the Lord Christ,* he says, *in your hearts.* For so you have in the Lord's prayer, Hallowed be Your name. (Matt. 6:9) <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**3:18** *For Christ,* he says, *has once suffered for our sins, the just for the unjust, that he might present us to God; being put to death in the flesh, but quickened in the spirit.* He says these things, reducing them to their faith. That is, He became alive in our spirits.

<sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

<sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**3:19** The soul when it was deified descended into Hades, in order that, just as the Sun of Righteousness (Mal. 4:2) rose for those upon the earth, so likewise He might bring light to those who sit under the earth in darkness and shadow of death (Isa. 9:2): in order that just as He brought the message of peace to those upon the earth, and of release to the prisoners, and of sight to the blind, and became to those who believed the Author of everlasting salvation and to those who did not believe a reproach of their unbelief (1 Peter 3:19), so He might become the same to those in Hades: That every knee should bow to Him, of things in heaven, and things in earth and things under the earth. (Phil. 2:10) And thus after He had freed those who had been bound for ages, straightway He rose again from the dead, showing us the way of resurrection. <sup>57</sup>[John of Damascus (676-749AD), Orthodox Faith, 3.29]

**3:20-21** For it has been delivered to us, that there is one God, and one Christ, and one hope, and one faith, and one Church, and one baptism ordained only in the one Church, from which unity whosoever will depart must needs be found with heretics; and while he upholds them against the Church, he impugns the sacrament of the divine tradition. The sacrament of which unity we see expressed also in the Canticles, in the person of Christ, who says, A garden enclosed is my sister, my spouse, a fountain sealed, a well of living water, a garden with the fruit of apples. (Songs 4:12-13) But if His Church is a garden enclosed, and a fountain sealed, how can he who is not in the Church enter into the same garden, or drink from its fountain? Moreover, Peter himself, showing and vindicating the unity, has commanded and warned us that we cannot be saved, except by the one only baptism of one Church. *In the ark,* says he, *of Noah, few, that is, eight souls, were saved by water, as also baptism shall in like manner save you.* (1 Peter 3:20-21) In how short and spiritual a summary has he set forth the sacrament of unity! For



as, in that baptism of the world in which its ancient iniquity was purged away, he who was not in the Ark of Noah could not be saved by water, so neither can he appear to be saved by baptism who has not been

baptized in the Church which is established in the unity of the Lord according to the sacrament of the one ark. <sup>33</sup>[Cyprian of Carthage (200-258AD), Epistles, 73.11]

## 1 PETER 4

### In Christian faithfulness

<sup>1</sup> Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the <sup>a</sup>same mind: for <sup>b</sup>he that hath suffered in the flesh hath ceased from sin; <sup>2</sup> That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. <sup>3</sup> For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: <sup>4</sup> Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*: <sup>5</sup> Who shall give account to him that is ready <sup>c</sup>to judge the quick and the dead. <sup>6</sup> For for this cause <sup>d</sup>was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

### Mutual charity

<sup>7</sup> But <sup>e</sup>the end of all things is at hand: be ye therefore sober, and watch unto prayer. <sup>8</sup> And above all things have fervent charity among yourselves: for <sup>f</sup>charity shall cover the multitude of sins. <sup>9</sup> Use hospitality one to another <sup>g</sup>without grudging. <sup>10</sup> As <sup>h</sup>every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. <sup>11</sup> <sup>k</sup>If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that <sup>j</sup>God in all things may be glorified through Jesus Christ, <sup>i</sup>to whom be praise and dominion for ever and ever. Amen.

### Blessings of persecution

<sup>12</sup> Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: <sup>13</sup> But rejoice, inasmuch as <sup>l</sup>ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. <sup>14</sup> <sup>a</sup>If ye be reproached for the name of Christ, happy *are ye*; for the <sup>m</sup>spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. <sup>15</sup> But <sup>q</sup>let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters. <sup>16</sup> Yet if *any man suffer* as a Christian, let him not be ashamed; <sup>p</sup>but let him glorify God on this behalf. <sup>17</sup> For the time *is come* that judgment must begin at the house of God: and <sup>r</sup>if *it first begin* at us, <sup>q</sup>what shall the end *be* of them that obey not the gospel of God? <sup>18</sup> <sup>s</sup>And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? <sup>19</sup> Wherefore let them that suffer according to the will of God <sup>t</sup>commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

|               |                |                |               |                 |                |           |
|---------------|----------------|----------------|---------------|-----------------|----------------|-----------|
| 1 a Rom 15:6  | 2 Tim 4:1      | Jam 5:20       | Eph 5:20      | Rev 1:9         | Jer 25:29      | Luk 23:46 |
| b Rom 6:2     | 6 d 1 Pet 3:19 | 9 g Deu 15:7   | k Jer 23:22   | 14 m 2 Cor 12:9 | Mal 3:5        |           |
| Rom 6:7       | 7 e Heb 10:25  | 10 h 1 Cor 4:7 | 13 l Rom 8:17 | Mat 10:20       | 17 q Luk 10:12 |           |
| Gal 5:24      | Phi 4:5        | 11 i Rev 1:6   | 2 Cor 1:7     | n Mat 5:11      | r Luk 23:31    |           |
| 5 c Act 10:42 | Mat 24:13      | 1 Pet 5:11     | Phi 3:10      | 15 o Act 5:41   | 18 s Pro 11:31 |           |
| Rom 14:10     | 8 f Pro 10:12  | j l Pet 2:5    | Col 1:24      | 16 p Isa 10:12  | 19 t Psa 31:5  |           |

**4:1 Christ hath suffered for us in the flesh.** As being man, therefore, He doubts; as man He is amazed. Neither His power nor His Godhead is amazed, but His soul; He is amazed by consequence of having taken human infirmity upon Him. Seeing, then, that He took upon Himself a soul He also took the affections of a soul, for God could not have been distressed or have died in respect of His being God. Finally, He cried: My God, My God, why have You forsaken Me? As being man, therefore, He speaks, bearing with Him my terrors, for when we are in the midst of dangers we think ourself abandoned by God. As man, therefore, He is distressed, as man He weeps, as man He is crucified. For so has the Apostle Paul likewise said: Because they have crucified the flesh of Christ. And again the Apostle Peter says: Christ having suffered according to the flesh. (1 Peter 4:1) It was the flesh, therefore, that suffered; the Godhead above secure from death; to suffering His body yielded, after the

law of human nature; can the Godhead die, then, if the soul cannot? Fear not them, said our Lord, which can kill the body, but cannot kill the soul. (Matt. 10:28) If the soul, then, cannot be killed, how can the Godhead? When we read, then, that the Lord of glory was crucified, let us not suppose that He was crucified as in His glory. (1 Cor. 2:8) It is because He Who is God is also man, God by virtue of His Divinity, and by taking upon Him of the flesh, the man Christ Jesus, that the Lord of glory is said to have been crucified; for, possessing both natures, that is, the human and the divine, He endured the Passion in His humanity, in order that without distinction He Who suffered should be called both Lord of glory and Son of man, even as it is written: Who descended from heaven. (Jn. 3:13) <sup>3</sup>[Ambrose of Milan (338-397AD), Exposition of the Christian Faith, 2.7.56-58] **4:6 For this cause was the Gospel preached also to the dead—** to us, namely, who were at one time unbelievers. *That they might be judged according to*



men, he says, *in the flesh, but live according to God in the spirit*. Because, that is, they have fallen away from faith; while they are still in the flesh they are judged according to preceding judgments, that they might repent. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**4:6** He says, *The gospel was preached to the dead*; and if by the dead we understand persons who have departed from the body, I suppose he must mean those described above as unbelieving in the days of Noah (1 Peter 3:20), or certainly all those whom Christ found in hell... They say that all those who were found in hell when Christ descended there had never heard the gospel, and that that place of punishment or imprisonment was emptied of all these, because the gospel was not published to the whole world in their lifetime, and they had sufficient excuse for not believing that which had never been proclaimed to them; but that thenceforth, men despising the gospel when it was in all nations fully published and spread abroad would be inexcusable, and therefore after the prison was then emptied there still remains a just judgment, in which those who are contumacious and unbelieving shall be punished even with eternal fire. Those who hold this opinion do not consider that the same excuse is available for all those who have, even after Christ's resurrection, departed this life before the gospel came to them. For even after the Lord came back from hell, it was not the case that no one was from that time forward permitted to go to hell without having heard the gospel, seeing that multitudes throughout the world died before the proclamation of its tidings came to them, all of whom are entitled to plead the excuse which is alleged to have been taken away from those of whom it is said, that because they had not before heard the gospel, the Lord when He descended into hell proclaimed it to them. This objection may perhaps be met by saying that those also who since the Lord's resurrection have died or are now dying without the gospel having been proclaimed to them, may have heard it or may now hear it where they are, in hell, so that there they may believe what ought to be believed concerning the truth of Christ, and may also have that pardon and salvation which those to whom Christ preached obtained; for the fact that Christ ascended again from hell is no reason why the report concerning Him should have perished from recollection there, for from this earth also He has gone ascending into heaven, and yet by the publication of His gospel those who believe in Him shall be saved; moreover, He was exalted, and received a name that is above every name, for this end, that in His name every knee should bow, not only of things in heaven and on earth, but also of things under the earth. But if we accept this opinion, according to which we are warranted in supposing that men who did not believe while they were in life can in hell believe in Christ, who can bear the contradictions both of reason and faith which must follow? In the first place, if this were true, we should seem to have no reason for mourning over those who have departed from the body without that grace, and there would be no ground for being solicitous and using urgent exhortation that men would accept the grace of God before they die, lest they should be punished with eternal death. If, again, it be alleged that in hell those

only believe to no purpose and in vain who refused to accept here on earth the gospel preached to them, but that believing will profit those who never despised a gospel which they never had it in their power to hear another still more absurd consequence is involved, namely, that forasmuch as all men shall certainly die, and ought to come to hell wholly free from the guilt of having despised the gospel; since otherwise it can be of no use to them to believe it when they come there, the gospel ought not to be preached on earth, a sentiment not less foolish than profane. <sup>24</sup>[Augustine of Hippo (354–430AD), Epistle 164.4.11–13]

**4:7 the end of all things is at hand.** So that no one deceives themselves and thinks that the coming judgment, in whom he has said that the living and dead will be judged, is a long time away, he cautions, although the timing of the final judgment is not determined, nonetheless, it is clear to everyone that they cannot live long in this earthly life. <sup>110</sup>[The Venerable Bede of Jarrow (672–735AD), Commentary on 1 Peter]

**4:8 charity shall cover the multitude of sins.** Many light sins make one huge sin: many drops fill the river; many grains make the lump. And what hope is there? Before all, confession: lest any think himself righteous, and, before the eyes of God who sees that which is, man, that was not and is, lift up the neck. Before all, then, confession; then, love: for of charity what is said? *Charity covers a multitude of sins*. (1 Peter 4:8) Now let us see whether he commends charity in regard of the sins which subsequently overtake us: because charity alone extinguishes sins. Pride extinguishes charity: therefore humility strengthens charity; charity extinguishes sins. Humility goes along with confession, the humility by which we confess ourselves sinners: this is humility, not to say it with the tongue, as if only to avoid arrogance, lest we should displease men if we should say that we are righteous. <sup>16</sup>[Augustine of Hippo (354–430AD), Tractates on John, 1.6]

**4:13 Rejoice**, it is said, *that you are partakers in the sufferings of Christ*: that is, if you are righteous, you suffer for righteousness' sake, as Christ suffered for righteousness. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**4:14 Happy are you, for the Spirit of God, who is the Spirit of His glory and virtue, rests on you.** This possessive *His* signifies also an angelic spirit: inasmuch as the glory of God those are, through whom, according to faith and righteousness, He is glorified, to honorable glory, according to the advancement of the saints who are brought in. *The Spirit of God on us*, may be thus understood; that is, who through faith comes on the soul, like a gracefulness of mind and beauty of soul. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**4:17 Since**, it is said, *it is time for judgment beginning at the house of God*. For judgment will overtake these in the appointed persecutions. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**4:18** Why will the righteous be saved with difficulty? Is it difficult for God to free the righteous? Not at all. But in order to show that our nature was justly condemned, the Almighty Himself does not want to easily free us from such a great evil, because sins easily creep in, and righteousness is difficult, except



for those that love. But charity makes them those who love, which is of God. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 1 Peter]

## 1 PETER 5

### For the ministry

<sup>1</sup> The elders which are among you I exhort, who am also <sup>a</sup>an elder, and <sup>b</sup>a witness of the sufferings of Christ, and also <sup>c</sup>a partaker of the glory that shall be revealed; <sup>2</sup> <sup>d</sup>Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; <sup>3</sup> Neither as being lords over <sup>e</sup>God's heritage, but being ensamples to the flock. <sup>4</sup> And when <sup>f</sup>the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

### Counsels to the laity

<sup>5</sup> Likewise, ye younger, submit yourselves unto the elder. Yea, <sup>h</sup>all of *you* be subject one to another, and be clothed with humility: for God resisteth the proud, and <sup>g</sup>giveth grace to the humble. <sup>6</sup> Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: <sup>7</sup> <sup>i</sup>Casting all your care upon him; for he careth for you. <sup>8</sup> Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: <sup>9</sup> Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. <sup>10</sup> But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*. <sup>11</sup> To him *be* glory and dominion for ever and ever. Amen.

### Farewell

<sup>12</sup> <sup>k</sup>By Silvanus, a faithful brother unto you, as I suppose, I have written <sup>j</sup>briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. <sup>13</sup> The *church that is at* <sup>l</sup>Babylon, elected together with *you*, saluteth you; and *so doth* <sup>m</sup>Marcus my son. <sup>14</sup> Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

1 a Phm 1:9

c Rom 8:17

4 f Heb 13:20

h Phi 2:3

Mat 6:25

12 j Heb 13:22

Rev 17:5

b Luk 24:48

2 d Joh 21:15

5 g Isa 57:15

Eph 5:21

Luk 12:11

k 2 Cor 1:19

Rev 17:18

Act 1:8

3 e Psa 74:2

Psa 34:18

7 i Psa 37:5

Phi 4:6

13 l Gen 10:10

m Act 12:12

**5:1-2** For the word of doctrine penetrates not the mind of one that is in need, if the hand of compassion commends it not to his heart. But the seed of the word readily germinates, when the loving-kindness of the preacher waters it in the hearer's breast. Whence, for a ruler to be able to infuse what may profit inwardly, it is necessary for him, with blameless consideration, to provide also for outward things. Let pastors, then, so glow with ardor in regard to the inward affections of those they have the charge of as not to relinquish provision also for their outward life. For, as we have said, the heart of the flock is, even as it were of right, set against preaching, if the care of external succor be neglected by the pastor. Whence also the first pastor anxiously admonishes, saying, *The elders which are among you I beseech, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, feed the flock of God which is among you* (1 Peter 5:1): in which place he showed whether it was the feeding of the heart or of the body that he was commending, when he immediately added, *Providing for it, not by constraint, but willingly, according to God, not for filthy lucre, but of a ready mind*. In these words, indeed, pastors are kindly forewarned, lest, while they satisfy the want of those who are under them, they slay themselves with the sword of ambition; lest, while through them their neighbors are refreshed with succors of the flesh, they themselves remain fasting from the bread of righteousness.

<sup>43</sup>[Gregory the Great (540-604AD), The Book of Pastoral Rule, 2.7]

**5:3** Supreme rule, then, is ordered well, when he who presides lords it over vices, rather than over his brethren. But, when superiors correct their delinquent subordinates, it remains for them anxiously to take heed how far, while in right of their authority they smite faults with due discipline, they still, through custody of humility, acknowledge themselves to be on a par with the very brethren who are corrected; although for the most part it is becoming that in our silent thought we even prefer the brethren whom we correct to ourselves. For their vices are through us smitten with the vigor of discipline; but in those which we ourselves commit we are lacerated by not even a word of upbraiding. Wherefore we are by so much the more bounden before the Lord as among men we sin unpunished: but our discipline renders our subordinates by so much the freer from divine judgment, as it leaves not their faults without retribution here. Therefore, in the heart humility should be maintained, and in action discipline. And all the time there is need of sagacious insight, lest, through excessive custody of the virtue of humility, the just claims of government be relaxed, and lest, while any superior lowers himself more than is fit, he be unable to restrain the lives of his subordinates under the bond of discipline. Let rulers, then, maintain outwardly what they undertake for the benefit of others: let them retain inwardly what makes them fearful in their estimate of themselves. But still let even their subjects perceive, by certain



signs coming out becomingly, that in themselves they are humble; so as both to see something to be afraid of in their authority, and to acknowledge something to imitate with respect to humility. Therefore let those who preside study without intermission that in proportion as their power is seen to be great externally it be kept down within themselves internally; that it vanquish not their thought; that the heart be not carried away to delight in it; lest the mind become unable to control that which in lust of domination it submits itself to. For, lest the heart of a ruler should be betrayed into elation by delight in personal power, it is rightly said by a certain wise man They have made you a leader: lift not up yourself, but be among them as one of them (Sir. 32:1). Hence also Peter says, *Not as being lords over God's heritage, but being made ensamples to the flock* (1 Peter 5:3).<sup>43</sup>[Gregory the Great (540-604AD), The Book of Pastoral Rule, 2.6] **5:6 Humble yourselves therefore under the mighty hand of God.** For there is hardly a page of Scripture on which it is not clearly written that God resists the proud and gives grace to the humble.<sup>8</sup>[Augustine of Hippo (354-430AD), On Christian Doctrine, 3.23]

**5:8 your adversary the devil, as a roaring lion.** But, moreover, the Lord bade us be prudent, and charged us to watch with careful solicitude, lest the adversary, who is always on the watch and always lying in wait, should creep stealthily into our breast, and blow up a flame from the sparks, magnifying small things into the greatest; and so, while soothing the unguarded and careless with a milder air and a softer breeze, should stir up storms and whirlwinds, and bring about the destruction of faith and the shipwreck of salvation and of life. Therefore, beloved brethren, we must be on our guard, and strive with all our powers to repel, with solicitous and full watchfulness, the enemy, raging and aiming his darts against every part of our body in which we can be stricken and wounded, in accordance with what the Apostle Peter, in his epistle, forewarns and teaches, saying, *Be sober, and watch; because your adversary the devil, as a roaring lion, goes about seeking any one to devour.* (1 Peter 5:8) He goes about every one of us; and even as an enemy besieging those who are shut up (in a city), he examines the walls, and tries whether there is any part of the walls less firm and less trustworthy, by entrance through which he may penetrate to the inside. He presents to the eyes seductive forms and easy pleasures, that he may destroy chastity by the sight. He tempts the ears with harmonious music, that by the hearing of sweet sounds he may relax and enervate Christian vigor. He provokes the tongue by reproaches; he instigates the hand by exasperating wrongs to the recklessness of murder; to make the cheat, he presents dishonest gains; to take captive the soul by money, he heaps together mischievous hoards; he promises earthly honors, that he may deprive of heavenly ones; he makes a show of false things, that he may steal away the true; and when he cannot hiddenly deceive, he threatens plainly and openly, holding forth the fear of turbulent persecution to vanquish God's servants — always restless, and always hostile, crafty in peace, and

fierce in persecution. Wherefore, beloved brethren, against all the devil's deceiving snares or open threatenings, the mind ought to stand arrayed and armed, ever as ready to repel as the foe is ever ready to attack. And since those darts of his which creep on us in concealment are more frequent, and his more hidden and secret hurling of them is the more severely and frequently effectual to our wounding, in proportion as it is the less perceived, let us also be watchful to understand and repel these, among which is the evil of jealousy and envy. And if any one closely look into this, he will find that nothing should be more guarded against by the Christian, nothing more carefully watched, than being taken captive by envy and malice, that none, entangled in the blind snares of a deceitful enemy, in that the brother is turned by envy to hatred of his brother, should himself be unwittingly destroyed by his own sword. That we may be able more fully to collect and more plainly to perceive this, let us recur to its fount and origin. Let us consider whence arises jealousy, and when and how it begins. For so mischievous an evil will be more easily shunned by us, if both the source and the magnitude of that same evil be known. From this source, even at the very beginnings of the world, the devil was the first who both perished (himself) and destroyed (others). He who was sustained in angelic majesty, he who was accepted and beloved of God, when he beheld man made in the image of God, broke forth into jealousy with malevolent envy— not hurling down another by the instinct of his jealousy before he himself was first hurled down by jealousy, captive before he takes captive, ruined before he ruins others. While, at the instigation of jealousy, he robs man of the grace of immortality conferred, he himself has lost that which he had previously been. How great an evil is that, beloved brethren, whereby an angel fell, whereby that lofty and illustrious grandeur could be defrauded and overthrown, whereby he who deceived was himself deceived! Thenceforth envy rages on the earth, in that he who is about to perish by jealousy obeys the author of his ruin, imitating the devil in his jealousy; as it is written, But through envy of the devil death entered into the world. Therefore they who are on his side imitate him.<sup>33</sup>[Cyprian of Carthage (200-258AD), Epistles, 10.1-4]

**5:10 Of all grace,** he says, because He is good, and the giver of all good things.<sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**5:13 church that is at Babylon.** And Peter makes mention of Mark in his first epistle which they say that he wrote in Rome itself, as is indicated by him, when he calls the city, by a figure, Babylon.<sup>40</sup>[Eusebius of Caesarea (263-339AD), Church History, 2.15.2]

**5:13 Marcus, my son, salutes you.** Mark, the follower of Peter, while Peter publicly preached the Gospel at Rome before some of Cæsar's equites, and adduced many testimonies to Christ, in order that thereby they might be able to commit to memory what was spoken, of what was spoken by Peter, wrote entirely what is called the Gospel according to Mark. As Luke also may be recognized by the style, both to have composed the Acts of the Apostles, and to have translated Paul's Epistle to the Hebrews.<sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]



## THE SECOND EPISTLE OF SAINT PETER

### 2 PETER 1

#### Greeting

<sup>1</sup> Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained <sup>a</sup>like precious faith with us through the righteousness of God and our Saviour Jesus Christ: <sup>2</sup> Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

#### Life of a Christian

<sup>3</sup> According as his divine power hath given unto us all things that *pertain* unto life and godliness, <sup>b</sup>through the knowledge of him <sup>c</sup>that hath called us to glory and virtue: <sup>4</sup> <sup>e</sup>Whereby are given unto us exceeding great and precious promises: that by these ye might be <sup>d</sup>partakers of the divine nature, having escaped the corruption that is in the world through lust. <sup>5</sup> And beside this, giving all diligence, add to your faith virtue; and to virtue <sup>f</sup>knowledge; <sup>6</sup> And to knowledge temperance; and to temperance patience; and to patience godliness; <sup>7</sup> And to godliness brotherly kindness; and <sup>g</sup>to brotherly kindness charity.



### Necessity of virtue

<sup>8</sup> For if these things be in you, and abound, they make you *that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup> But he that lacketh these things <sup>h</sup>is blind, and cannot see afar off, and hath forgotten that he was <sup>h</sup>purged from his old sins. <sup>10</sup> Wherefore the rather, brethren, give diligence <sup>j</sup>to make your calling and election sure: for if ye do these things, ye shall never fall: <sup>11</sup> <sup>k</sup>For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

### He will continually exhort us to virtue

<sup>12</sup> Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth. <sup>13</sup> Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance; <sup>14</sup> <sup>m</sup>Knowing that shortly I must put off *this* my tabernacle, even as <sup>l</sup>our Lord Jesus Christ hath shewed me. <sup>15</sup> Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

### The sovereignty of Christ

<sup>16</sup> For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. <sup>17</sup> For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, **"This is my beloved Son, in whom I am well pleased."** <sup>18</sup> And this voice which came from heaven we heard, when we were with him in <sup>o</sup>the holy mount.

### Prophecies are inspired by God

<sup>19</sup> We have also a more <sup>p</sup>sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and <sup>q</sup>the day star arise in your hearts: <sup>20</sup> Knowing this first, that <sup>r</sup>no prophecy of the scripture is of any private interpretation. <sup>21</sup> For <sup>t</sup>the prophecy came not in old time by the will of man: <sup>u</sup>but holy men of God spake *as they were* moved by the Holy Ghost.

|               |                |              |                 |                |               |               |
|---------------|----------------|--------------|-----------------|----------------|---------------|---------------|
| 1 a Act 11:17 | 4 d 1 Joh 3:2  | 2 Cor 6:4,6  | 9 h 1 Joh 1:7   | 14 l Joh 21:18 | Exo 3:5       | 21 s Luk 1:70 |
| Eph 4:5       | Heb 12:10      | Hos 4:6      | Heb 9:14        | m Deu 4:21     | Gen 28:16-17  | 2 Sam 23:2    |
| 3 b Joh 17:3  | Eph 4:24       | Pro 1:7      | Eph 5:26        | 17 n Mat 3:17  | 19 p Isa 8:20 | t 1 Pet 1:11  |
| c 1 The 2:12  | e 2 Cor 7:1    | 7 g Gal 6:10 | i 1 Joh 2:9     | Mar 1:11       | q 2 Cor 4:4,6 | 2 Tim 3:16    |
| 2 Tim 1:9     | 5 f 2 Pet 3:18 | 1 The 3:12   | 10 j 1 Joh 3:19 | Luk 3:22       | Rev 2:28      | u Act 1:16    |
| 1 Pet 2:9     | 1 Pet 3:7      | 1 Joh 4:21   | 11 k 2 Tim 4:8  | 18 o Act 7:33  | 20 r Rom 12:6 |               |

**1:1** From this it is clear that he wrote this letter to those to whom he also sent the previous letter, to the elect strangers of the dispersion in Pontus, Galatia, Cappadocia, Asia Minor and Bithynia. (1 Peter 1:1) <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 2 Peter]

**1:4 ye might be partakers of the divine nature.** For He has become Man, that He might deify us in Himself, and He has been born of a woman, and begotten of a Virgin, in order to transfer to Himself our erring generation, and that we may become henceforth a holy race, and *'partakers of the Divine Nature,'* as blessed Peter wrote. <sup>9</sup>[Athanasius of Alexandria (293-373AD), Letter 60.4]

**1:10 for if ye do these things, ye shall never fall.** He speaks of more serious sins. Whoever commits these sins has no inheritance in the kingdom of Christ and of God (Eph. 5:5), and everyone who applies himself to the virtues mentioned above with God's help remains free from them. Yet there are less serious sins that have been written about that there is no just man upon earth, that doth good, and sinneth not (Eccles. 7:21), and for in thy sight no man living shall be justified (Ps. 142:2). <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 2 Peter]

**1:18 when we were with him in the holy mount.** He wrote this so they will not doubt the author of this letter. For it is evident that the same Peter, along with his fellow apostles James and John, heard the above voice above the Lord when he was glorified on the mountain by faith in the Gospels (Mastt. 17:1-5). <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 2 Peter]

**1:20 no prophecy of the scripture is of any private interpretation.** For as the blessed prophets were made, so to speak, eyes for us, they foresaw through faith the mysteries of the word, and became ministers of these things also to succeeding generations, not only reporting the past, but also announcing the present and the future, so that the prophet might not appear to be one only for the time being, but might also predict the future for all generations, and so be reckoned a true prophet. For these fathers were furnished with the Spirit, and largely honored by the Word Himself; and just as it is with instruments of music. So, had they the Word always, like the plectrum, in union with them, and when moved by Him the prophets announced what God willed. For they spoke not of their own power (let there be no mistake as to that), neither did they declare what pleased themselves. But first of all they were endowed with wisdom by the Word, and then again were rightly instructed in the future by means of visions. And then, when thus themselves fully convinced, they spoke those things which were revealed by God to them alone, and concealed from all others. For with what reason should the prophet be called a prophet, unless he in spirit foresaw the future? For if the prophet spoke of any chance event, he would not be a prophet then in speaking of things which were under the eye of all. But one who sets forth in detail things yet to be, was rightly judged a prophet. Wherefore prophets were with good reason called from the very first seers. (1 Sam. 9:9) And hence we, too, who are rightly instructed in what was declared aforetime by them, speak not of our own capacity. For we do not attempt to made any change one way or another among ourselves in the words



that were spoken of old by them, but we make the Scriptures in which these are written public, and read them to those who can believe rightly; for that is a common benefit for both parties: for him who speaks, in holding in memory and setting forth correctly things uttered of old; and for him who hears, in giving attention to the things spoken. Since, then, in this there is a work assigned to both parties together, viz., to him who speaks, that he speak forth faithfully without regard to risk, and to him who hears, that he hear and receive in faith that which is spoken, I beseech you to strive together with me in prayer to God. Do you wish then to know in what manner the Word of God, who was again the Son of God, as He was of old the Word, communicated His

revelations to the blessed prophets in former times? Well, as the Word shows His compassion and His denial of all respect of persons by all the saints, He enlightens them and adapts them to that which is advantageous for us, like a skillful physician, understanding the weakness of men. And the ignorant He loves to teach, and the erring He turns again to His own true way. And by those who live by faith He is easily found; and to those of pure eye and holy heart, who desire to knock at the door, He opens immediately. For He casts away none of His servants as unworthy of the divine mysteries. <sup>116</sup>[Hippolytus of Rome (170–235 AD), On Christ and Antichrist, 2]

## 2 PETER 2

### Punishment of lying teachers

<sup>1</sup> But <sup>a</sup>there were false prophets also among the people, even as <sup>b</sup>there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord <sup>c</sup>that bought them, and bring upon themselves swift destruction. <sup>2</sup> And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. <sup>3</sup> And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

### Warning from the past

<sup>4</sup> For if God spared not <sup>f</sup>the angels <sup>e</sup>that sinned, but <sup>d</sup>cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment; <sup>5</sup> And spared not the old world, but saved Noah <sup>g</sup>the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly; <sup>6</sup> And <sup>h</sup>turning the cities of Sodom and Gomorrah into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly; <sup>7</sup> And delivered just Lot, vexed with the filthy conversation of the wicked: <sup>8</sup> (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;) <sup>9</sup> <sup>i</sup>The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

### The vices of heresy

<sup>10</sup> But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities. <sup>11</sup> Whereas <sup>j</sup>angels, which are greater in power and might, bring not railing accusation against them before the Lord. <sup>12</sup> But these, <sup>k</sup>as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; <sup>13</sup> <sup>n</sup>And shall receive the reward of unrighteousness, *as they* that count it pleasure <sup>m</sup>to riot in the day time. Spots *they are* <sup>l</sup>and blemishes, sporting themselves with their own deceivings while they feast with you; <sup>14</sup> Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: <sup>15</sup> Which have forsaken the right way, and are gone astray, following the way of <sup>o</sup>Balaam *the son* of Bosor, who loved the wages of unrighteousness; <sup>16</sup> But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

### Results of false teaching

<sup>17</sup> These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. <sup>18</sup> For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that <sup>p</sup>were clean escaped from them who live in error. <sup>19</sup> While they promise them <sup>q</sup>liberty, they themselves are <sup>r</sup>the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. <sup>20</sup> For <sup>s</sup>if after they <sup>t</sup>have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. <sup>21</sup> For <sup>u</sup>it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. <sup>22</sup> But it is happened unto them according to the true proverb, <sup>v</sup>The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

1 a Deu 13:1

Gal 3:13

4 d Luk 8:31

5 g Gen 7:1

9 i Psa 34:17

13 l 1 Cor 11:20-

n Phi 3:19

b Mat 24:11

Eph 1:7

e Joh 8:44

Heb 11:7

11 j Jud 1:9

21

Isa 3:11

c 1 Cor 6:20

Heb 10:29

f Job 4:18

6 h Gen 19:24

12 k Jer 12:3

m Rom 13:13

15 o Num 22:5,7



**2:1-3** And the apostles, who speak of God, in establishing the truth of the advent of the Lord Jesus Christ, have each of them indicated the appearing of these abominable and ruin-working men, and have openly announced their lawless deeds. First of all Peter, the rock of the faith, whom Christ our God called blessed, the teacher of the Church, the first disciple, he who has the keys of the kingdom, has instructed us to this effect: *Know this first, children, that there shall come in the last days scoffers, walking after their own lusts. And there shall be false teachers among you, who privily shall bring in damnable heresies.* After him, John the theologian, and the beloved of Christ, in harmony with him, cries, The children of the devil are manifest; (1 Jn. 3:10) and even now are there many antichrists; (1 Jn. 2:18) but go not after them. (Luke 21:8) Believe not every spirit, because many false prophets are gone out into the world. (1 Jn. 4:1) And then Jude, the brother of James, speaks in like manner: In the last times there shall be mockers, walking after their own ungodly lusts. There be they who, without fear, feed themselves. You have observed the concord of the theologians and apostles, and the harmony of their doctrine. <sup>108</sup>[Ps. Hippolytus (3<sup>rd</sup> century) End of the World, 10]

**2:4 if God spared not the angels that sinned.** That certain angels sinned, and were thrust down to the lowest parts of this world, where they are, as it were, incarcerated till their final damnation in the day of judgment, the Apostle Peter very plainly declares, when he says that *God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved into judgment.* Who, then, can doubt that God, either in foreknowledge or in act, separated between these and the rest? And who will dispute that the rest are justly called "light"? For even we who are yet living by faith, hoping only and not yet enjoying equality with them, are already called "light" by the apostle: For you were sometimes darkness, but now are you light in the Lord. (Eph. 5:8) But as for these apostate angels, all who understand or believe them to be worse than unbelieving men are well aware that they are called "darkness". Wherefore, though "light" and "darkness" are to be taken in their literal signification in these passages of Genesis in which it is said, God said, Let there be light, and there was light, and God divided the light from the darkness, yet, for our part, we understand these two societies of angels — the one enjoying God, the other swelling with pride; the one to whom it is said, Praise Him, all His angels, the other whose prince says, All these things will I give You if you will fall down and worship me; (Matt. 4:9) the one blazing with the holy love of God, the other reeking with the unclean lust of self-advancement. <sup>8</sup>[Augustine of Hippo (354-430AD), The City of God, 11.33]

**2:4 cast them down to hell, and delivered them into chains of darkness.** Do not devote your attention to the fallacies of artificial discourses, nor the vain promises of plagiarizing heretics, but to the venerable simplicity of unassuming truth. And by means of this knowledge you shall escape the approaching threat of the fire of judgment, and the

rayless scenery of gloomy Tartarus, where never shines a beam from the irradiating voice of the Word! You shall escape the boiling flood of hell's eternal lake of fire and the eye ever fixed in menacing glare of fallen angels chained in Tartarus as punishment for their sins; and you shall escape the worm that ceaselessly coils for food around the body whose scum has bred it. Now such torments as these shall you avoid by being instructed in a knowledge of the true God. <sup>116</sup>[Hippolytus of Rome (170–235 AD), Refutation of All Heresies, 10.30]

**2:19** For as the serpent beguiled Eve, by promising her what he had not himself, so also do these men, by pretending to possess superior knowledge, and [to be acquainted with] ineffable mysteries; and, by promising that admittance which they speak of as taking place within the Fullness, plunge those that believe them into death, rendering them apostates from Him who made them. And at that time, indeed, the apostate angel, having effected the disobedience of mankind by means of the serpent, imagined that he escaped the notice of the Lord; wherefore God assigned him the form and name of a serpent. But now, since the last times are come upon us, evil is spread abroad among men, which not only renders them apostates, but by many machinations does the devil raise up blasphemers against the Creator, namely, by means of all the heretics already mentioned. For all these, although they issue forth from diverse regions, and promulgate different [opinions], do nevertheless concur in the same blasphemous design, wounding [men] unto death, by teaching blasphemy against God our Maker and Supporter, and derogating from the salvation of man. <sup>49</sup>[Irenaeus of Lyons (100-200AD), Against Heresies, Preface, 4.4]

**2:22** For those who lament their transgressions and yet forsake them not are to be admonished to learn to consider anxiously that they cleanse themselves in vain by their weeping, if they wickedly defile themselves in their living, seeing that the end for which they wash themselves in tears is that, when clean, they may return to filth. For hence it is written, *The dog is returned to his own vomit again, and the sow that was washed to her wallowing in the mire* (2 Peter 2:22). For the dog, when he vomits, certainly casts forth the food which weighed upon his stomach; but, when he returns to his vomit, he is again loaded with what he had been relieved from. And they who mourn their transgressions certainly cast forth by confession the wickedness with which they have been evilly satiated, and which oppressed the inmost parts of their soul; and yet, in recurring to it after confession, they take it in again. But the sow, by wallowing in the mire when washed, is made more filthy. And one who mourns past transgressions, yet forsakes them not, subjects himself to the penalty of more grievous sin, since he both despises the very pardon which he might have won by his weeping, and as it were rolls himself in miry water; because in withholding purity of life from his weeping he makes even his very tears filthy before the eyes of God. <sup>43</sup>[Gregory the Great (540-604AD), The Book of Pastoral Rule, 3.30]



## 2 PETER 3

### The Second Coming

<sup>1</sup> This second epistle, beloved, I now write unto you; in *both* which <sup>a</sup>I stir up your pure minds by way of remembrance: <sup>2</sup> That ye may be mindful of the words which were spoken before by the holy prophets, <sup>b</sup>and of the commandment of us the apostles of the Lord and Saviour: <sup>3</sup> <sup>d</sup>Knowing this first, that there shall come in the last days scoffers, <sup>c</sup>walking after their own lusts, <sup>4</sup> And saying, <sup>e</sup>Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. <sup>5</sup> For this they willingly are ignorant of, that <sup>f</sup>by the word of God the heavens were of old, and the earth standing out of the water and in the water: <sup>6</sup> Whereby the world that then was, being overflowed <sup>g</sup>with water, perished: <sup>7</sup> But the heavens and the earth, which are now, by the same word are kept in store, reserved unto <sup>h</sup>fire against the day of judgment and perdition of ungodly men.

### The time of the Second Coming of Christ unknown

<sup>8</sup> But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and <sup>i</sup>a thousand years as one day. <sup>9</sup> <sup>m</sup>The Lord is not slack concerning his promise, as some men count slackness; but <sup>l</sup>is longsuffering to us-ward, <sup>k</sup>not willing that any should perish, but <sup>j</sup>that all should come to repentance. <sup>10</sup> But <sup>n</sup>the day of the Lord will come as a thief in the night; in the which <sup>o</sup>the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. <sup>11</sup> *Seeing then that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness, <sup>12</sup> Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall <sup>p</sup>be dissolved, and the elements shall <sup>q</sup>melt with fervent heat? <sup>13</sup> Nevertheless we, according to his promise, look for <sup>r</sup>new heavens and a new earth, wherein dwelleth righteousness.

### Exhortation doxology

<sup>14</sup> Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. <sup>15</sup> And account *that* <sup>s</sup>the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; <sup>16</sup> As also in all *his* epistles, <sup>t</sup>speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction. <sup>17</sup> Ye therefore, beloved, seeing ye know *these things* before, <sup>u</sup>beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. <sup>18</sup> But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

|                |              |               |                |                |              |               |
|----------------|--------------|---------------|----------------|----------------|--------------|---------------|
| 1 a 2 Tim 1:6  | 4 e Isa 5:19 | 6 g Gen 7:11  | k Eze 18:23    | o Luk 12:39    | Rev 21:1     | 16 t Rom 8:19 |
| 2 Pet 1:13     | Mat 24:48    | 2 Pet 2:5     | l 1 Pet 3:20   | Mat 24:43      | Isa 65:17    | 1 Cor 15:24   |
| 2 b Jud 1:17   | Luk 12:45    | 7 h Mat 25:41 | Isa 30:18      | 12 p Psal 50:3 | 15 s Rom 2:4 | 1 The 4:15    |
| 3 c 2 Pet 2:10 | 5 f Heb 11:3 | Heb 1:11      | m Hab 2:3      | Isa 34:4       | Eph 1:7      | 17 u Eph 4:14 |
| d 2 Tim 3:1    | Psa 33:6     | 8 i Psa 90:4  | 10 n Rev 20:11 | q Mic 1:4      | Col 1:27     |               |
| 1 Tim 4:1      | Gen 1:6      | 9 j Rom 2:4   | Mat 24:35      | 13 r Rev 21:27 | 1 Pet 3:20   |               |

**3:5-6** The Apostle Peter says this openly: *By the word of God the heavens were of old*, etc. He has said then that the heavens have already perished by the flood: and we know that the heavens perished as far as the extent of this atmosphere of ours. For the water increased, and filled the whole of that space in which birds fly; thus perished the heavens that are near the earth; those heavens which are meant when we speak of the birds of heaven. But there are heavens of heavens higher than these in the firmament: but whether these also shall perish by fire, or those only which perished also by the flood, is a much harder question among the learned, nor can it easily, especially in a limited space of time, be explained. <sup>19</sup>[Augustine of Hippo (354-430AD), Exposition on the Psalms, 102.30]

**3:3, 7, 13** Let us now see what the Apostle Peter predicted concerning this judgment. *There shall come*, he says, *in the last days scoffers*, (2 Peter 3:3) . . . *Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwells righteousness*. (2 Peter 3:13) There is nothing said

here about the resurrection of the dead, but enough certainly regarding the destruction of this world. And by his reference to the deluge he seems as it were to suggest to us how far we should believe the ruin of the world will extend in the end of the world. For he says that the world which then was perished, and not only the earth itself, but also the heavens, by which we understand the air, the place and room of which was occupied by the water. Therefore the whole, or almost the whole, of the gusty atmosphere (which he calls heaven, or rather the heavens, meaning the earth's atmosphere, and not the upper air in which sun, moon, and stars are set) was turned into moisture, and in this way perished together with the earth, whose former appearance had been destroyed by the deluge. *But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men*. (2 Peter 3:7) Therefore the heavens and the earth, or the world which was preserved from the water to stand in place of that world which perished in the flood, is itself



reserved to fire at last in the day of the judgment and perdition of ungodly men. He does not hesitate to affirm that in this great change men also shall perish: their nature, however, shall notwithstanding continue, though in eternal punishments. Some one will perhaps put the question, If after judgment is pronounced the world itself is to burn, where shall the saints be during the conflagration, and before it is replaced by a new heavens and a new earth, since somewhere they must be, because they have material bodies? We may reply that they shall be in the upper regions into which the flame of that conflagration shall not ascend, as neither did the water of the flood; for they shall have such bodies that they shall be wherever they wish. Moreover, when they have become immortal and incorruptible, they shall not greatly dread the blaze of that conflagration, as the corruptible and mortal bodies of the three men were able to live unhurt in the blazing furnace (Cf. Dan. 3). <sup>8</sup>[Augustine of Hippo (354-430AD), *The City of God*, 20.18]

**3:8 one day is with the Lord as a thousand years.** Because many men say, it is a long time till Christ comes. What then: because we say, "delay not" (Ps. 70:9), will He come before He has determined to come? What means this prayer, "delay not"? May not Your coming seem to me to be too long delayed. For to you it seems a long time, to God it seems not long, to whom a thousand years are one day, or the three hours of a watch. But if you shall not have had endurance, late for you it will be: and when to you it shall be late, you will be diverted from Him, and will be like those that were wearied in the desert, and hastened to ask of God the pleasant things which He was reserving for them in the Land; and when there were not given on their journey the pleasant things, whereby perchance they would have been corrupted, they murmured against God, and went back in heart unto Egypt: to that place whence in body they had been severed, in heart they went back. Do not thou, then, so, do not so: fear the word of the Lord, saying, Remember Lot's wife. (Luke 17:32) She too being on the way, but now delivered from the Sodomites, looked back; in the place where she looked back, there she remained: she became a statue of salt, in order to season you. For to you she has been given for an example, in order that you may have sense, may not stop infatuated on the way.

<sup>19</sup>[Augustine of Hippo (354-430AD), *Exposition on the Psalms*, 70.9]

**3:10 heavens shall pass away.** Besides, the belief that everything was made from nothing will be impressed upon us by that ultimate dispensation of God which will bring back all things to nothing. For the very heaven shall be rolled together as a scroll (Isa. 34:4; 2 Peter 3:10); yes, it shall come to nothing along with the earth itself, with which it was made in the beginning. Heaven and earth shall pass away, (Matt. 24:35) says He. The first heaven and the first earth passed away, (Rev. 21:1) and there was found no place for them, (Rev. 20:11) because, of course, that which comes to an end loses locality. In like manner David says, The heavens, the works of Your hands, shall themselves perish. For even as a vesture shall He change them, and they shall be changed. Now to be changed is to fall from that primitive state which they lose while undergoing the change. And the stars too shall fall from heaven,

even as a fig-tree casts her green figs when she is shaken of a mighty wind. (Rev. 6:13) The mountains shall melt like wax at the presence of the Lord; that is, when He rises to shake terribly the earth. (Isa. 2:19) But I will dry up the pools; Isaiah 42:15 and they shall seek water, and they shall find none. (Isa. 41:17) Even the sea shall be no more. Now if any person should go so far as to suppose that all these passages ought to be spiritually interpreted, he will yet be unable to deprive them of the true accomplishment of those issues which must come to pass just as they have been written. For all figures of speech necessarily arise out of real things, not out of chimerical ones; because nothing is capable of imparting anything of its own for a similitude, except it actually be that very thing which it imparts in the similitude. I return therefore to the principle which defines that all things which have come from nothing shall return at last to nothing. For God would not have made any perishable thing out of what was eternal, that is to say, out of Matter; neither out of greater things would He have created inferior ones, to whose character it would be more agreeable to produce greater things out of inferior ones — in other words, what is eternal out of what is perishable. This is the promise He makes even to our flesh, and it has been His will to deposit within us this pledge of His own virtue and power, in order that we may believe that He has actually awakened the universe out of nothing, as if it had been steeped in death, in the sense, of course, of its previous non-existence for the purpose of its coming into existence. <sup>77</sup>[Tertullian of Carthage (155-240AD) *Against Hermogenes*, 34]

**3:10, 13** But it still does not allege that they cease to exist entirely, but it will consume the two totally, two indeed it will restore to a better form. Therefore, it will be as follows, *But we expect new heavens, and a new earth according to his promises.* For he did not say another heaven and another earth, but the old and ancient one changed into something better.

<sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), *Commentary on 2 Peter*]

**3:15** For neither I, nor any other such one, can come up to the wisdom (2 Peter 3:15) of the blessed and glorified Paul. He, when among you, accurately and steadfastly taught the word of truth in the presence of those who were then alive. And when absent from you, he wrote you a letter, which, if you carefully study, you will find to be the means of building you up in that faith which has been given you, and which, being followed by hope, and preceded by love towards God, and Christ, and our neighbor, is the mother of us all. (Gal. 4:26) For if any one be inwardly possessed of these graces, he has fulfilled the command of righteousness, since he that has love is far from all sin. <sup>118</sup>[Polycarp of Smyrna (69-155AD), *Epistle of Polycarp to the Philippians*, 3]

**3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood.** For it is none other than the question of God's grace which has caused persons of no understanding to think that the Apostle Paul prescribes it to us as a rule, "Let us do evil that good may come (Rom. 3:8)." It is in reference to these that the Apostle Peter writes in his second Epistle: *As also in all his epistles, speaking in them of these things; in which are some things hard to be understood.* Take good heed, then, to these fearful



words of the great apostle; and when you feel that you do not understand, put your faith in the meanwhile in the inspired word of God, and believe both that man's will is free, and that there is also God's grace, without whose help man's free will can neither be turned towards God, nor make any progress in God. And what you piously believe, that pray that you may have a wise understanding of. And, indeed, it is for this very purpose,--that is, that we may have a wise understanding, that there is a free will. For unless we understood and were wise with a free will, it would not be enjoined to us in the words of Scripture, "Understand now, you simple among the people; and you fools, at length be wise," The very precept and injunction which calls on us to be intelligent and wise, requires also our obedience; and we could exercise no obedience without free will. But if it were in our power to obey this precept

to be understanding and wise by free will, without the help of God's grace, it would be unnecessary to say to God, "Give me understanding, that I may learn Your commandments;" nor would it have been written in the gospel, "Then opened He their understanding, that they might understand the Scriptures;" nor should the Apostle James address us in such words as, "If any of you lack wisdom, let him ask of God, who gives to all men liberally, and upbraids not; and it shall be given him." But the Lord is able to grant, both to you and to us, that we may rejoice over very speedy tidings of your peace and pious unanimity. I send you greeting, not in my own name only, but of the brethren also who are with me; and I ask you to pray for us with one accord and with all earnestness. <sup>24</sup>[Augustine of Hippo (354-430AD), Epistle 214.6-7]



## THE EPISTLES OF JOHN

John, the apostle whom Jesus loved most, the son of Zebedee and brother of James, the apostle whom Herod after the passion of our Lord beheaded, most recently of all the evangelists wrote a gospel, at the request of the bishops of Asia, against Cerinthus and other heretics and especially against the then growing dogma of the Ebionites, who assert that Christ did not exist before Mary. On this account he was compelled to maintain his divine nativity. But there is said to be yet another reason for this work, in that, when he had read Matthew, Mark, and Luke, he approved indeed the substance of the history and declared that the things they said were true, but that they had given the history of only one year, the one, that is, which follows the imprisonment of John and in which he was put to death. So, passing by this year the events of which had been set forth by these, he related the events of the earlier period before John was shut up in prison, so that it might be manifest to those who should diligently read the volumes of the four evangelists. This also takes away the discrepancy which there seems to be between John and the others. He wrote also one epistle which begins as follows: That which was from the beginning, that which we have heard and seen with our eyes and our hands handled concerning the word of life, which is esteemed of by all men who are interested in the church or in learning. Of the other two of these the first is: The elder to the elect lady and her children, and the other: The elder unto Gaius, the beloved, whom I love in truth, are said to be the work of John the elder, to the memory of whom another sepulcher is shown at Ephesus to the present day, though some think that there are two memorials of this same John the evangelist. We shall treat of this matter in its turn when we come to Papias his disciple (see below). In the fourteenth year then after Nero, Domitian having raised a second persecution, he was banished to the island of Patmos and wrote the apocalypse, which Justin Martyr and Irenaeus interpreted. But after Domitian was put to death and his acts were annulled by the senate on account of his excessive cruelty, he returned to Ephesus under Pertinax and, continuing there until the time of the emperor Trajan, founded and built churches throughout all Asia, and, worn out by old age, died in the sixty-eighth year after the passion of the Lord and was buried near the same city. <sup>51</sup>[Jerome of Stridon (347-420AD), *On Illustrious Men*, 9]

It appears through this catalogue of names that the John who is placed among the disciples is not the same as the elder John whom he places after Aristion in his enumeration. This we say moreover because of the opinion mentioned above, where we record that it is declared by many that the last two epistles of John are the work not of the apostle but of the presbyter. <sup>51</sup>[Jerome of Stridon (347-420AD), *On Illustrious Men*, 18]



# THE FIRST EPISTLE OF SAINT JOHN

## PREFACE

In the beginning of the epistle to the praise of the sermon he introduces the divinity and humanity of Christ, in which is the love of God for men, and his own love for those he is writing to. John had written his Gospel against the teachings of heretics who were understanding the eternity of the Word badly, and preaching badly. He wrote also an epistle against the stupidity of these same heretics, in which he deals with treating the subject of the perfection of faith and love that we might understand what we ought to believe, what we ought to love. For many, led by perverse doctrines, were not properly understanding the purity of faith and love. For they were saying such to be works of charity, as to feast and luxuriate together, to consent to the vices of others, to have communion with those contradicting the passions of Christ, and the other things that are fulfilled through love of God and of neighbor. <sup>117</sup>[Glossa Ordinaria (12th century), on the Epistles of John]

## 1 JOHN 1

### The witness to the Word of Life

<sup>1</sup> That <sup>a</sup>which was from the beginning, which we have heard, which we have seen with our eyes, <sup>b</sup>which we have looked upon, and <sup>c</sup>our hands have handled, of the <sup>d</sup>Word of life; <sup>2</sup> (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, <sup>e</sup>which was with the Father, and was manifested unto us;) <sup>3</sup> That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly <sup>f</sup>our fellowship *is* with the Father, and with his Son Jesus Christ. <sup>4</sup> And these things write we unto you, that your joy may be full.

### God is Light

<sup>5</sup> This then is the message which we have heard of him, and declare unto you, that <sup>g</sup>God is light, and in him is no darkness at all. <sup>6</sup> If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: <sup>7</sup> But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

### God forgives those who confess their sins

<sup>8</sup> <sup>h</sup>If we say that we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup> If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. <sup>10</sup> If we say that we have not sinned, we make him a liar, and his word is not in us.

|              |               |             |                |                  |           |
|--------------|---------------|-------------|----------------|------------------|-----------|
| 1 a Mic 5:2  | d Rev 19:13   | 1 Cor 1:9   | Joh 1:9        | Jam 3:2          | Pro 28:13 |
| b 2 Pet 1:16 | 2 e Joh 1:1-2 | 5 g Rev 1:5 | 8 h 1 Kin 8:46 | 9 i Lev 25:40-42 |           |
| c Luk 24:39  | 3 f Joh 15:4  | Joh 8:12    | Ecc 7:20       | Psa 32:5         |           |

**1:1** *That which was from the beginning.* In the true being of the Divinity. *That which we have heard,* through the law and the prophets, that which *we have seen* by our senses, a man coming, that which we have looked upon, noticing divinity in the man, and that which *our hands have handled, of the Word*

*of life:* not fortuitously agreeing with him who was seen in the flesh, but examining with much handling the Scriptures that provide testimony about the word itself. That which someone has seen, he can announce to others, that which he has perfectly discerned once, he cannot explain with words.



<sup>117</sup>[Glossa Ordinaria (12th century), on the Epistles of John]

**1:3** *That you also may have society.* Whoever wants to be a partner with God, must first unite himself with the society of the Church. Nor do they who have believed through the apostles have less than they who have believed through him himself\*. Whence it is said, "Blessed are they that have not seen, and have believed" (John 20:29), and again "Not for them only do I pray, but for them also who through their word shall believe in me" (John 17:20). <sup>117</sup>[Glossa Ordinaria (12th century), on the Epistles of John]

**1:5** **God is light.** He does not express the divine essence, but wishing to declare the majesty of God, he has applied to the Divinity what is best and most excellent in the view of men. Thus also Paul, when he speaks of light inaccessible. (1 Tim. 6:16) But John himself also in this same Epistle says, God is love: (1 Jn. 4:16) pointing out the excellences of God, that He is kind and merciful; and because He is light, makes men righteous, according to the advancement of the soul, through charity. God, then, who is ineffable in respect of His substance, is light. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**1:6** But sins are darkness, as the Apostle says of the devil and his angels, that they are rulers of this darkness. (Eph. 6:12) He would not call them of darkness, save as rulers of sins, having lordship over the wicked. <sup>16</sup>[Augustine of Hippo (354-430AD), On the Epistles of John]

**1:7** **the blood of Jesus Christ his Son cleanseth us from all sin.** For the doctrine of the Lord, which is very powerful, is called His blood. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**1:7** **the blood of Jesus Christ his Son cleanseth us from all sin.** Great assurance has God given! Well may we celebrate the Passover, wherein was shed the blood of the Lord, by which we are cleansed from all sin! Let us be assured: the handwriting which was against us, (Col. 2:14) the bond of our slavery, the devil held, but by the blood of Christ it is blotted out. The blood, says he, of His Son shall purge us from all sin. What means, from all sin? Mark: lo even now, in the name of Christ whom these here have now confessed, who are called infants, have all their sins been cleansed. They came in old, they went out new. How, came in old, went out new? Old men they came in, infants they went out. For the old life is old age with all its dotage, but the new life is the infancy of regeneration. But what are we to do? The past sins are pardoned, not only to these but to us; and after the pardon and abolition of all sins, by living in this world in the midst of temptations, some haply have been contracted. Therefore what he can, let man do; let him confess himself to be what he is, that he may be cured by Him who always is what He is: for He always was and is; we were not and are. <sup>16</sup>[Augustine of Hippo (354-430AD), On the Epistles of John]

**1:8** **If we say that we have no sin, we deceive ourselves, and the truth is not in us.** For it is an impossibility for any one of the saints not to fall into those trivial faults which are committed by word, and thought, and ignorance, and forgetfulness, and necessity, and will, and surprise: which though quite different from that sin which is said to be unto death, still cannot be free from fault and blame. <sup>58</sup>[John

Cassian the Roman (360-435AD), Conferences, 11.9]

**1:8-9** The Holy Spirit speaks in the sacred Scriptures, and says, By almsgiving and faith sins are purged. (Prov. 16:6) Not assuredly those sins which had been previously contracted, for those are purged by the blood and sanctification of Christ. Moreover, He says again, As water extinguishes fire, so almsgiving quenches sin. (Sirach 3:30) Here also it is shown and proved, that as in the layer of saving water the fire of Gehenna is extinguished, so by almsgiving and works of righteousness the flame of sins is subdued. And because in baptism remission of sins is granted once for all, constant and ceaseless labor, following the likeness of baptism, once again bestows the mercy of God. The Lord teaches this also in the Gospel. For when the disciples were pointed out, as eating and not first washing their hands, He replied and said, He that made that which is within, made also that which is without. But give alms, and behold all things are clean unto you; (Luke 11:41) teaching hereby and showing, that not the hands are to be washed, but the heart, and that the foulness from inside is to be done away rather than that from outside; but that he who shall have cleansed what is within has cleansed also that which is without; and that if the mind is cleansed, a man has begun to be clean also in skin and body. Further, admonishing, and showing whence we may be clean and purged, He added that alms must be given. He who is pitiful teaches and warns us that pity must be shown; and because He seeks to save those whom at a great cost He has redeemed, He teaches that those who, after the grace of baptism, have become foul, may once more be cleansed. Let us then acknowledge, beloved brethren, the wholesome gift of the divine mercy; and let us, who cannot be without some wound of conscience, heal our wounds by the spiritual remedies for the cleansing and purging of our sins. Nor let anyone so flatter himself with the notion of a pure and immaculate heart, as, in dependence on his own innocence, to think that the medicine needs not to be applied to his wounds; since it is written, Who shall boast that he has a clean heart, or who shall boast that he is pure from sins? (Prov. 20:9) And again, in his epistle, John lays it down, and says, *If we say that we have no sin, we deceive ourselves, and the truth is not in us.* But if no one can be without sin, and whoever should say that he is without fault is either proud or foolish, how needful, how kind is the divine mercy, which, knowing that there are still found some wounds in those that have been healed, even after their healing, has given wholesome remedies for the curing and healing of their wounds anew! Finally, beloved brethren, the divine admonition in the Scriptures, as well old as new, has never failed, has never been silent in urging God's people always and everywhere to works of mercy; and in the strain and exhortation of the Holy Spirit, everyone who is instructed into the hope of the heavenly kingdom is commanded to give alms. <sup>33</sup>[Cyprian of Carthage (200-258AD), Treatise, 8.2]

**1:9** **If we confess.** Because we cannot be without sin in this life, the first hope of salvation is confession itself, done more out of humility than through necessity, then there is the love with which we love him to whom we are humbled, and charity atones for



## 1 JOHN 2

### Christ is our defender and intercessor

<sup>1</sup> My little children, these things write I unto you, that ye sin not. And if any man sin, <sup>a</sup>we have an advocate with the Father, Jesus Christ the righteous: <sup>2</sup> And <sup>c</sup>he is the propitiation for our sins: and not for ours only, but <sup>b</sup>also for *the sins of* the whole world.

### We must observe His commandments

<sup>3</sup> And hereby we do know that we know him, if we keep his commandments. <sup>4</sup> He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. <sup>5</sup> But <sup>d</sup>whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. <sup>6</sup> <sup>e</sup>He that saith he abideth in him <sup>f</sup>ought himself also so to walk, even as he walked.

### The commandment of brotherly love

<sup>7</sup> Brethren, <sup>g</sup>I write no new commandment unto you, but an old commandment <sup>h</sup>which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. <sup>8</sup> Again, <sup>ka</sup> new commandment I write unto you, which thing is true in him and in you: <sup>i</sup>because the darkness is past, and <sup>j</sup>the true light now shineth. <sup>9</sup> He that saith he is in the light, and hateth his brother, is in darkness even until now. <sup>10</sup> He that loveth his brother abideth in the light, and <sup>l</sup>there is none occasion of stumbling in him. <sup>11</sup> But he that hateth his brother is in darkness, and <sup>m</sup>walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

### Reasons for writing

<sup>12</sup> I write unto you, little children, because <sup>n</sup>your sins are forgiven you for his name's sake. <sup>13</sup> I write unto you, fathers, because ye have known him <sup>o</sup>*that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. <sup>14</sup> I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because <sup>p</sup>ye are strong, and <sup>q</sup>the word of God abideth in you, and ye have overcome the wicked one. <sup>15</sup> Love not the world, neither the things *that are* in the world. <sup>r</sup>If any man love the world, the love of the Father is not in him. <sup>16</sup> For all that *is* in the world, the lust of the flesh, <sup>s</sup>and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. <sup>17</sup> And the world passeth away, and the lust thereof: but he that doeth the will of God <sup>t</sup>abideth for ever.

### Against false teachers

<sup>18</sup> Little children, <sup>u</sup>it is the last time: and as ye have heard that <sup>v</sup>antichrist shall come, <sup>w</sup>even now are there many antichrists; whereby we know that it is the last time. <sup>19</sup> They went out from us, but they were not of us; for <sup>y</sup>if they had been of us, they would *no doubt* have continued with us: but *they went out*, that <sup>x</sup>they might be made manifest that they were not all of us. <sup>20</sup> But <sup>b</sup>ye have an unction <sup>a</sup>from the Holy One, and <sup>z</sup>ye know all things. <sup>21</sup> I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. <sup>22</sup> Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. <sup>23</sup> Whosoever denieth the Son, the same hath not the Father: (*but*) <sup>c</sup>*he that acknowledgeth the Son hath the Father also*. <sup>24</sup> Let that therefore abide in you, <sup>e</sup>which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, <sup>d</sup>ye also shall continue in the Son, and in the Father. <sup>25</sup> <sup>f</sup>And this is the promise that he hath promised us, *even* eternal life.

### The Holy Spirit in us is our guide

<sup>26</sup> These *things* have I written unto you concerning them that seduce you. <sup>27</sup> But the anointing which ye have received of him abideth in you, and <sup>g</sup>ye need not that any man teach you: but as the same anointing <sup>h</sup>teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

### The faithful need not fear Christ's return

<sup>28</sup> And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. <sup>29</sup> <sup>i</sup>If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

|                   |               |                 |                |                  |                |                |
|-------------------|---------------|-----------------|----------------|------------------|----------------|----------------|
| 1 a Rom 8:34      | 5 d Tit 2:11  | Rom 13:12       | q Jer 31:33    | w Mat 24:5       | Act 10:38      | 25 f Joh 17:3  |
| 1 Tim 2:5         | 6 e Joh 15:4  | k Joh 13:34     | 15 r Gal 1:10  | 19 x 1 Cor 11:19 | Luk 4:18       | 27 g Joh 14:26 |
| Heb 9:24          | f Mat 11:29   | 10 l 2 Pet 1:10 | Mat 6:24       | y Joh 6:37       | Isa 44:3       | Heb 8:10       |
| 2 b 2 Cor 5:18-21 | 7 g 2 Joh 1:5 | 11 m Joh 12:35  | 16 s Ecc 5:11  | Mat 24:24        | Psa 23:5       | h Joh 16:13    |
| Joh 4:42          | h l Joh 3:11  | 12 n Act 4:12   | 17 t Psa 125:1 | 20 z Joh 10:4-5  | 23 c Joh 14:7  | 29 i Act 22:14 |
| Joh 1:29          | 8 i Joh 8:12  | Luk 24:47       | Pro 10:25      | a Act 3:14       | 24 d 1 Joh 1:3 |                |
| c 1 Joh 4:10      | Joh 1:9       | 13 o 1 Joh 1:1  | 18 u Heb 1:2   | Mar 1:24         | Joh 15:9-10    |                |
| Rom 3:25          | j Eph 5:8     | 14 p Eph 6:10   | v 2 The 2:3    | b Heb 1:9        | e 2 Joh 1:6    |                |



**2:1 write I unto you, that ye sin not. And if any man sin.** It is therefore nearly equivalent to saying that John has forgotten himself; asserting, in the former part of his Epistle, that we are not without sin, but now prescribing that we do not sin at all; and in the one case flattering us somewhat with hope of pardon, but in the other asserting with all stringency, that whoever may have sinned are no sons of God. But away with the thought: for not even we ourselves forget the distinction between sins, which was the starting-point of our digression. And a right distinction it was; for John has here sanctioned it; in that there are some sins of daily committal, to which we all are liable: for who will be free from the accident of either being angry unjustly, and retaining his anger beyond sunset (Eph. 4:26); or else even using manual violence or else carelessly speaking evil; or else rashly swearing; or else forfeiting his plighted word or else lying, from bashfulness or necessity? In businesses, in official duties, in trade, in food, in sight, in hearing, by how great temptations are we plied! So that, if there were no pardon for such sins as these, salvation would be unattainable to any. Of these, then, there will be pardon, through the successful Suppliant of the Father, Christ. But there are, too, the contraries of these; as the graver and destructive ones, such as are incapable of pardon — murder, idolatry, fraud, apostasy, blasphemy; (and), of course, too, adultery and fornication; and if there be any other violation of the temple of God. For these Christ will no more be the successful Pleader: these will not at all be incurred by one who has been born of God, who will cease to be the son of God if he do incur them.<sup>78</sup>[Tertullian of Carthage (155-240AD) On Modesty, 19]

**2:1-2 we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins.** We must therefore know that the Paraclete is the Holy Spirit, who teaches truths which cannot be uttered in words, and which are, so to speak, unutterable, and which it is not lawful for a man to utter, i.e., which cannot be indicated by human language. The phrase it is not lawful is, we think, used by the apostle instead of it is not possible; as also is the case in the passage where he says, All things are lawful for me, but all things are not expedient: all things are lawful for me; but all things edify not. For those things which are in our power because we may have them, he says are lawful for us. But the Paraclete, who is called the Holy Spirit, is so called from His work of consolation, *para clesis* being termed in Latin *consolatio*. For if anyone has deserved to participate in the Holy Spirit by the knowledge of His ineffable mysteries, he undoubtedly obtains comfort and joy of heart. For since he comes by the teaching of the Spirit to the knowledge of the reasons of all things which happen — how or why they occur — his soul can in no respect be troubled, or admit any feeling of sorrow; nor is he alarmed by anything, since, clinging to the Word of God and His wisdom, he through the Holy Spirit calls Jesus Lord. And since we have made mention of the Paraclete, and have explained as we were able what sentiments ought to be entertained regarding Him; and since our Savior also is called the Paraclete in the Epistle of John, when he says, *If any of us sin, we have a Paraclete with the Father,*

*Jesus Christ the righteous, and He is the propitiation for our sins;* let us consider whether this term Paraclete should happen to have one meaning when applied to the Savior, and another when applied to the Holy Spirit. Now Paraclete, when spoken of the Savior, seems to mean intercessor. For in Greek, Paraclete has both significations — that of intercessor and comforter. On account, then, of the phrase which follows, when he says, *And He is the propitiation for our sins,* the name Paraclete seems to be understood in the case of our Savior as meaning intercessor; for He is said to intercede with the Father because of our sins. In the case of the Holy Spirit, the Paraclete must be understood in the sense of comforter, inasmuch as He bestows consolation upon the souls to whom He openly reveals the apprehension of spiritual knowledge.<sup>71</sup>[Origen of Alexandria (185-254AD), De Principiis, 2.7.4]

**2:2 And not only for our sins,** — that is for those of the faithful, — is the Lord the propitiator, does he say, but also *for the whole world*. He, indeed, saves all; but some He saves, converting them by punishments; others, however, who follow voluntarily He saves with dignity of honor; so that every knee should bow to Him, of things in heaven, and things on earth, and things under the earth; (Phil. 2:10) that is, angels, men, and souls that before His advent have departed from this temporal life.<sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**2:3 we do know that we know him, if we keep his commandments.** For a man may be a doer of right works, and yet not a knower of the mysteries of knowledge. Finally, knowing that some works are performed from fear of punishment, and some on account of the promise of reward, he shows the perfection of the man gifted with knowledge, who fulfils his works by love.<sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**2:4 He that says he knows him,** etc. It is no great thing to know that there is one God, when the devils also believe and tremble (James 2:19) <sup>117</sup>[Glossa Ordinaria (12th century), on the Epistles of John]

**2:7 And thus what Moses taught, that Abraham observed; and what Abraham observed, that Noah and Enoch acknowledged, discriminating pure from impure, and becoming acceptable to God.** For Abel too in this way witnessed, knowing what he had learned from Adam, who himself had learned from that Lord, who said, when He came at the end of the ages for the abolishment of sin, *I give no new commandment unto you, but an old commandment, which you have heard from the beginning* (1 Jn. 2:7). Wherefore also the blessed Apostle Paul, who had learned it from Him, when describing ecclesiastical functions, forbade that deacons, not to say bishops, should be double-tongued (1 Tim. 3:8); and in his rebuke of the Galatians, he made a broad declaration, *If anyone preach any other Gospel unto you than that you have received, let him be anathema, as I have said, so say I again.* If even we, or an Angel from heaven should preach unto you any other Gospel than that you have received, let him be anathema (Gal. 1:8-9). Since then the Apostle thus speaks, let these men either anathematize Eusebius and his fellows, at least as changing round and



professing what is contrary to their subscriptions; or, if they acknowledge that their subscriptions were good, let them not utter complaints against so great a Council. <sup>5</sup>[Athanasius of Alexandria (293-373AD), De Decretis 5]

**2:8** *Because the darkness is past, and the true light now shines.* Lo, whence it is new: because the darkness pertains to the old man, but the light to the new man. What says the Apostle Paul? Put off the old man, and put on the new. (Col. 3:9-10) And again what says he? You were sometime darkness, but now light in the Lord. (Eph. 5:8) <sup>16</sup>[Augustine of Hippo (354-430AD), On the Epistles of John]

**2:9** *is in darkness even until now.* That is, destined to the darkness of hell. <sup>117</sup>[Glossa Ordinaria (12th century), Interlinear gloss on the Epistles of John]

**2:10** *He that loves his brother.* He is in the light of knowledge and of work, but he who hates his brother is in the darkness of ignorance, and through the very ignorance he is walking from vice to vice, and he does not know, that is he does not see in advance where he goes, and to what punishment he is to be received. Or, he does not know where he goes, that is he is ignorant of the path by which he could take the direction of the better, and this is not because the path is not visible, but because the darkness has blinded his eyes, because, drawing back from Christ's light, he is so hindered by sins and fleshly pleasure, that even if he saw the good, he yet would not follow it. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 1 John]

**2:14** *The wicked one* points out the eminence of the devil. The *children*, moreover, know the Father; having fled from idols and gathered together to the one God. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**2:16** *All that is in the world.* All lovers of the world have nothing but these three things, in which all kinds of vices are included. The *lust of the flesh* is the longing for all things that pertain to pleasures and delights of the body, like food, drink, sexual intercourse, and things of the kind. The lust of the eyes is all curiosity that is in learning magical arts, in watching spectacles, in acquiring unnecessary temporal things, in discerning and criticizing the vices of your neighbors. The pride of life is when someone boasts about their honors and seeks to obtain great numbers of slaves. Through these three things was Adam overcome: because he desired a forbidden food, he wanted to know good and evil, and he wanted to be like God. These three things Christ has overcome: because he did not fall in love with the bread of the body. He did not descend from the pinnacle of the temple because it would be like tempting the strength of God. He didn't want to be elevated above the realms of the world. <sup>117</sup>[Glossa Ordinaria (12th century), on the Epistles of John]

**2:18** *the last time.* The very time then when the gospel is preached, up to the time that the Lord shall be revealed. <sup>19</sup>[Augustine of Hippo (354-430AD), On the Epistles of John]

**2:18** The end is near for everyone. <sup>117</sup>[Glossa Ordinaria (12th century), Interlinear gloss on the Epistles of John]

**2:18** The antichrists are all the heretics, all those who destroy by their acts of the faith that they profess in words; all those who are adverse to Christ, who give testimony for their head that is to come,

because the mystery of iniquity is already at work.

<sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 1 John]

**2:18** *even now are there many antichrists.* John, likewise, says that heretics are antichrists, plainly marking out the Arians. For this Arian heresy began to be after all other heresies, and has gathered the poisons of all. As it is written of the Antichrist, that he opened his mouth to blasphemy against God, to blaspheme His Name, and to make war with His saints, (Rev. 13:6) so do they also dishonor the Son of God, and His martyrs have they not spared. Moreover, that which perchance Antichrist will not do, they have falsified the holy Scriptures. And thus he who says that Jesus is not the Christ, the same is Antichrist; he who denies the Savior of the world, denies Jesus; he who denies the Son, denies the Father also, for it is written; Every one which denies the Son, denies the Father likewise. (1 Jn. 2:23) <sup>3</sup>[Ambrose of Milan (338-397AD), Exposition of the Christian Faith, 2.15.135]

**2:19** *They went out from us, but they were not of us.* Hence therefore you may see, that many who are not of us, receive with us the Sacraments, receive with us baptism. receive with us what the faithful know they receive, Benediction, the Eucharist, and whatever there is in Holy Sacraments: the communion of the very altar they receive with us, and are not of us. Temptation proves that they are not of us. When temptation comes to them as if blown by a wind they fly abroad; because they were not grain. But all of them will fly abroad, as we must often tell you, when once the fanning of the Lord's threshing-floor shall begin in the day of judgment. <sup>16</sup>[Augustine of Hippo (354-430AD), On the Epistles of John]

**2:20** *bye have an unction from the Holy One.* The spiritual unction is the Holy Spirit Himself, of which the Sacrament is in the visible unction. Of this unction of Christ he says, that all who have it know the bad and the good; and they need not to be taught, because the unction itself teaches them. <sup>18</sup>[Augustine of Hippo (354-430AD), On the Epistles of John]

**2:20** *And know all things.* You know the truth of faith and life, having been taught by the unction of the Spirit, and you do not need to be taught anything except to persist in what you have started. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 1 John]

**2:22** *that Jesus is the Christ.* Consequently, whether it be the name Jesus which occurs alone, Christ is also understood, because Jesus is the Anointed One; or if the name Christ is the only one given, then Jesus is identified with Him, because the Anointed One is Jesus. Now, of these two names Jesus Christ, the former is the proper one, which was given to Him by the angel; and the latter is only an addition, predicable of Him from His anointing, — thus suggesting the provision that Christ must be the Son, not the Father. <sup>77</sup>[Tertullian of Carthage (155-240AD) Against Praxeas, 28]

**2:24** *That which you have heard from the beginning,* etc. If someone says: "Here is Christ, there is Christ" (Mt. 24:23), do not believe him, keep that which you have heard from the apostles. <sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]



**2:27 ye need not that any man teach you: but as the same anointing teacheth you of all things.**

The sound of our words strikes the ears, the Master is within. Do not suppose that any man learns ought from man. We can admonish by the sound of our voice; if there be not One within that shall teach, vain is the noise we make. Aye, brethren, have ye a mind to know it? Have ye not all heard this present discourse? And yet how many will go from this place untaught! I, for my part, have spoken to all; but they to whom that Unction within speaks not, they whom the Holy Ghost within teaches not, those go back untaught. The teachings of the master from without are a sort of aids and admonitions. He that teaches the hearts, has His chair in heaven. Therefore says He also Himself in the Gospel: Call no man your master upon earth; One is your Master, even Christ. (Matt. 23:8-9) Let Him therefore Himself speak to you within, when not one of mankind is there: for though there be some one at your side, there is none in your heart. Yet let there not be none in your heart: let Christ be in your heart: let His unction be in the heart, lest it be a heart thirsting in the wilderness, and having no fountains to be watered withal. There is then, I say, a Master within that teaches: Christ teaches; His inspiration teaches. Where His inspiration and His unction is not, in vain do words

make a noise from without. So are the words, brethren, which we speak from without, as is the husbandman to the tree: from without he works, applies water and diligence of culture; let him from without apply what he will, does he form the apples? Does he clothe the nakedness of the wood with a shady covering of leaves? Does he do any thing like this from within? But whose doing is this? Hear the husbandman, the apostle: both see what we are, and hear the Master within: I have planted, Apollos has watered; but God gave the increase: neither he that plants is any thing, neither he that waters, but He that gives the increase, even God. (1 Cor. 3:6-7) This then we say to you: whether we plant, or whether we water, by speaking we are not any thing; but He that gives the increase, even God: that is, His unction which teaches you concerning all things. <sup>16</sup>[Augustine of Hippo (354-430AD), On the Epistles of John]

**2:29** Justice is almost perfected in the angels or in the holy men who always abide in the contemplation of God. In us, justice starts from faith. The beginning of justice is the confession of sins. Justice will be perfected when there is no struggle with the flesh, but triumph over the enemy. <sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]

## 1 JOHN 3

### We are children of God

<sup>1</sup> Behold, what manner of love the Father hath bestowed upon us, that <sup>a</sup>we should be called the sons of God: therefore the world knoweth us not, <sup>b</sup>because it knew him not. <sup>2</sup> Beloved, now are we the sons of God, and <sup>c</sup>it doth not yet appear what we shall be: but we know that, when he shall appear, <sup>d</sup>we shall be like him; for <sup>e</sup>we shall see him as he is. <sup>3</sup> And every man that hath this hope in him purifieth himself, even as he is pure.

### To abide with Christ we must be sinless

<sup>4</sup> Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. <sup>5</sup> And ye know that he was manifested <sup>e</sup>to take away our sins; and <sup>f</sup>in him is no sin. <sup>6</sup> Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

### Children of the devil

<sup>7</sup> Little children, let no man deceive you: <sup>h</sup>he that doeth righteousness is righteous, even as he is righteous. <sup>8</sup> <sup>i</sup>He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, <sup>j</sup>that he might destroy the works of the devil. <sup>9</sup> <sup>k</sup>Whosoever is born of God doth not commit sin; for <sup>l</sup>his seed remaineth in him: and he cannot sin, because he is born of God.

### Brotherly love

<sup>10</sup> In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. <sup>11</sup> For this is the message that ye heard from the beginning, <sup>m</sup>that we should love one another. <sup>12</sup> Not as <sup>n</sup>Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. <sup>13</sup> Marvel not, my brethren, if the world hate you. <sup>14</sup> We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. <sup>15</sup> <sup>p</sup>Whosoever hateth his brother is a murderer: and ye know that <sup>q</sup>no murderer hath eternal life abiding in him.

### True charity

<sup>16</sup> <sup>r</sup>Hereby perceive we the love of *God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren. <sup>17</sup> But <sup>s</sup>whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him? <sup>18</sup> My little children, let us not love in word, neither in tongue; but in deed and in truth.

### A good conscience

<sup>19</sup> And hereby we know <sup>t</sup>that we are of the truth, and shall assure our hearts before him. <sup>20</sup> For if our heart condemn us, God is greater than our heart, and knoweth all things. <sup>21</sup> <sup>u</sup>Beloved, if our heart condemn us not, <sup>v</sup>*then* have we confidence toward God. <sup>22</sup> And <sup>w</sup>whatsoever we ask, we receive of him, because we keep his commandments, <sup>x</sup>and do those things that are pleasing in his sight.



## God's commandment is of faith and love

<sup>23</sup> And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. <sup>24</sup> And he that keepeth his commandments <sup>25</sup>dwelleth in him, and he in him. And <sup>26</sup>hereby we know that he abideth in us, by the Spirit which he hath given us.

|               |                |                |                |               |                |                |
|---------------|----------------|----------------|----------------|---------------|----------------|----------------|
| 1 a Joh 1:12  | Psa 17:15      | Isa 53:11      | 1 1 Pet 1:23   | 1 Cor 6:9-10  | Deu 15:7       | Psa 34:15      |
| b Joh 15:18   | e 2 Cor 4:17   | Isa 53:5-6     | 11 m Joh 15:12 | p 1 Joh 4:20  | 19 s Joh 18:37 | 24 x Joh 17:21 |
| 2 c 2 Cor 5:7 | 1 Cor 2:9      | 7 h Eze 18:5   | 12 n Gen 4:4   | Mat 5:21      | 21 t Job 22:26 | y Eze 37:27    |
| 1 Cor 13:12   | 5 f 1 Pet 2:22 | 8 i Mat 13:38  | 15 o Rev 21:8  | 16 q Rom 5:8  | u Heb 10:22    |                |
| Mat 5:8       | Gal 3:13       | j Gen 3:15     | 1 Tim 1:9      | Eph 5:2       | 22 v Joh 8:29  |                |
| Psa 16:11     | Isa 53:9       | Luk 10:18      | Eph 5:5        | Eph 5:25      | w Mar 11:24    |                |
| d Rom 8:29    | g Heb 1:3      | 9 k 1 Joh 5:18 | Gal 5:21       | 17 r Luk 3:11 | Mat 21:22      |                |

**3:1-2** See, says the Apostle, *what love God has bestowed upon us, that we should be called, and be, the sons of God.* (1 Jn. 3:1) And in another place, *Dearly beloved, we are the sons of God, and it does not yet appear what we shall be.* We are therefore in hope, not yet in substance. *But we know*, he says, *that when He shall have appeared, we shall be like Him, for we shall see Him as He is.* (1 Jn. 3:2) The Only Son is like Him by birth, we like by seeing. For we are not like in such sort as He, who is the same as He is by whom He was begotten: for we are like, not equal: He, because equal, is therefore like. <sup>19</sup>[Augustine of Hippo (354-430AD), Exposition on the Psalms, 50.2]

**3:2** *we shall be like him.* Accordingly, it is in our mind that he shows that we rise (with Christ), since it is by this alone that we are as yet able to reach to heavenly objects. These we should not seek, nor set our affection on, if we had them already in our possession. He also adds: For you are dead — to your sins, he means, not to yourselves — and your life is hid with Christ in God. Now that life is not yet apprehended which is hidden. In like manner John says: *And it does not yet appear what we shall be: we know, however, that when He shall be manifest, we shall be like Him.* (1 Jn. 3:2) We are far indeed from being already what we know not of; we should, of course, be sure to know it if we were already like Him. It is therefore the contemplation of our blessed hope even in this life by faith that he speaks of— not its presence nor its possession, but only its expectation. Concerning this expectation and hope Paul writes to the Galatians: For we through the Spirit wait for the hope of righteousness by faith. (Gal. 5:5) He says we wait for it, not we are in possession of it. By the righteousness of God, he means that judgment which we shall have to undergo as the recompense of our deeds. It is in expectation of this for himself that the apostle writes to the Philippians: If by any means, says he, I might attain to the resurrection of the dead. Not as though I had already attained, or were already perfect. (Phil. 3:11-12) <sup>77</sup>[Tertullian of Carthage (155-240AD) On Prayer, 1.25]

**3:3** *purifieth himself.* He does not take away free will when he says that man sanctifies himself, but he does not however agree with the Pelagians who say that man does not need grace. But as we are enjoined to hope for the glory of similarity with divinity at our own measure, so are we ordered to imitate the purity of divine sanctity in the measure of our capacities, so that, with grace leading us, we may work at avoiding evils, saying to God, "You are my helper, forsake me not". (Ps. 26:9) <sup>110</sup>[The

Venerable Bede of Jarrow (672-735AD), Commentary on 1 John]

**3:4** *for sin is the transgression.* In Greek "nomos" means "law", thence "anomia" = "lawlessness", that is transgression that is against the law or without law; thence he says sin is transgression. Whatever sin we commit, we do it against the law, whence I have accounted all the sinners of the earth prevaricators (Psalms, 118:119). Not only those who despise the written law, but also those who corrupt the innocence of the natural law. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 1 John]

**3:5** *To take away our sins.* He takes them away by forgiving those that have been committed, by helping so that they are not repeated, by leading to life so that they cannot be committed at all. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 1 John]

**3:7** *He that doeth righteousness.* That is: he who does acts of righteousness and makes an effort towards righteousness is just of course, but not by himself, but as he (God) is, he (the man) proceeds from the same root. Righteousness is in the former primarily, in the latter secondarily, in the former naturally, in the latter through engraftment. That is he who is righteous is righteous by him (God). <sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]

**3:8** *Of the devil.* Not by drawing the origin of his flesh from him, as Manicheus claimed was the case for all men, but taking from him imitation and suggestion to sin, in the same way as the sons of Abraham are called so for imitating his faith, and the Jews, transmitting the faith of Abraham, have become, not the sons of Abraham, but the devil's. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD),

Commentary on 1 John]

**3:8** *he might destroy the works of the devil.* That is destroy that nativity we drew from the devil. Adam, who was made by God, but was born of the devil by sinning, begot children similar to himself. We were born with concupiscence before we added our debts. Because we are born of that damnation, we die. But Christ was born a man to pay for the sins of men, to bring them back to life. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 1 John]

**3:9** *born of God doth not commit sin.* He is not talking about all sin: If we say that we have no sin, we deceive ourselves (1.8), but (he is talking) about the profanation of charity, which he who has in himself the seed of god and the word of God by which he was reborn, cannot commit, and the things that follow refer to this, or it can be taken as being talking of any criminal. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 1 John]



**3:13 Marvel not.** I wonder not if a lover of the world hates a brother who is separated from the love of the world and intent on heavenly desires. For a sinner, religion is an abomination. Have love, and do not give up love because of the hatred or persecutions of the world, because you are being tested through temptations. <sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]

**3:14 Abides in death.** The life of the flesh is the soul, the life of the soul is God; the death of the body is to lose the spirit; the death of the soul is to lose God. <sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]

**3:15 Whosoever hateth his brother.** He who persecutes his brother out of hatred provokes to anger and discord, and thus, for what concerns himself, he kills him in the soul. If someone considers hatred for his brother as a little thing, will he not consider in his heart homicide as a little thing? He does not move his hands to kill, and he is already convicted of being a homicide: the other one lives, and he is judged as a murderer. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 1 John]

**3:16 Hereby perceive we the love of God.** Having first written many arguments about having charity, he finally adds something about the perfection of charity under the example of the passion of the Lord. This charity Peter is admonished to have, when, asked by the Lord, he professes that he loves him, and it is said to him, But when you shall be old, you shall stretch forth your hands, and another shall gird you, and lead you where you would not (Jn. 21:18). In these words he was taught to yield his life for the sheep. For greater charity no one has, than that a man lay down his life for his friends (Jn. 15:13). <sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]

**3:18 let us not love in word, neither in tongue.** By word mere speech, not deed, is meant; by tongue a manifold discourse, as some wish to make you believe they are well-intentioned by often repeated

discourses. <sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]

**3:20** He says, *For God is greater than our heart*; that is, the virtue of God is greater than conscience, which will follow the soul. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**3:22 And whatsoever we ask, we receive of him.** He does not attend to you for your will, but he does attend to you for your healing. Be sure, then, my brethren, that what the apostle says is true: For we know not what we should pray for as we ought: but the Spirit itself makes intercession for us with groanings which cannot be uttered: for He makes intercession for the saints. (Rom. 8:26-27) How is it said, The Spirit itself intercedes for the saints, but as meaning the charity which is wrought in you by the Spirit? For therefore says the same apostle: The charity of God is shed abroad in our hearts by the Holy Spirit which is given unto us. (Rom. 5:5) It is charity that groans, it is charity that prays: against it He who gave it cannot shut His ears. Set your minds at rest: let charity ask, and the ears of God are there. Not that which you wish is done, but that is done which is advantageous. *Therefore, whatever we ask, says he, we shall receive of Him*, I have already said, If you understand it to mean, for salvation, there is no question: if not for salvation, there is a question, and a great one, a question that makes you an accuser of the apostle Paul. *Whatever we ask, we receive of Him, because we keep His commandments, and do these things that are pleasing in His sight*: within, where He sees. <sup>16</sup>[Augustine of Hippo (354-430AD), On the Epistles of John]

**3:24 Abides in him, etc.** In the first times of the growing Church, the Spirit used to fall upon believers, and they would speak in tongues, and do miracles. But now the Church does not need exterior signs. Everyone who has faith, and charity, testifies that the Spirit abides in him. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 1 John]

## 1 JOHN 4

### True and false spirits

<sup>1</sup> Beloved, <sup>a</sup>believe not every spirit, but try the spirits whether they are of God: because <sup>b</sup>many false prophets are gone out into the world. <sup>2</sup> Hereby know ye the Spirit of God: <sup>c</sup>Every spirit that confesseth that Jesus Christ is come in the flesh is of God: <sup>3</sup> And <sup>d</sup>every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world. <sup>4</sup> Ye are of God, little children, and have overcome them: because greater is he that is in you, than <sup>e</sup>he that is in the world. <sup>5</sup> <sup>f</sup>They are of the world: therefore speak they of the world, <sup>g</sup>and the world heareth them. <sup>6</sup> We are of God: <sup>h</sup>he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we <sup>h</sup>the spirit of truth, and the spirit of error.

### Love unites us with God

<sup>7</sup> Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. <sup>8</sup> He that loveth not knoweth not God; for <sup>i</sup>God is love. <sup>9</sup> In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. <sup>10</sup> Herein is love, <sup>k</sup>not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. <sup>11</sup> Beloved, if God so loved us, we ought also to love one another.

### God abides in those who believe

<sup>12</sup> <sup>l</sup>No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. <sup>13</sup> <sup>m</sup>Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. <sup>14</sup> And



<sup>a</sup>we have seen and do testify that <sup>o</sup>the Father sent the Son *to be* the Saviour of the world. <sup>15</sup> <sup>p</sup>Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. <sup>16</sup> And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

### The fruits of love

<sup>17</sup> Herein is our love made perfect, that <sup>a</sup>we may have boldness in the day of judgment: <sup>b</sup>because as he is, so are we in this world. <sup>18</sup> There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. <sup>19</sup> We love him, because he first loved us. <sup>20</sup> If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? <sup>21</sup> And <sup>s</sup>this commandment have we from him, That he who loveth God love his brother also.

|                |                |              |                |                |               |                |
|----------------|----------------|--------------|----------------|----------------|---------------|----------------|
| 1 a Jer 14:14  | 3 d 1 Joh 2:22 | g Joh 15:19  | Joh 10:27      | Tit 3:4        | o Joh 3:17    | 21 s Lev 19:18 |
| Jer 23:21      | 2 Joh 1:7      | 6 h Isa 8:20 | Joh 8:47       | 12 l Exo 33:20 | 15 p Rom 10:9 | Eph 5:2        |
| b Mat 24:5     | 4 e Eph 2:2    | i 2 The 1:8  | 8 j Exo 34:6-7 | 1 Tim 6:16     | 17 q Jam 2:13 | 1 The 4:9      |
| 2 c 1 Cor 12:3 | Joh 12:31      | 2 Cor 10:7   | Mic 7:18       | 13 m Joh 10:38 | 1 Joh 2:28    |                |
| 1 Joh 5:1      | 5 f Joh 3:31   | 1 Cor 14:37  | 10 k Joh 15:16 | 14 n Joh 1:14  | r 1 Joh 3:3   |                |

**4:1 Believe not every spirit.** Many heretics, many schismatics confess that Jesus has come in the flesh, but they deny it in deeds, by not having charity. it is by charity that the Word become flesh; he who does not have charity denies that he has come in the flesh, and he is convicted of not having a spirit that is of God. The spirit of God does not say that Jesus has come in the flesh by the sound of the tongue, but by loving and acting. Jesus came to gather, the heretic scatters: he does not have the spirit of God. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 1 John]

**4:1 but try the spirits whether they are of God.** All of which things the gospel saying, which uses this figure, shows us that we ought also to observe spiritually; first that whatever has found an entrance into our hearts, and whatever doctrine has been received by us, should be most carefully examined to see whether it has been purified by the divine and heavenly fire of the Holy Ghost, or whether it belongs to Jewish superstition, or whether it comes from the pride of a worldly philosophy and only externally makes a show of religion. <sup>58</sup>[John Cassian the Roman (360-435AD), Conferences, 1.20]

**4:2-3 every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.** Let us ask why Christ came in the flesh, so we get at the persons who deny that He has come in the flesh. If you stop at tongues, why, you shall hear many a heresy confessing that Christ has come in the flesh: but the truth convicts those men. Wherefore came Christ in the flesh? Was He not God? Is it not written of Him, In the beginning was the Word, and the Word was with God, and the Word was God? (Jn. 1:1) Was it not He that did feed angels, is it not He that does feed angels? Did He not in such sort come hither, that He departed not thence? Did He not in such sort ascend, that He forsook not us? Wherefore then came He in the flesh? Because it behooved us to have the hope of resurrection shown unto us. God He was, and in flesh He came; for God could not die, flesh could die; He came then in the flesh, that He might die for us. <sup>16</sup>[Augustine of Hippo (354-430AD), On the Epistles of John]

**4:4 because greater is he that is in you, than he that is in the world.** We know indeed, as the Apostle John says that the whole world lies in the evil one (1 Jn. 5:19), and that by the stratagems of the Devil and his angels numberless attempts are made

either to frighten man in his struggle upwards by adversity or to spoil him by prosperity, *but greater is He that is in us, than he that is against us*, and they who have peace with God and are always saying to the Father with their whole hearts your will be done (Matt. 6:10) can be overcome in no battles, can be hurt by no assaults. For accusing ourselves in our confessions and refusing the spirit's consent to our fleshly lusts, we stir up against us the enmity of him who is the author of sin, but secure a peace with God that nothing can destroy, by accepting His gracious service, in order that we may not only surrender ourselves in obedience to our King but also be united to Him by our free-will. For if we are like-minded, if we wish what He wishes, and disapprove what He disapproves, He will finish all our wars for us, He Who gave the will, will also give the power: so that we may be fellow-workers in His works, and with the exultation of Faith may utter that prophetic song: the Lord is my light and my salvation: whom shall I fear? The Lord is the defender of my life: of whom shall I be afraid? <sup>68</sup>[Leo the Great (391-461AD), Sermon 26.4]

**4:8 God is love.** But love is a gift from God, to the point of being called God. <sup>119</sup>[Augustine of Hippo (354-430AD), Letter 186.7]

**4:10 Propitiation.** Another translation has "offeror/propitiator (litatorem)", that is a sacrificer for our sins. <sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]

**4:12 No man hath seen God at any time.** Behold, the same Moses tells us in another place that God was seen of Abraham (Gen. 12:7). And yet the same Moses hears from God, that no man can see God and live (Ex. 33:30). If God cannot be seen, how was God seen? Or if He was seen, how is it that He cannot be seen? For John also says, *No man has seen God at any time*; and the Apostle Paul, Whom no man has seen, nor can see (1 Tim. 6:16). But certainly the Scripture does not lie; therefore, truly, God was seen. Whence it may be understood that it was not the Father who was seen, seeing that He never was seen; but the Son, who has both been accustomed to descend, and to be seen because He has descended. For He is the image of the invisible God, as the imperfection and frailty of the human condition was accustomed sometimes even then to see God the Father in the image of God, that is, in the Son of God. For gradually and by progression



human frailty was to be strengthened by the image to that glory of being able one day to see God the Father. For the things that are great are dangerous if they are sudden. For even the sudden light of the sun after darkness, with its too great splendor, will not make manifest the light of day to unaccustomed eyes, but will rather strike them with blindness.<sup>70</sup>[Novatian (200–258AD), Concerning the Trinity, 18]

**4:16 God is love.** He had said the same thing above, now he says it again to commend it further, and to mention another effect of love. He said above that the first advent of the Son of God in the world for the salvation of the world was done through love. Here he announces the salvation of the faithful through the same love in the second advent in the day of the judgement. While he commends love, he neither completely passes the love of God over silence nor names it frequently. The love of the enemy he completely passes over silence. He mentions fraternal love very frequently. Why this? Since he says that it is no great thing if we love those who love us, if love is not also directed towards enemies? But he who has attained love of his enemies will not ignore his brothers. For it has (like

a fire) first to seize what is closest, and thus extend to what is farther. He who wishes his enemy to become his brother, loves him as a brother. For he does not love in him what he is, but what he wants him to be. As the craftsman loves the wood cut from the forest of which he is going to make something: he does not love what it is but what he is going to make. Therefore he did not instruct too little about love. In mutual love is the perfection of divine love.<sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]

**4:18 Casts out fear.** The fear of which it is said, "The fear of the Lord is the beginning of wisdom" (Proverbs, 9:10), by which anyone starting works of justice fears lest the severe Judge come and damn him while he is not corrected enough. Perfected charity makes justice perfected, and it has no reason to fear, but it desires the coming of the Judge. It is one thing to fear God lest he send you into Gehenna: this fear, not yet virtuous, will cease; it is another thing to fear lest he forsake you: this fear is virtuous and remains in the century of the century, because it desires the advent of the Bridegroom.<sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]

## 1 JOHN 5

### The basis of love

<sup>1</sup> Whosoever <sup>a</sup>believeth that <sup>b</sup>Jesus is the Christ is born of God: <sup>c</sup>and every one that loveth him that begat loveth him also that is begotten of him. <sup>2</sup> By this we know that we love the children of God, when we love God, and keep his commandments. <sup>3</sup> <sup>c</sup>For this is the love of God, that we keep his commandments: and <sup>d</sup>his commandments are not grievous. <sup>4</sup> For <sup>f</sup>whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. <sup>5</sup> Who is he that overcometh the world, but <sup>g</sup>he that believeth that Jesus is the Son of God?

### Witnesses to Christ

<sup>6</sup> This is he that came <sup>i</sup>by water and blood, *even* Jesus Christ; not by water only, but by water and blood. <sup>h</sup>And it is the Spirit that beareth witness, because the Spirit is truth. <sup>7</sup> <sup>j</sup>For there are three that bear record in heaven, the Father, <sup>k</sup>the Word, and the Holy Ghost: <sup>l</sup>and these three are one. <sup>8</sup> And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. <sup>9</sup> If we receive <sup>m</sup>the witness of men, the witness of God is greater: <sup>n</sup>for this is the witness of God which he hath testified of his Son. <sup>10</sup> He that believeth on the Son of God <sup>p</sup>hath the witness in himself: he that believeth not God <sup>o</sup>hath made him a liar; because he believeth not the record that God gave of his Son.

### God gives us eternal life though His Son

<sup>11</sup> And this is the record, that God hath given to us eternal life, and <sup>q</sup>this life is in his Son. <sup>12</sup> <sup>r</sup>He that hath the Son hath life; *and* he that hath not the Son of God hath not life. <sup>13</sup> <sup>s</sup>These things have I written unto you that believe on the name of the Son of God; <sup>t</sup>that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

### Confidence in prayer

<sup>14</sup> And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: <sup>15</sup> And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

### Prayer for sinners

<sup>16</sup> If any man see his brother sin a sin *which is* not unto death, he shall ask, and <sup>v</sup>he shall give him life for them that sin not unto death. <sup>w</sup>There is a sin unto death: <sup>x</sup>I do not say that he shall pray for it. <sup>17</sup> All unrighteousness is sin: and there is a sin not unto death.

### Conclusion

<sup>18</sup> We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. <sup>19</sup> And we know that we are of God, and the whole world lieth in wickedness. <sup>20</sup> *And* we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. <sup>x</sup>This is the true God, and eternal life.



## Warning against adultery

<sup>21</sup> Little children, keep yourselves from idols. Amen.

|               |               |               |                  |               |              |
|---------------|---------------|---------------|------------------|---------------|--------------|
| 1 a Joh 1:12  | 4 f Joh 16:33 | Hag 2:5,7     | p Gal 4:6        | t Joh 20:31   | 1 Sam 2:25   |
| b 1 Joh 2:22  | 5 g Rom 7:25  | k Joh 1:1     | Rom 8:16         | 16 u Jer 7:16 | Num 15:30    |
| c Joh 15:23   | 1 Cor 15:57   | l Deu 6:4     | 11 q Joh 1:4     | v Heb 6:4,6   | w Job 42:8   |
| 3 d Mat 11:30 | 6 h Joh 15:26 | 9 m Joh 8:17  | 12 r Heb 3:14    | Luk 12:10     | 20 x Isa 9:6 |
| Mic 6:8       | i Joh 19:34   | n Mat 3:16    | 1 Joh 2:23-24    | Mar 3:29      | Act 20:28    |
| e Joh 14:15   | 7 j Isa 48:16 | 10 o Joh 3:33 | 13 s 1 Joh 1:1-2 | Mat 12:31-32  | Rom 9:5      |

**5:1** And speaking suitably about love, he mentions faith, because if anyone is so hard as to neglect to love man for the reason that he is man, he must be reminded that he is in the same exile, so that he should love him for this reason at least, that he is born of God and that he is a sharer of the same grace. But because many love their neighbors on account of consanguinity, or on account of a temporal advantage, he determines who is a true lover of the neighbor. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 1 John]

**5:3 his commandments are not grievous.** He afterwards adduces those passages which represent God as recommending His own commandments as not grievous: let us now attend to their testimony. Because, says he, God's commandments are not only not impossible, but they are not even grievous. In Deuteronomy: 'The Lord your God will again turn and rejoice over you for good, as He rejoiced over your fathers, if you shall hearken to the voice of the Lord your God, to keep His commandments, and His ordinances, and His judgments, written in the book of this law; if you turn to the Lord your God with all your heart, and with all your soul. For this command, which I give you this day, is not grievous, neither is it far from you: it is not in heaven, that you should say, Who will ascend into heaven, and obtain it for us, that we may hear and do it? Neither is it beyond the sea, that you should say, Who will cross over the sea, and obtain it for us, that we may hear and do it? The word is near you, in your mouth, and in your heart, and in your hands to do it.' (Deut. 30:9-14) In the Gospel likewise the Lord says: 'Come unto me, all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest unto your souls. For my yoke is easy, and my burden is light.' (Matt. 11:28-30) So also in the Epistle of Saint John it is written: '*This is the love of God, that we keep His commandments: and His commandments are not grievous.*' (1 Jn. 5:3) On hearing these testimonies out of the law, and the gospel, and the epistles, let us be built up unto that grace which those persons do not understand, who, being ignorant of God's righteousness, and wishing to establish their own righteousness, have not submitted themselves unto the righteousness of God. (Rom. 10:3) For, if they understand not the passage of Deuteronomy in the sense that the Apostle Paul quoted it — that with the heart men believe unto righteousness, and with their mouth make confession unto salvation; (Rom. 10:10) since they that be whole need not a physician, but they that are sick, (Matt. 9:12) — they certainly ought (by that very passage of the Apostle John which he quoted last to this effect: *This is the love of God, that we keep His commandments; and His commandments are not grievous* (1 Jn. 5:3) to be

admonished that God's commandment is not grievous to the love of God, which is shed abroad in our hearts only by the Holy Ghost, not by the determination of man's will by attributing to which more than they ought, they are ignorant of God's righteousness. This love, however, shall then be made perfect, when all fear of punishment shall be cut off. <sup>25</sup>[Augustine of Hippo (354-430AD), On Man's Perfection in Righteousness, 10.22]

**5:6 Spirit.** That is, the human soul which has gone out in the Passion; the water and blood, which flowed from his sides. That would not be possible if he did not have the true nature of flesh. But also before the Passion, his sweat like drops of blood demonstrate the truth of his humanity (flesh). This fact, that the water and blood flows vivaciously from his sides against nature even after his death, was testifying that the body of the Lord after his death is better than living, and his death gives us life. The fact that his sweat flowed as blood in the earth signifies that his blood cleanses the Church throughout the whole world. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 1 John]

**5:7 the Father, the Word, and the Holy Ghost.** The Father gave testimony of his divinity when he said, "This is my beloved Son" (Matt. 3:17). The Son himself gave testimony when he was transfigured on the mount, and showed the power of divinity and the hope of eternal happiness. The Holy Spirit gave testimony when he rested above Jesus at his baptism in the form of a dove, or when he filled the hearts of believers for the calling of the name of Christ. <sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]

**5:8** *For there are three that bear witness, the spirit, which is life, and the water, which is regeneration and faith, and the blood, which is knowledge; and these three are one.* For in the Saviour are those saving virtues, and life itself exists in His own Son. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**5:9 If we receive the testimony of men.** Great is the testimony of the man David which he provides of the Son of God, "The Lord said to my Lord: Sit at my right hand" (Ps. 109:1). And he even represents the Son speaking, "The Lord has said to me: Thou art my son" (Ps. 2:7). Greater is the testimony of the forerunner, who said, "I have baptized you with water; but he shall baptize you with the Holy Spirit" (Mark 1:8). But greater is the testimony of the Father who visibly sent into him the Spirit which he was always full of, as if he said, "If you believe the men foretelling the advent, believe the Father testifying that Christ has come". <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 1 John]

**5:14 According to his will.** Not according to our fleshly desires, because what to ask as we should, we do not know unless he himself show his will, who understands what is useful for us better than we



ourselves do. If we ask according to his will, we obtain, as when we ask for a brother for whom there is need to ask.<sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]

**5:16 He that knows his brother.** He is talking of the everyday and light sins which are healed as easily as they are difficultly avoided. If you have sinned in word, in thought, by forgetfulness or by ignorance, confess to a brother, as James teaches, ask him to pray for you (James 5). And if he confesses to you in his turn, intercede for him too. Here the prayer of the Lord suffices, and mutual confession. It is a light penitence. Then if the sin is a serious one, bring in the priests of the church, and chastise yourself after their examination.<sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 1 John]

**5:17 All iniquity is sin.** Everyone as though: One must pray that his sin does not lead to death because many sins overtake all, and no one is without sin. For all iniquity is sin. But more than other sins, there is a sin that leads to death that is not committed through human weakness. Therefore, that sin is not purged even by the prayer of a righteous one: those who do such things will not inherit the kingdom of heaven.<sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]

**5:18 Sins not.** David had sinned greatly, but because he was born of God, he belonged to the family of the children of God. Therefore he had not sinned to death, but because he was repentant he merited kindness.<sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]



# SAINT JOHN

## PREFACE

While some people doubt whether these two epistles are of the apostle John, but by a certain presbyter named John whose tomb is pointed out even today at Ephesus. Papias, someone who heard the apostles and was bishop of Hierapolis, even makes mention of him often in his writings. But currently the common view of the Church holds that the apostle John also wrote these letters, because in truth they show a great likeness in words and faith with his first letter and condemn heretics with a like zeal. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 2 John]

## 2 JOHN

### Greeting

<sup>1</sup> The <sup>a</sup>elder unto the elect lady and her children, <sup>b</sup>whom I love in the truth; and not I only, but also all they that have known <sup>c</sup>the truth; <sup>2</sup> For the truth's sake, which dwelleth in us, and shall be with us for ever. <sup>3</sup> Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

### Brotherly love

<sup>4</sup> I rejoiced greatly that I found of thy children <sup>d</sup>walking in truth, as we have received a commandment from the Father. <sup>5</sup> And now I beseech thee, lady, <sup>f</sup>not as though I wrote a new commandment unto thee, but that which we had from the beginning, <sup>e</sup>that we love one another. <sup>6</sup> And <sup>g</sup>this is love, that we walk after his commandments. This is the commandment, That, <sup>h</sup>as ye have heard from the beginning, ye should walk in it.

### Against false teachers

<sup>7</sup> For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. <sup>8</sup> Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. <sup>9</sup> Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. <sup>10</sup> If there come any unto you, and bring not this doctrine, receive him not into *your* house, <sup>i</sup>neither bid him God speed: <sup>11</sup> For he that biddeth him God speed is partaker of his evil deeds.

### Conclusion

<sup>12</sup> Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. <sup>13</sup> The children of thy elect sister greet thee. Amen.

|               |            |               |                |                |
|---------------|------------|---------------|----------------|----------------|
| 1 a 1 Pet 5:1 | 2 The 2:13 | 4 d 3 Joh 1:3 | 6 g Rom 13:8-9 | 10 i Rom 16:17 |
| b 1 Joh 3:18  | 1 Tim 2:4  | 5 e Joh 15:12 | 1 Joh 5:3      | 1 Cor 5:11     |
| c Joh 8:32    | Heb 10:26  | f 1 Joh 2:7   | h 1 Joh 1:3    | 2 Tim 3:5      |

**1** He writes to a certain Babylonian, who was called by her proper name Electa, advising her and her sons not to depart from the purpose of faith because of the heretics. Through this Electa the universal Mother Church is signified; through her sons the younger people begotten in faith by the Church. He writes therefore to the universal Church that there is no perfection of faith outside charity, and he execrates the heretics who divide Jesus Christ. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 2 John]

**8 Look to yourselves.** Do not agree with such people, but rather pay attention to how you have been perfectly instructed to faith and constancy. <sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]

**9 he hath both the Father and the Son.** Indeed the Father and the Son are one true God, the Son is not posterior, he is not inferior to the Father. <sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]

**10 If any man come to you.** As John in Ephesus was entering the baths to wash and saw Cherintus, he went out saying, "Let us flee from here, so that the baths themselves in which Cherintus, enemy of the truth, is washing, may not corrupt us." Therefore he did what he taught. For then the apostles and their disciples were using such caution in religious scrupulousness that they wouldn't even tolerate to share a word with one of those who had parted from the truth. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 2 John]



**10 Receive him not.** Because it looks like a sign of approbation of (his) error, indeed we say this to the friends whose works we like, and if by case you weren't deceived, yet others may be deceived through this friendship of yours, who would believe that you like them, and so would trust them.<sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]

**11 is partaker of his evil deeds.** Since a conversation has been started, he shows himself to

be of the same kind as he is otherwise it is hypocrisy, which must not be found in Christians.<sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]

**12** By writing, which will not move you as much as the life and presence of the instructor.<sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]

**13 The children of thy elect.** Either literally, or perhaps the children of the church of the other metropolis.<sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]



# THE THIRD EPISTLE OF SAINT JOHN

## PREFACE

Prologue to the third canonical epistle of St. John. He praises Gaius because of his godliness, and he is exhorted so that he might remain in this same godliness. He scolds Diotrophes because of his ungodliness and pride. Demetrius, however, he presents as having a good testimony with the brothers everywhere. <sup>117</sup>[Glossa Ordinaria (12th century), on the Epistles of John]

## 3 JOHN

### Salutation

<sup>1</sup> The elder unto the wellbeloved Gaius, <sup>a</sup>whom I love in the truth.

### Praise of Gaius

<sup>2</sup> Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. <sup>3</sup> For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as <sup>b</sup>thou walkest in the truth. <sup>4</sup> I have no greater joy than to hear that <sup>c</sup>my children walk in truth. <sup>5</sup> Beloved, thou doest faithfully whatsoever thou <sup>d</sup>doest to the brethren, and to strangers; <sup>6</sup> Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: <sup>7</sup> Because that for his name's sake <sup>e</sup>they went forth, taking nothing of the Gentiles. <sup>8</sup> We therefore ought to receive such, that we might be fellowhelpers to the truth.

### Difficulties with Diotrophes

<sup>9</sup> I wrote unto the church: but Diotrophes, who loveth to have the preeminence among them, receiveth us not. <sup>10</sup> Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

### Demetrius

<sup>11</sup> Beloved, <sup>g</sup>follow not that which is evil, but that which is good. <sup>f</sup>He that doeth good is of God: but he that doeth evil hath not seen God. <sup>12</sup> Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; <sup>h</sup>and ye know that our record is true.

### John hopes to visit Gaius shortly

<sup>13</sup> I had many things to write, but I will not with ink and pen write unto thee: <sup>14</sup> But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

|               |                |                 |            |            |                |
|---------------|----------------|-----------------|------------|------------|----------------|
| 1 a Act 19:29 | 4 c 1 Cor 4:15 | 1 Cor 9:15      | g Heb 6:12 | 1 Cor 4:16 | Psa 37:27      |
| Rom 16:23     | 5 d Luk 12:42  | 1 Cor 9:12      | Phi 3:17   | Joh 10:27  | 12 h Joh 21:24 |
| 3 b 2 Joh 1:4 | 7 e 2 Cor 11:7 | 11 f 1 Joh 2:29 | Eph 5:1    | Isa 1:16   |                |

**1 To Gaius.** Gaius, having received Christ's faith and good in his actions, received the preachers and hearers of the word of God, and was managing goods, as is indicated in the epistle. But he (John) recommends hospitality, and invites him not to depart from it by the example and incitement of Diotrophes. Diotrophes indeed claimed that hospitality was useless. It seems that Gaius was a Corinthian, whence Paul, "I thank God that I baptized none of you, but Crispus and Gaius" (Corinthians,

1:14), and in another place, "Gaius mine host, and of the whole church, salutes you" (Romans, 16:23).

<sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 3 John]

**5 My dearest, you do faithfully.** Therefore you should not fail in hospitality and almsgiving. For whatever you do among the brothers faithfully, that is as a believer, that is you do as one ought for the believer, not for vainglory, but you demonstrate your



faith by deeds. <sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]

**8 We therefore ought.** John had renounced everything, and he counts himself among the rich, so that he may make others more keen and prompt to have compassion for the poor. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 3 John]

**9** Diotrephes, the arch-heretic of that time, usurped the rulers with his own new teaching. Diotrephes (is understood as) attractively stupid, or beautifully insane, so that he signifies a treacherous heart even in name. <sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]

**9** To the church, those of the church, who perhaps, that is he who is doubted by the Church, and I have written so that the perfection of the Church might be earned through the observation of almsgiving. <sup>117</sup>[Glossa Ordinaria (12th century on the Epistles of John)]

**10 I will advertise.** That is, I will bring them to everyone's knowledge by showing them more manifestly; and he nowhere has an example for

them, but he does them, and he invents new ones, prating, using false reasonings to confute us and so to pull you back from faith. Note in the same way as we must not excite the tongues of detractors by our vice for them not to perish, we must tolerate with calmness of mind the tongues that are excited by their own malice, so that our merit may grow, and sometimes we must even silence them, lest, while they disseminate (false things) about us, they should corrupt the hearts of those who were able to hear good words. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 3 John]

**12 To Demetrius testimony.** Because he would like him to imitate that which is good, he lets him know that he would like him to imitate Demetrius, so that he may himself prove to be worthy of a similar praise from everyone. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 3 John]

**14** Peace be to you. He sends the grace of peace and salutation to his friends, in order to show that the enemies of truth are excluded from the salutation. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on 3 John]



# THE EPISTLE OF SAINT JUDE

## PREFACE

Jude the brother of James, left a short epistle which is reckoned among the seven catholic epistles, and because in it he quotes from the apocryphal Book of Enoch it is rejected by many. Nevertheless by age and use it has gained authority and is reckoned among the Holy Scriptures.<sup>51</sup>[Jerome of Stridon (347-420AD), On Illustrious Men, 4]

## JUDE 1

### Greeting

<sup>1</sup> Jude, the servant of Jesus Christ, and <sup>a</sup>brother of James, to them that are sanctified by God the Father, and <sup>b</sup>preserved in Jesus Christ, *and* <sup>c</sup>called: <sup>2</sup> Mercy unto you, and peace, and love, be multiplied.

### Purpose of address

<sup>3</sup> Beloved, when I gave all diligence to write unto you <sup>d</sup>of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints. <sup>4</sup> For there are certain men crept in unawares, <sup>e</sup>who were before of old ordained to this condemnation, ungodly men, turning <sup>f</sup>the grace of our God into lasciviousness, and <sup>g</sup>denying the only Lord God, and our Lord Jesus Christ.

### Divine judgments

<sup>5</sup> I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward <sup>h</sup>destroyed them that believed not. <sup>6</sup> And <sup>i</sup>the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness <sup>j</sup>unto the judgment of the great day. <sup>7</sup> Even as <sup>k</sup>Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

### Evil life of heretics

<sup>8</sup> Likewise also these *filthy* dreamers defile the flesh, despise dominion, and <sup>l</sup>speak evil of dignities. <sup>9</sup> Yet <sup>m</sup>Michael the archangel, when contending with the devil he disputed about the <sup>n</sup>body of Moses, <sup>o</sup>durst not bring against him a railing accusation, but said, <sup>p</sup>*The Lord rebuke thee.* <sup>10</sup> But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. <sup>11</sup> Woe unto them! for they have gone in the way <sup>q</sup>of Cain, and <sup>r</sup>ran greedily after the error of Balaam for reward, and perished <sup>s</sup>in the gainsaying of Core. <sup>12</sup> These are spots in your <sup>t</sup>feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, <sup>u</sup>carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; <sup>13</sup> <sup>v</sup>Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

### Judgment of heretics

<sup>14</sup> And Enoch also, <sup>w</sup>the seventh from Adam, prophesied of these, saying, Behold, <sup>x</sup>the Lord cometh with ten thousands of his saints, <sup>15</sup> To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him. <sup>16</sup> These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, <sup>y</sup>having men's persons in admiration because of advantage. <sup>17</sup> But, beloved, remember ye the words which were spoken before of the apostles of our Lord



Jesus Christ; <sup>18</sup> How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. <sup>19</sup> These be they <sup>z</sup>who separate themselves, sensual, having not the Spirit.

#### Exhortation to perseverance and charity

<sup>20</sup> But ye, beloved, <sup>b</sup>building up yourselves on your most holy faith, <sup>a</sup>praying in the Holy Ghost, <sup>21</sup> Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. <sup>22</sup> And of some have compassion, making a difference: <sup>23</sup> And others <sup>c</sup>save with fear, <sup>d</sup>pulling *them* out of the fire; hating even <sup>e</sup>the garment spotted by the flesh.

#### Conclusion

<sup>24</sup> <sup>f</sup>Now unto him that is able to keep you from falling, and <sup>g</sup>to present *you* faultless before the presence of his glory with exceeding joy, <sup>25</sup> <sup>h</sup>To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

|                |              |               |                |                |              |               |
|----------------|--------------|---------------|----------------|----------------|--------------|---------------|
| 1 a Luk 6:16   | Tit 2:11     | j Rev 20:10   | p Zec 3:2      | 14 w Gen 5:18  | 20 a Gal 4:6 | d Amo 4:11    |
| Act 1:13       | g 1 Pet 2:8  | 7 k Deu 29:23 | 11 q Num 16:1  | x Dan 7:10     | Rom 8:26     | e Zec 3:4-5   |
| b Joh 17:1     | Rom 9:21     | 2 Pet 2:6     | r Num 22:7     | Heb 11:5       | Mat 10:20    | 24 f Eph 3:20 |
| c Rom 1:7      | 5 h Heb      | 8 l Exo 22:28 | s 1 Joh 3:12   | 16 y Pro 28:21 | Zec 12:10    | g Col 1:22    |
| 3 d Tit 1:4    | 3:17,19      | 9 m Dan 10:13 | 12 t 1 Cor     | 19 z Pro 18:1  | b 1 Tim 1:4  | 25 h 1 Tim    |
| 4 e 1 Joh 2:22 | Num 14:29    | Rev 12:7      | 11:21          | Eze 14:7       | Col 2:7      | 1:17          |
| 2 Pet 2:1      | 6 i Mat 8:29 | n Deu 34:6    | u Eph 4:14     | Hos 4:14       | 23 c Rom     |               |
| f Heb 12:15    | 2 Pet 2:4    | o 2 Pet 2:11  | 13 v Isa 57:20 | Heb 10:25      | 11:14        |               |

1 The apostle Jude, whom Matthew (10:3) and Mark (3:18) called Thaddaeus in their Gospels, wrote in opposition to the same corruptors of the faith that both Peter and Paul condemn in their epistles.

<sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on Jude]

**3 the faith which was once delivered unto the saints.** There is no other faith than that which was once given to you by the apostles. <sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on Jude]

**4 ordained to this condemnation.** Not that they might become impious, but that, being now impious, they were ordained to judgment. For the Lord God.

<sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**5 who once delivered a people out of Egypt, afterward destroyed them that believed not;** that is, that He might train them through punishment. For they were indeed punished, and they perished on account of those that are saved, until they turn to the Lord. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**6 angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.** And so we are clearly shown that out of that number of them some of the leaders fell, by the lamentations of Ezekiel and Isaiah, in which we know that the prince of Tyre or that Lucifer who rose in the morning is lamented with a doleful plaint: and of him the Lord speaks as follows to Ezekiel: Son of man, take up a lamentation over the prince of Tyre, and say to him: Thus says the Lord God: You were the seal of resemblance, full of wisdom, perfect in beauty. You were in the pleasures of the paradise of God: every precious stone was your covering: the sardius, the topaz and the jasper, the chrysolite and the onyx and the beryl, the sapphire and the carbuncle and the emerald: gold the work of your beauty, and your pipes were prepared in the day that you were created. You were a cherub stretched out and protecting, and I set you in the holy mountain of God, you have walked in the midst of the stones of fire. You were perfect in your ways from the day of your creation, until iniquity was found in you. By the multitude of your merchandise your inner parts were filled with iniquity and you have

sinned; and I cast you out from the mountain of God, and destroyed you, O covering cherub, out of the midst of the stones of fire. And your heart was lifted up with your beauty: you have lost your wisdom in your beauty, I have cast you to the ground: I have set you before the face of kings, that they might behold you. You have defiled your sanctuaries by the multitude of your iniquities and by the iniquity of your traffic. (Ezek. 28:11-18) Isaiah also says of another: How are you fallen from heaven, O Lucifer, who rose in the morning? How are you fallen to the ground, that wounded the nations? And you said in your heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north. I will ascend above the heights of the clouds. I will be like the Most High. (Isa. 14:12-14) But Holy Scripture relates that these fell not alone from that summit of their station in bliss, as it tells us that the dragon dragged down together with himself the third part of the stars. (Rev. 12:4) One of the Apostles too says still more plainly: *But the angels who kept not their first estate, but left their own dwelling, He has reserved in everlasting chains under darkness to the judgment of the great day.* (Jude 6) This too which is said to us: But you shall die like men and fall like one of the princes, what does it imply but that many princes have fallen? And by these testimonies we can gather the reason for this diversity; viz., either that they still retain those differences of rank (which adverse powers are said to possess, after the manner of holy and heavenly virtues) from the station of their former rank in which they were severally created, or else that, though themselves cast down from heavenly places, yet, as a reward for that wickedness of theirs in which they have graduated in evil, they claim in perversity these grades and titles of rank among themselves, by way of copying those virtues which have stood firm there. <sup>58</sup>[John Cassian the Roman (360-435AD), Conferences, 8.8]

**7Sodom and Gomorrhah.** Moreover, to convince you that in every place where Egypt, Sodom and Gomorrah are named together it is not these spots, but the present world, which is meant, he mentions them immediately in this sense. <sup>51</sup>[Jerome of Stridon



(347-420AD), Letter 46, Paula and Eustochium to Marcella, 7]

**8** *also those dreamers*, that is, who dream in their imagination lusts and wicked desires, regarding as good not that which is truly good, and superior to all good. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**9** Here he confirms The Assumption of Moses. He is here called Michael, who through an angel near to us debated with the devil. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**9** It is to be noted that in the times of Moses there were also other books, which are now apocryphal; as evident from the Epistle of St. Jude, where he teaches about the body of Moses, and where he cites as from ancient Scripture the passage.

<sup>120</sup>[Apollinaris of Laodicea (310-390AD), Niceph. Catena, i. 1313, Lips. 1772]

**12** *Twice dead*, he says: once, namely, when they sinned by transgressing, and a second time when delivered up to punishment, according to the predestined judgments of God; inasmuch as it is to be reckoned death, even when each one does not immediately deserve the inheritance. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**13** *reserved the blackness of darkness for ever.*

Do not devote your attention to the fallacies of artificial discourses, nor the vain promises of plagiarizing heretics, but to the venerable simplicity of unassuming truth. And by means of this knowledge you shall escape the approaching threat of the fire of judgment, and the rayless scenery of gloomy Tartarus, where never shines a beam from the irradiating voice of the Word! You shall escape the boiling flood of hell's eternal lake of fire and the eye ever fixed in menacing glare of fallen angels chained in Tartarus as punishment for their sins; and you shall escape the worm that ceaselessly coils for food around the body whose scum has bred it. Now such torments as these shall you avoid by being instructed in a knowledge of the true God.

<sup>116</sup>[Hippolytus of Rome (170–235 AD), Refutation of All Heresies, 10.30]

**14** *Enoch*. Does not the canonical epistle of the Apostle Jude declare that he prophesied? But the writings of these men could not be held as authoritative either among the Jews or us, on account of their too great antiquity, which made it seem needful to regard them with suspicion, lest false things should be set forth instead of true. For some writings which are said to be theirs are quoted by those who, according to their own humor, loosely believe what they please. But the purity of the canon has not admitted these writings, not because the authority of these men who pleased God is rejected, but because they are not believed to be theirs. Nor

ought it to appear strange if writings for which so great antiquity is claimed are held in suspicion, seeing that in the very history of the kings of Judah and Israel containing their acts, which we believe to belong to the canonical Scripture, very many things are mentioned which are not explained there, but are said to be found in other books which the prophets wrote, the very names of these prophets being sometimes given, and yet they are not found in the canon which the people of God received. Now I confess the reason of this is hidden from me; only I think that even those men, to whom certainly the Holy Spirit revealed those things which ought to be held as of religious authority, might write some things as men by historical diligence, and others as prophets by divine inspiration; and these things were so distinct, that it was judged that the former should be ascribed to themselves, but the latter to God speaking through them: and so the one pertained to the abundance of knowledge, the other to the authority of religion. In that authority the canon is guarded. So that, if any writings outside of it are now brought forward under the name of the ancient prophets, they cannot serve even as an aid to knowledge, because it is uncertain whether they are genuine; and on this account they are not trusted, especially those of them in which some things are found that are even contrary to the truth of the canonical books, so that it is quite apparent they do not belong to them. <sup>8</sup>[Augustine of Hippo (354-430AD), The City of God, 18.38]

**19** *having not the Spirit*. That is, the spirit which is by faith, which supervenes through the practice of righteousness. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**20** We pray in the Holy Spirit, when imbued with divine inspiration, we ask for help from above to receive the good that we cannot acquire ourselves.

<sup>110</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on Jude]

**23** *Hating*, he says, *that spotted garment, which is carnal*: that of the soul, namely; the spotted garment is a spirit polluting lusts. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]

**24** *In the presence of His glory*: he means in the presence of the angels, to be presented faultless, having become angels. When Daniel speaks of the people and comes into the presence of the Lord, he does not say this, because he saw God: for it is impossible that any one whose heart is not pure should see God; but he says this, that everything that the people did was in the sight of God, and was manifest to Him; that is, that nothing is hid from the Lord. <sup>34</sup>[Clement of Alexandria (150–215AD), Fragments]



THE  
**APOCALYPSE**  
OF SAINT JOHN

PREFACE

According to blessed Bede, the Apocalypse consists of seven sections. In the first, after a salutation, the author mentions the sufferings and glories of the Lord in order to encourage the weak; then, after mentioning the things that have been done and must be done in the seven churches, he describes the fights and victories of the universal Church. In the second, he sees four beasts, twenty-four ancients, the Lamb standing, and a book sealed with seven seals; he also recounts fights and triumphs of the Church. In the third, under the appearance of seven angels sounding trumpets, he describes various events in the Church. In the fourth, under the symbol of a woman and a dragon, he recounts the fights and victories of the Church, and here he relates the things said and done by the seven angels, although not in the same way as previously. In the fifth, he strikes the earth with seven plagues through the seven angels. In the sixth, he recounts the damnation of the harlot. In the seventh, he says that the wife of the Lamb comes down adorned from heaven. About the seven rules of Tychonius, the first of which is concerning the Lord and his body, the second is concerning the true and simulated body of the Lord, the third is concerning the promises and the law, the fourth is concerning species and genus, the fifth is concerning times, the sixth is recapitulation, the seventh is concerning the Devil and his body, these seven rules are found not only in the Apocalypse but also in other books, though especially in the prophetic ones.

The first one to comment on the Apocalypse was martyr Victorinus. Following him, blessed Jerome, removing some things the former had interpreted literally and adding a few things of his own, composed one book on it, promising that working on the Apocalypse would be his priority if he lived long enough; but it is uncertain whether that work was completed. The Donatist Tychonius also published a manifold exposition on it, but he mingled it with the poison of perfidy. After him, Primasius, bishop of the African church, a man in all respects Catholic and learned in the divine Scriptures, explained it in five books, in which, as he himself affirms, he did not so much write his own ideas as those of others, selecting what the same Tychonius had interpreted correctly, but also



adding a few chapters exposed by blessed Augustine. Although he explained the Apocalypse more fully than others did, he nonetheless composed his work in a very elevated language. Then, a few chapters (few in number, but treated in a most exquisite manner) were explained by Saint Gregory throughout his various works. Lastly, the blessed priest Ambrose Autpert very beautifully analyzed some of these writings, adding however many things of his own. <sup>30</sup>[Alcuin of York (735-804AD), Commentary on Revelation]

## REVELATION 1

### The book-its source and contents

<sup>1</sup> The Revelation of Jesus Christ, <sup>a</sup>which God gave unto him, to shew unto his servants things which must shortly come to pass; and <sup>b</sup>he sent and signified *it* by his angel unto his servant John: <sup>2</sup> Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things <sup>c</sup>that he saw. <sup>3</sup> <sup>d</sup>Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

### Greetings

<sup>4</sup> John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him <sup>e</sup>which is, and <sup>f</sup>which was, and which is to come; and <sup>g</sup>from the seven Spirits which are before his throne; <sup>5</sup> And from Jesus Christ, <sup>h</sup>*who is* the faithful witness, *and* the <sup>k</sup>first begotten of the dead, and <sup>j</sup>the prince of the kings of the earth. Unto him <sup>i</sup>that loved us, <sup>h</sup>and washed us from our sins in his own blood, <sup>6</sup> And hath made us kings and priests unto God and his Father; <sup>m</sup>to him *be* glory and dominion for ever and ever. Amen.

### Christ's coming

<sup>7</sup> <sup>n</sup>Behold, he cometh with clouds; and every eye shall see him, and <sup>o</sup>they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. <sup>8</sup> ***I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.***

### John told to write his vision

<sup>9</sup> I John, who also am your brother, and companion in tribulation, and <sup>q</sup>in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. <sup>10</sup> <sup>r</sup>I was in the Spirit on <sup>s</sup>the Lord's day, and heard behind me a great voice, as of a trumpet, <sup>11</sup> Saying, ***I am Alpha and Omega, 'the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.***

### Vision of the Son of Man

<sup>12</sup> And I turned to see the voice that spake with me. And being turned, <sup>t</sup>I saw seven golden candlesticks; <sup>13</sup> And in the midst of the seven candlesticks <sup>v</sup>*one* like unto the Son of man, <sup>w</sup>clothed with a garment down to the foot, and girt about the paps with a golden girdle. <sup>14</sup> His head and <sup>x</sup>*his* hairs *were* white like wool, as white as snow; and <sup>y</sup>his eyes *were* as a flame of fire; <sup>15</sup> <sup>a</sup>And his feet like unto fine brass, as if they burned in a furnace; and <sup>z</sup>his voice as the sound of many waters. <sup>16</sup> And he had in his right hand seven stars: and <sup>b</sup>out of his mouth went a sharp two-edged sword: <sup>c</sup>and his countenance *was* as the sun shineth in his strength.

### Mystery of the seven stars and lamp-stands

<sup>17</sup> And <sup>f</sup>when I saw him, I fell at his feet as dead. And <sup>g</sup>he laid his right hand upon me, saying unto me, Fear not; <sup>d</sup>***I am the first and the last: 'I am*** he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and <sup>e</sup>have the keys of hell and of death. <sup>19</sup> ***Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;*** <sup>20</sup> ***The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are 'the angels of the seven churches: and the 'seven candlesticks which thou sawest are the seven churches.***

|               |              |                |                |               |               |              |
|---------------|--------------|----------------|----------------|---------------|---------------|--------------|
| 1 a Joh 12:49 | g Jam 1:17   | k Col 1:18     | 10 r Act 10:10 | w Dan 10:5    | c Act 26:13   | Mat 16:19    |
| b Rev 22:6    | Col 1:17     | l Joh 8:14     | s Act 20:7     | 14 x Dan 7:9  | 17 d Isa 44:6 | Isa 22:22    |
| 2 c 1 Joh 1:1 | Joh 8:58     | 6 m 1 Tim 6:16 | 1 Cor 16:2     | y Rev 2:18    | Isa 41:4      | Psa 68:20    |
| 3 d Luk 11:28 | Exo 3:14     | 7 n Dan 7:13   | 11 t Isa 48:12 | 15 z Eze 43:2 | e Dan 8:18    | h Rom 6:9    |
| Rev 22:7      | 5 h Heb 9:14 | o Zec 12:10    | 12 u Exo 25:37 | a Eze 1:7     | f Eze 1:28    | 20 i Mal 2:7 |
| 4 e Zec 3:9   | i Joh 13:34  | 8 p Isa 41:4   | Zec 4:2        | 16 b Eph 6:17 | 18 g Rev 20:1 | j Mat 5:15   |
| f Joh 1:1     | j Eph 1:20   | 9 q Rom 8:17   | 13 v Dan 7:13  | Heb 4:12      | Rev 3:7       | Phi 2:15     |

**1:1** A revelation is the revealing of secret mysteries when the intellect is enlightened by either divine dreams or through visions while awake from divine

illumination. <sup>102</sup>[Andrew of Caesarea (563–637AD), Commentary on Revelation]



**1:3** Teachers and hearers are therefore blessed, because they who keep the Word of God find that a short time of labor is followed by everlasting joys.

<sup>105</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on Revelation]

**1:4** The number seven signifies the perfection of the universal Church, for which reason the Apostle John writes to the seven churches, showing in that way that he writes to the totality of the one Church.

<sup>8</sup>[Augustine of Hippo (354-430AD), The City of God, 17.4]

**1:5** Whence also is He said to be '*First-born from the dead*,' not that He died before us, for we had died first; but because having undergone death for us and abolished it, He was the first to rise, as man, for our sakes raising His own Body. Henceforth He having risen, we too from Him and because of Him rise in due course from the dead. <sup>5</sup>[Athanasius of Alexandria (293-373AD), Discourse Against the Arians, 2.61]

**1:6 made us kings and priests.** That is, the Church of all believers, as the Apostle Peter said: a holy people, a royal priesthood. (1 Pet. 2:9) <sup>103</sup>[Victorinus of Pettau (died 303AD), Commentary on Revelation]

**1:7 Behold he cometh.** Great is the mystery which we believe to be signified by the word clouds, mention of which we see frequently made by the Holy Spirit in Divine Scripture. For it was with a cloud that the omnipotent God went before the children of Israel in their exit from Egypt, and led them to the land of promise; it was with a cloud that He descended upon the tabernacle of testimony. In a cloud it was that his glory appeared to men. Upon the holy mount, before three of his disciples, when the Incarnate "Word of God shone forth in the glory of his majesty, a bright cloud overshadowed Moses and Elias, and from the same cloud sounded forth the voice of the Father, 'This is my beloved Son, in whom I am well pleased.' It was with a cloud, when the apostles were beholding him, that he entered into the heavens, and it is in a cloud that he shall come in the end of the world, as it is written... Inasmuch however as in this revelation we must not readily conceive of any tiling according to the letter, let us speak of those clouds which we know to be introduced mystically in the divine volumes, and with which we doubt not the Lord will come to judgment. Sometimes by the name of the same cloud is designated the illumination of the just and the obaecation of the wicked, as in Exodus we see fulfilled historically, and which is to be fulfilled figuratively, for the angel of the Lord went before the people of Israel in a cloud when coming out of Egypt, and the Egyptians pursued after them, &c.; 'And the pillar of cloud went from before their face, and stood behind them, and it came between the camp of the Egyptians, and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.' A very marvelous circumstance! If the cloud was dark, how gave it forth light by night, except by giving the light of its brightness to the people of Israel, and blinding the eyes of the Egyptians, just as with the righteous and internal judgment of God, we see to be the case daily at present, and we believe will also be the case in the last days, so that from the same source from which the elect derive illumination, the reprobate will derive only darkness.

<sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**1:8** But neither had the Son of God any beginning, seeing that He already was at the beginning, nor shall He come to an end, Who is the Beginning and the End of the Universe; for being the Beginning, how could He take and receive that which He already had, or how shall He come to an end, being Himself the End of all things, so that in that End we have an abiding-place without end? The Divine Generation is not an event occurring in the course of time, and within its limits, and therefore before it time is not, and in it time has no place. <sup>3</sup>[Ambrose of Milan (338-397AD), Exposition of the Christian Faith, 4.9.108]

**1:9** Domitian was in fact the second that stirred up a persecution against us, although his father Vespasian had undertaken nothing prejudicial to us (according to St. Irenaeus). It is said that in this persecution the apostle and evangelist John, who was still alive, was condemned to dwell on the island of Patmos in consequence of his testimony to the divine word. <sup>40</sup>[Eusebius of Caesarea (263-339AD), Church History, 3.18.1]

**1:10 I was in the Spirit.** Hence it is clearly shown that the blessed John saw this vision not after a corporeal manner, but in the spirit. Not as if he was in a dream, but as wrapped into an ecstasy, as was the case also with Ezekiel, who, when he was sitting in his house, and the elders of Judea were sitting before him, was in spirit led into Jerusalem. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**1:10 Lord's day.** Note also that he says he was in the spirit not on the Sabbath, but on the Lord's day, because the old law, which produced death, had already passed, and the new one, which gives life, had become well-known with Christ's Resurrection. Allegorically, the Church is also shown to be the Lord's day, because, in the elect, it mortifies the deeds of the flesh by the spirit (Rom. 8:13) so that it may rise in the spirit in the conduct of a new life. Whence this saying of the apostle: You are not in the flesh, but in the spirit. (Rom. 8:9) <sup>30</sup>[Alcuin of York (735-804AD), Commentary on Revelation]

**1:11 seven churches.** The Church of Christ was not at the time in these places alone, but all fulness is comprised in the number seven. *Asia*, which is interpreted elevation, denotes the proud exaltation of the world in which the Church is sojourning, and, as is the method of the divine mystery, the genus is contained in the species. For the Apostle Paul also writes to seven churches, but not to the same as St. John. And although these seven churches are a sevenfold figure of the whole Church, still the things which he blames, or praises, came to pass in them one by one. <sup>105</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on Revelation]

**1:12 the voice that spake with me.** The voice that he heard was not through corporeal senses, he says by indicating, being turned, not to hear, but to see the voice. For spiritual hearing is not the same as seeing. <sup>102</sup>[Andrew of Caesarea (563–637AD), Commentary on Revelation]

**1:13** Now, in the Son of man, as in the seven candlesticks, or in the seven stars, the church is to be heard with Jesus Christ his head. He was girded beneath his breasts with a golden girdle (Rev. 1:13). The one who was girded represented the person of



Christ. The two breasts are the two Testaments, which draw in the bosom of our divine Savior as in an inexhaustible source which must nourish the Christian people for eternal life. The golden belt is the choir or the multitude of saints. Just as the girdle is designed to tighten the breast, so the multitude of saints clings closely to Jesus Christ and embraces the two Testaments like two breasts to draw from it as in the bosom of God a holy and divine food.

<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**1:14** White hair means the multitude of whitened people, that is to say neophytes who come out of the baptismal pool. He compares them to white wool because they are the sheep of Jesus Christ; in the snow, because just as the snow falls of itself from heaven, so the grace of baptism comes without being attracted by any previous merit. Those who are baptized form the city of Jerusalem, which daily descends from heaven like snow. Jerusalem, that is to say, the Church, is represented to us as the descendant of heaven, because from heaven comes grace that delivers her from her sins, and that she is united with Jesus Christ, that is to say, to her eternal chief, to her great husband. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**1:15** These flaming feet depicted the Church, which in the approach of the day of judgment must be tested by multiplied tribulations, and purified by fire. The feet are the extremity and the last part of the body, and the feet appear very inflamed; they thus represent the Church of the last times, which must be tested by many tribulations like gold in the furnace. He who considers events attentively, sees the multitude of iniquities as contributing to the fulfillment of this prediction. He compares his feet to finely-honed brass (Rev. 1:15), because it is under the ardor of a very bright fire, to which it is carefully exposed, that the bronze takes on the color of gold, and it is thus the Church shines with a purer brilliance in the midst of tribulation and suffering... These great waters are the peoples, the voice is the preaching of the Apostles. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**1:16** By these seven stars Saint John wants us to hear the Church, because the spiritual Church is on the right of Jesus Christ, and it is to this Church placed on his right that he says: "Come, blessed of

my Father." (Matt. 25:34) The seven stars are therefore the Church. We said that the Spirit of the seven gifts was given to him by the Father, as Peter tells the Jews about Jesus Christ: and after he was raised by the hand of God, he spread this Spirit that he received from his Father. (Acts 2:33) Now, by calling each of these seven churches by his own name, he does not mean that they are the only churches, but what he says to one of them he says to all. These seven churches therefore represent all the churches, either of Asia or of the whole cosmos, and these churches form but one Catholic Church, as St. Paul says to Timothy: "That you may know how you should behave in the house of God, which is the church of the living God." (1 Tim. 3:15)

<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**1:16 sharp two-edged sword.** This may be understood to be the Divine Word, who is doubly edged with the two testaments of the law and the gospel-sharpened with wisdom, hostile to the devil, arming us against the spiritual enemies of all wickedness and concupiscence, and cutting us off from the dearest objects for the sake of God's holy name. <sup>77</sup>[Tertullian of Carthage (155-240AD) Against Marcion, 2.14]

**1:17** Behold, John who seemed to stand while seeing the Lord fell as dead, because the higher every holy man lifts himself to contemplate the divinity, the lower he falls within himself, because, compared to God, his greatness that he has attained is easily disdained. It is because of this that Abraham recognized that he was dust and ashes when he saw the Lord. Similarly Job "With the hearing of the ear, I have heard you, etc." (Job 42:5). <sup>104</sup>[Glossa Ordinaria (12<sup>th</sup> century), marginal gloss on Revelation]

**1:18** "*I have the keys of death and hell,*" signify that he who believes and is baptized is delivered from death and hell, and that the Church, too, has the keys to hell as he has them. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**1:19 Write.** Reveal to all the things which thou alone hast seen, that is, the various labors of the Church, and that the evil are to be mingled in it with the good unto the end of the world. <sup>105</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on Revelation]

## REVELATION 2

### Letter sent to the church at Ephesus

<sup>1</sup> Unto the angel of the church of <sup>a</sup>Ephesus write; These things saith <sup>b</sup>he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; <sup>2</sup> <sup>c</sup>I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and <sup>d</sup>thou hast tried them <sup>e</sup>which say they are apostles, and are not, and hast found them liars: <sup>3</sup> And hast borne, and hast patience, and for my name's sake hast laboured, and hast <sup>f</sup>not fainted. <sup>4</sup> Nevertheless I have *somewhat* against thee, because thou hast left thy first love. <sup>5</sup> Remember therefore from whence thou art fallen, and repent, and do the first works; <sup>g</sup>or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. <sup>6</sup> But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. <sup>7</sup> <sup>h</sup>He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give <sup>i</sup>to eat of <sup>h</sup>the tree of life, which is in the midst of the paradise of God.

### Letter sent to the church at Smyrna



<sup>8</sup> And unto the angel of the church in Smyrna write; These things saith <sup>k</sup>the first and the last, which was dead, and is alive; <sup>9</sup> I know thy works, and tribulation, and poverty, (but thou art <sup>l</sup>rich) and *I know* the blasphemy of <sup>m</sup>them which say they are Jews, and are not, but *are* the synagogue of Satan. <sup>10</sup> <sup>p</sup>Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: <sup>o</sup>be thou faithful unto death, and I will give thee <sup>a</sup>a crown of life. <sup>11</sup> <sup>q</sup>He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of <sup>t</sup>the second death.

#### Letter sent to the church at Pergamum

<sup>12</sup> And to the angel of the church in Pergamos write; These things saith <sup>u</sup>he which hath <sup>v</sup>the sharp sword with two edges; <sup>13</sup> I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, <sup>w</sup>where Satan dwelleth. <sup>14</sup> But I have a few things against thee, because thou hast there them that hold the doctrine of <sup>y</sup>Balaam, who taught Balac to cast a stumblingblock before the children of Israel, <sup>z</sup>to eat things sacrificed unto idols, <sup>z</sup>and to commit fornication. <sup>15</sup> So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. <sup>16</sup> Repent; or else I will come unto thee quickly, and <sup>y</sup>will fight against them with the sword of my mouth. <sup>17</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone <sup>z</sup>a new name written, which no man knoweth saving he that receiveth *it*.

#### Letter sent to the church at Thyatira

<sup>18</sup> And unto the angel of the church in Thyatira write; These things saith the Son of God, <sup>a</sup>who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; <sup>19</sup> I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first. <sup>20</sup> Notwithstanding I have a few things against thee, because thou sufferest that woman <sup>b</sup>Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. <sup>21</sup> And I gave her space <sup>c</sup>to repent of her fornication; and she repented not. <sup>22</sup> Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. <sup>23</sup> And I will kill her children with death; and all the churches shall know that <sup>d</sup>I am he which searcheth the reins and hearts: and <sup>d</sup>I will give unto every one of you according to your works. <sup>24</sup> But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not <sup>f</sup>known the depths of Satan, as they speak; <sup>e</sup>I will put upon you none other burden. <sup>25</sup> But that which ye have *already* hold fast till I come. <sup>26</sup> And he that overcometh, and keepeth <sup>i</sup>my works unto the end, <sup>h</sup>to him will I give power over the nations: <sup>27</sup> <sup>j</sup>And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. <sup>28</sup> And I will give him <sup>k</sup>the morning star. <sup>29</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

|                 |             |               |               |                  |                 |                 |
|-----------------|-------------|---------------|---------------|------------------|-----------------|-----------------|
| 1 a Act 19:1    | 3 f Gal 6:9 | Mat 11:15     | 11 q Rev 13:9 | x 1 Cor 6:13     | e Act 1:24      | Mat 19:28       |
| b Rev 1:16      | Heb 12:3,5  | 8 k Rev 1:8   | r Rev 20:14   | 16 y Isa 11:4    | 1 Chr 28:9      | i Joh 6:29      |
| 2 c 2 Cor 11:13 | 5 g Rev 3:3 | 9 l Luk 12:21 | 12 s Jos 5:13 | 17 z Rev 3:12    | 1 Sam 16:7      | 27 j Psa 2:8-9  |
| d 1 Joh 4:1     | Mar 12:9    | Jam 2:5       | t Rev 1:16    | 18 a Rev 1:14    | 24 f 2 Cor 2:11 | Dan 7:22        |
| e Rev 3:15      | Mat 21:41   | m Rom 2:17    | 13 u Lev 17:7 | 20 b 1 Kin 16:31 | Rev 12:9        | Rev 19:15       |
| Rev 3:8         | 7 h Gen 2:9 | 10 n Jam 1:12 | Deu 32:16-17  | 21 c Rom 2:4     | g Act 15:28     | 28 k 2 Pet 1:19 |
| Rev 3:1         | i Rev 22:14 | o Mar 13:13   | 14 v Num 25:1 | 23 d Rev 20:12   | 26 h Rev 3:21   | Rev 22:16       |
| 1 The 1:3       | Rev 22:2    | Mat 24:13     | 2 Pet 2:15    | Mat 16:27        | 1 Cor 6:3       |                 |
| Psa 1:6         | j Rev 13:9  | p Mat 10:22   | w Act 15:29   | Psa 62:12        | Luk 22:29       |                 |

**2:1** *"This is the saying of him who holds the seven stars in his hand,"* that is to say one that keeps you in his hand, his power and governs you. "He who walks in the midst of the golden candlesticks," that is to say, in the midst of you, since these candlesticks are the figure of the Christian people. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]  
**2:2** *And thou hast tried them, who say they are apostles, and are not, and hast found them liars.* It is to be believed that false apostles had then spread in the Church of Ephesus, whom the same John calls Antichrists in his epistle (1 Jn. 2:18), and in whose persons is denoted the perfidy of all heretics. As for trying, it is sometimes done with a view to approbation, as in The Lord your God trieth you. (Deut. 13:3) So the Church tries the false ones when, through the preachers, it interrogates the heretics about faith, to see whether they are disciples of the truth or of falsehood. <sup>30</sup>[Alcuin of York (735-804AD), Commentary on Revelation]

**2:3** **And have not fainted.** It indicates that there would have been a reason for human failing if help had not arrived. <sup>104</sup>[Glossa Ordinaria (12<sup>th</sup> century), marginal gloss on Revelation]

**2:4** By the first love, he means that of earlier times, using a human way of speaking. <sup>30</sup>[Alcuin of York (735-804AD), Commentary on Revelation]

**2:5** **and will remove thy candlestick out of his place.** Note that he does not say that he will make it disappear, but that he will change his place, because that the candlestick represents the whole Christian people. He therefore says not that he will remove the candlestick, but that he will change his place, to make us understand that in one and the same church the wicked are agitated, while the good ones are at liberty, and that by one secret, but just judgment of God, what has been given to the wicked is given as an addition to the good, to fulfill these words of the Savior: "He who has been given, and he who has not, will be taken away even he seems



to have." (Matt. 13:12, 25:29) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**2:6 Nicolaitans.** A brother heretic emerged in Nicolaus. He was one of the seven deacons who were appointed in the Acts of the Apostles (6:1-5). He affirms that Darkness was seized with a concupiscence-and, indeed, a foul and obscene one-after Light: out of this premixture it is a shame to say what fetid and unclean (combinations arose). The rest of his tenets, too, are obscene. For he tells of certain ions, sons of turpitude, and of conjunctions of execrable and obscene embraces and per-mixtures, and certain yet baser outcomes of these. He teaches that there were born, moreover, demons, and gods, and spirits seven, and other things sufficiently sacrilegious. Alike and foul, which we blush to recount, and at once pass them by. Enough it is for us that this heresy of the Nicolaitans has been condemned by the Apocalypse of the Lord with the weightiest authority attaching to a sentence, in saying "*Because this thou holdest, thou hatest the doctrine of the Nicolaitans, which I too hate.*" <sup>77</sup>[Tertullian of Carthage (155-240AD) Against All Heresies,1]

**2:7** *I will give the victor to eat the fruit of the tree of life*; that is, the fruit of the cross. "*Who is in the paradise of my God?*" This paradise is the Church, because all that was done was the figure of the Church. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**2:8** This is not only said to one, but rather to the union of saints, whose tribulation is manifold; whence another translation has "tribulations" in the plural. <sup>30</sup>[Alcuin of York (735-804AD), Commentary on Revelation]

**2:9 Jews.** "They profess that they know God, but in works they deny Him. (Titus 1:16)" For Jew is a name of religion. And so also the Apostle says, "who is a Jew inwardly, and circumcision is of the heart," "not in the letter. (Rom. 2:29)" <sup>105</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on Revelation]

**2:9** The *synagogue* is a congregation that seems to pertain to that which is devoid of reason, as if it were a congregation of cattle. But the Church is called an assembly, because it is manifestly said of that which has reason. <sup>104</sup>[Glossa Ordinaria (12<sup>th</sup> century), marginal gloss on Revelation]

**2:10** "*You will have to suffer for ten days.*" These ten days represent the universality of time, because the number ten is a perfect number. It is during this time that the Christian people, as the Apostle says, enter through many tribulations in the kingdom of heaven (Acts 15:21) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**2:11** *the second death*, that is, he will not be thrown into Hell. <sup>103</sup>[Victorinus of Pettau (died 303AD), Commentary on Revelation]

**2:12** By the two-edged sword, it is meant the doctrine of the Gospel, which circumcises the hearts of believers, and separates believers from unbelievers. <sup>102</sup>[Andrew of Caesarea (563-637AD), Commentary on Revelation]

**2:13** When he said to the angel of the Church of Pergamum, "*I know that you live where is the throne of Satan,*" under the name of this one Church, he address to the whole Church, because Satan dwells everywhere by his body, and the body of Satan are

great and corrupt, just as the humble and the good form the body of Jesus Christ. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**2:13 Antipas.** Some understand a martyr who suffered at Pergamos, others the Lord Christ, who even now is put to death by the unbelieving, so far as in them lies. <sup>105</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on Revelation]

**2:14 Balaam.** It refers to the story from the Old Testament (Num. 31), how Balaam taught Balac the king of the Midianites to corrupt the sons of Israel so that they might sin in the sight of God, i.e. so that he might entice them into fornication and idolatry through beautiful women. These sins are reprehended in some people of this church. This may also be applied to the present Church through an allegory. "Balaam" is interpreted as "foolish people", "Balac" as "knocking out". And the foolish people, i.e. the heretics, who teach earthly princes, are as though knocking out a way to deceive, i.e. to deceive the men who see God. Or the foolish people is said to be demons who teach the human body to knock out, i.e. to destroy every virtue in itself. <sup>104</sup>[Glossa Ordinaria (12<sup>th</sup> century), marginal gloss on Revelation]

**2:16** And yet the Lord encourages all these to repent, and adds a threat, moreover, of future punishment if they do not turn. Now he would not urge them to repent unless he intended to grant pardon to the penitents. <sup>51</sup>[Jerome of Stridon (347-420AD), The Dialogue Against the Luciferians, 24]

**2:17** "*I will feed the victor with the hidden manna,*" that is to say, the bread that came down from heaven: This bread was shown by the manna which fell in the desert, and which did not prevent the great number of those who ate it from dying. (Jn. 6:41) But now whoever eats this bread unworthily, eats to his judgment. (1 Cor. 9:29) This same bread is also shown by the tree of life. "*And I will give him again a white stone,*" (Rev. 2:17) that is, a body whitened and purified in the waters of baptism. "*And on this rock shall be written a new name,*" that is, the knowledge of the Son of man. "Let no one know but the one who receives it; that is, by revelation; and that is why it is said of the Jews: "If they had known the Lord of glory, they would never have crucified him." (1 Cor. 2:8) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**2:18 eyes.** He explains farther on what eyes of flame are, saying, "I am He Who searcheth the reins and the hearts, and I will give to every one of you according to your works." *feet.* This also he explains to be, that "the last works of this church are more than the first." <sup>105</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on Revelation]

**2:19** First come works, then charity, after this faith is inferred; when nevertheless the first thing is to believe, afterwards what one believes to love, then that which belief and love compel us to do, namely, to work. <sup>106</sup>[Ambrose Autpert (730-784AD), Commentary on Revelation]

**2:20** The reproach that is made to the angel of the Church of Thyatira: "*I have against you that you allow Jezebel,* etc." addresses the first pastors of churches who do not oppose the severity of the ecclesiastical discipline to the disorders of the immorality, the fornicators and all those who commit evil. These words of the heretics can still be heard:



"Who calls herself a prophetess," that is to say, a Christian. There are, indeed, many heresies that claim to be able to retain this name. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**2:21 she repented not.** For he says, that doing evil is a choice in which she did not make use of the time she received in order to repent. <sup>102</sup>[Andrew of Caesarea (563–637AD), Commentary on Revelation]

**2:22** Jezabel, those who fornicate in her, and *her children* are one body, that of Satan, which is put in a *bed* not in order that it may rest, but that it may run into madness: for by the name of *bed* are meant the audacity and feeling of security to commit wrongs. She is said to be *put* in it by God not because he himself impels her, but because he does not snatch her away from this illusion of security by punishing her; and since increases of vices are like some kinds of torments, it is right for the *bed* to be called a *great tribulation*. The *bed* may also indicate eternal torment; it seems to me this is why another translator

put "mourning" instead of *bed*. <sup>30</sup>[Alcuin of York (735-804AD), Commentary on Revelation]

**2:23 children.** He here names the posterity and works of the woman, "children," and he threatens them not with the momentary death of the body, but the eternal death of the soul. <sup>105</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on Revelation]

**2:24** *And you have not known the depths of Satan*, that is to say, you have not rejected his doctrine, like heresies. *I will not put any new burden on you*, that is to say, a burden that is above your strength. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**2:25-28** The Church has this power in Jesus Christ, as His Apostle says, and He gave us everything with Him. (Rom. 8:32) The rod of iron indicates the severity of righteousness, and this rod is used together to correct the good and to break the wicked. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

## REVELATION 3

### Letter sent to the church at Sardis

<sup>1</sup> And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, <sup>a</sup>and art dead. <sup>2</sup> Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. <sup>3</sup> Remember therefore how thou hast received and heard, and hold fast, and repent. <sup>b</sup>If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. <sup>4</sup> Thou hast <sup>d</sup>a few names even in Sardis which have not <sup>e</sup>defiled their garments; and they shall walk with me in white: for they are worthy. <sup>5</sup> He that overcometh, the same shall be clothed in white raiment; and I will not <sup>b</sup>blot out his name out of the <sup>f</sup>book of life, but <sup>c</sup>I will confess his name before my Father, and before his angels. <sup>6</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

### Letter sent to the church at Philadelphia

<sup>7</sup> And to the angel of the church in Philadelphia write; These things saith <sup>h</sup>he that is holy, <sup>k</sup>he that is true, he that hath <sup>j</sup>the key of David, <sup>h</sup>he that openeth, and no man shutteth; and <sup>l</sup>shutteth, and no man openeth: <sup>8</sup> I know thy works: behold, I have <sup>m</sup>set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. <sup>9</sup> Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, <sup>i</sup>I will make them to come and worship before thy feet, and to know that I have loved thee. <sup>10</sup> Because thou hast kept the word of my patience, <sup>o</sup>I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. <sup>11</sup> Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. <sup>12</sup> Him that overcometh will I make <sup>a</sup>a pillar in the temple of my God, and he shall go no more out: and <sup>i</sup>I will write upon him the name of my God, and the name of the city of my God, *which is* <sup>q</sup>new Jerusalem, which cometh down out of heaven from my God: <sup>p</sup>and *I will write upon him* my new name. <sup>13</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

### Letter sent to the church at Laodicea

<sup>14</sup> And unto the angel of the church of the Laodiceans write; These things saith the <sup>v</sup>Amen, the faithful and true <sup>w</sup>witness, the <sup>x</sup>beginning of the creation of God; <sup>15</sup> I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. <sup>16</sup> So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. <sup>17</sup> Because thou sayest, <sup>w</sup>I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: <sup>18</sup> I counsel thee <sup>x</sup>to buy of me gold tried in the fire, that thou mayest be rich; and <sup>y</sup>white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. <sup>19</sup> <sup>z</sup>As many as I love, I rebuke and chasten: be zealous therefore, and repent. <sup>20</sup> Behold, <sup>a</sup>I stand at the door, and knock: <sup>b</sup>if any man hear my voice, and open the door, <sup>c</sup>I will come in to him, and will sup with him, and he with me. <sup>21</sup> To him that overcometh <sup>d</sup>will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. <sup>22</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.



|               |               |                |               |               |                 |                |
|---------------|---------------|----------------|---------------|---------------|-----------------|----------------|
| 1 a Luk 15:24 | d Act 1:15    | j Rev 1:18     | 12 p Rev 22:4 | 14 t Col 1:15 | Hos 12:8        | Deu 8:5        |
| Luk 15:32     | 5 e Mat 10:32 | Luk 1:32       | Isa 65:15     | Joh 1:1       | Pro 13:7        | 20 a SS 5:2    |
| Eph 2:1       | f Rev 21:27   | Isa 22:22      | q Rev 2:10    | Pro 8:22      | 18 x Isa 55:1   | b Luk 12:37    |
| Col 2:13      | Phi 4:3       | k 1 Joh 5:20   | Rev 21:2      | u Rev 22:6    | Mat 13:44       | c Joh 14:23    |
| 3 b Luk 12:39 | g Psa 69:28   | 1 Act 3:14     | Heb 12:22     | Isa 55:4      | y 2 Cor 5:3     | 21 d Mat 19:28 |
| 4 c Rev 7:13  | Exo 32:32     | 8 m 2 Cor 2:12 | Gal 4:26      | v 2 Cor 1:20  | 19 z Heb 12:5-6 | 1 Cor 6:2      |
| Rev 7:9       | 7 h Job 12:14 | 9 n Isa 49:23  | r Rev 14:1    | 17 w Luk 1:53 | Isa 26:16       | Rev 2:26       |
| Jud 1:23      | i Mat 16:19   | 10 o 2 Pet 2:9 | s Gal 2:9     | Zec 11:5      | Pro 3:11        |                |

**3:1-2** *I know what your works, you bear the name of living and you are dead.* Now death only reaches one who has committed a mortal sin, according to these words of the prophet: "The soul that sins, shall die." (Ezek. 18:20) What is most frightful is that many carry dead souls in living bodies. Be vigilant, and confirm the rest who are about to die.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**3:3** The comparison with a *thief* that is introduced here is a fit one, since when a thief arrives unexpectedly, he massacres everyone he finds asleep and plunders their possessions: so does the heavenly judge kill the unrepentant with a sentence of punishment when he comes to them unexpectedly, and destroy their actions like a very strong robber.<sup>30</sup>[Alcuin of York (735-804AD), Commentary on Revelation]

**3:4** *Have not defiled their garments.* I.e. the dress of immortality and of innocence which they received in baptism, or their good works.<sup>104</sup>[Glossa Ordinaria (12<sup>th</sup> century), marginal gloss on Revelation]

**3:5** *And I will not blot out his name out of the book of life.* A great question arises for us in this place: for these words seem to mean that the name of the one who does not overcome is blotted out from the book, while it is well-known that only the elect are kept in heaven's book, written there by the pen of blessed predestination. Then it remains for us to understand the names of the reprobates being blotted out from the book of life as a way of speaking, usual in the sacred Scripture, meaning that, due to reprobation, they are not written at all; in the same way as Pharaoh's heart is said to be hardened by the Lord.<sup>2</sup> As for this book, it is some kind of divine force which predestined before the ages a certain and determined number of elect to be in glory in the future. So we should take what is said about the victor, I will not blot out his name out of the book of life, as if he were saying, "The one who I know will be victorious, I am already keeping his name written in heaven."<sup>30</sup>[Alcuin of York (735-804AD), Commentary on Revelation]

**3:7-8** Here is what the saint and the true, *who has the keys of David*, that is to say the royal power, says: "*Who opens and no one closes; who closes and no one opens.*" (Rev. 3:7) It is evident that Jesus Christ opens to those who knock, and closes the door of life to hypocrites, that is, tell those who use pretense and dissimulation. "*I opened a door for you.*" (Rev. 3:8) Our Lord expresses himself in this way, so that it cannot be said that anyone can even close in part the door that God opens to his Church in the whole world.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**3:9** Now they say they are Jews, but are not, because they have lost on the inside spiritually the name they bear on the outside literally; for the expression of the name of Jews is the confession of Christ. However, when Elijah and Enoch are preaching, (Cf. Rev. 11:1-14) they will come to adore

before the Church's feet, because they will venerate it by following the examples of its action.<sup>30</sup>[Alcuin of York (735-804AD), Commentary on Revelation]

**3:10** The *word of endurance* is that which the Lord himself has shown by his example; when upon the cross he prayed for his persecutors, and which he inculcated in these words, when speaking to all in general, 'In your patience possess ye your souls.' In this passage we must know that temptation is put for the fall which arises from deception. Thus when it is said, *I will keep you from the hour of temptation*, it is as if he should say, let not the hour of temptation seduce you, that is, worldly temptation. For the elect are preserved from this hour of temptation, is, because when God keeps them they cannot be deceived by any temptations occult or manifest.<sup>106</sup>[Ambrose Autpert (730-784AD), Commentary on Revelation]

**3:11** *no man take thy crown.* So it is impossible that the number of the saints which is fixed with God should be diminished by the faithlessness of the increasing tares. For if the lost crown is delivered to another, the place of him who has lost it is not vacant.<sup>105</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on Revelation]

**3:12** "*Because you have little strength*," it is for God a title of glory to open the door to the Church which still has a weak faith, "*And I will write on it the name of my God*," (Rev. 3:12) the one we print on us who are Christians. "*And the name of the city of my God, of the new Jerusalem coming down from heaven.*" This new Jerusalem coming down from heaven is the Church to which the Lord gives birth. Calls new because of the Christian name that is new, and because we become new to the elders that we were.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**3:14** In this passage, also, the Son may especially be called the *Faithful Witness*, in his assumed humanity; because for the testimony of the truth he underwent even the death of the flesh.<sup>106</sup>[Ambrose Autpert (730-784AD), Commentary on Revelation]

**3:15-16** The lukewarm person is wont to consist of hot and cold, for some who have been converted from the cold of infidelity do not pass over to the heat of righteousness; others who before were fervent with the heat of righteousness, turn back in disposition and action to the former cold of iniquity. We all know by experience that what is cold or hot is easily admitted into the body, and what is lukewarm is rejected from the mouth with nausea and vomiting. The mouth of God are holy preachers; where the prophets are wont to say, 'the mouth of God spoke this.' For so great was the sanctity in them, that God dwelt in their hearts, and spoke by them as if by his mouth. The mouth of God therefore are the evangelists and other teachers by whose ministry God daily dwelt into his body, that is into the church, those who are hot, that is fervent, while by divine preaching they are daily rendered better; and those



who are cold, that is infidels, as whenever Jews or Pagans are converted to Christ by the preaching of the faith, and numbered among the society of holy men...The lukewarm, however, they do not convert, because these despise their words, having grown lazy in security. Hence they cease from exhorting them, and abandon them as unfruitful ground, because they see it is impossible to reform them and bring them to a better state of life. For it is easier to bring any pagan to the Christian faith than to recall such persons from lethargy to fervency of spirit.<sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**3:17** Many there are who say this, '*I am rich in faith*; for the Lord says, Whosoever believes and is baptized shall be saved; and I am increased in wealth, because I both teach rightly, and am not a servant to any evil works.' Another says, '*I am in need of nothing*;' because while rightly believing he not only does not perpetrate crimes, but performs even some good works, although not for the sake of God: whence also it is added, '*and know not that you are wretched*;' because while deceiving yourself, you think you can be saved by faith alone, when it is written, Faith, if you have not works, is in itself dead; and miserable, because you perceive not that you are deluding yourself; and poor, because you have not works with which to be enriched in heaven, nor a right knowledge; naked, because you are destitute of virtues; and blind, because you have not the light of knowledge.<sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**3:18** "*I give you the counsel to buy gold from me*," that is, to give alms, to apply to good works, and to become yourself as gold, that is to say, to receive intelligence from God and to merit by a holy life the

grace of martyrdom.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**3:19 chasten.** Do not shrink from suffering adversity, seeing that this is an especial proof that thou art loved by the Lord.<sup>105</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on Revelation]

**3:20 knock.** I knock, indeed, at the door of thy heart with the right hand of exhortation, and if thou receive it willingly, thou shalt be deemed worthy of My dwelling with thee, and being fellow-heir with thee.<sup>105</sup>[The Venerable Bede of Jarrow (672-735AD), Commentary on Revelation]

**3:21** The Lord victorious sits in the Father's throne because, after the Passion and Resurrection, he showed that he was equal to the Father. He says that we also sit in it, because we receive power of judgment in the Son's power, according to this: You, who have followed me, you shall sit on twelve seats, etc. (Matt. 19:28) It is not inconsistent with the truth that he says elsewhere we will sit on twelve thrones and here on his throne; for by the twelve thrones is indicated universal judgment, and by the throne of the Son a unique summit of judicial power. Therefore the same thing is indicated by the twelve thrones and by the one throne of the Son. We should however ask the question of how it is that he says all victors will judge, whereas not all will, but some of those who overcome will judge, and others will be judged. One should know then that they will have in others the power they do not have in themselves, in the same way as the whole body of a man has the power to speak through the mouth and to see through the eyes. Now if we look more subtly at the phrase in which it is said as I also have overcome, we find that it indicates those who are more brilliant and outstanding in their victory.<sup>30</sup>[Alcuin of York (735-804AD), Commentary on Revelation]

## REVELATION 4

### The court in Heaven

<sup>1</sup> After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, *Come up hither, and I will shew thee things which must be hereafter.* <sup>2</sup> And immediately I <sup>a</sup>was in the spirit: and, behold, <sup>b</sup>a throne was set in heaven, and *one* sat on the throne. <sup>3</sup> And he that sat was to look upon like a jasper and a sardine stone: <sup>c</sup>and *there was* a rainbow round about the throne, in sight like unto an emerald.

### Description of the assemblage

<sup>4</sup> And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. <sup>5</sup> And out of the throne proceeded lightnings and thunderings and voices: <sup>d</sup>and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God. <sup>6</sup> And before the throne *there was* <sup>e</sup>a sea of glass like unto crystal: <sup>f</sup>and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind. <sup>7</sup> <sup>g</sup>And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle. <sup>8</sup> And the four beasts had each of them <sup>h</sup>six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, HOLY, HOLY, HOLY, LORD GOD ALMIGHTY, WHICH WAS, AND IS, AND IS TO COME.

### Worship of God by the twenty-four elders

<sup>9</sup> And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, <sup>10</sup> The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, <sup>11</sup> Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.



**4:1** "After that," says John, "*I saw an open door in the heaven.*" This open door is Jesus Christ, who said himself that he was the door. (Jn. 10:9) *Heaven* is the Church where all the affairs concerning heaven are treated, as the Apostle says: "He has come to renew all things in heaven and on earth." (Eph. 1:10) By the heaven can be understood the early Church composed of the Jews, and by the earth, the Church formed of the Gentiles. "*Come up here and I will show you.*" This invitation is addressed not only to Saint John, but to the Church or to all the faithful, who, indeed, has seen in heaven the open door, that is, to say who believed that Jesus Christ was born, suffered, rose again, ascends to the heights and sees future events. How do you turn on these heights? In the footsteps of faith and humble belief. The Savior seems to be saying openly here to each of the elect: "Do you want to know the mysteries of Jesus Christ and his Church, ascend by faith and attain these truths by the humble belief of the spirit. It is with good reason that the first voice which St. John heard, invites him to ascend to the gate of heaven, even to heaven itself; it is because every one of the elect who wants to arrive safely by walking with the help of faith, even the gospel and the mysteries of the true faith, must be strengthened by the doctrine of the Old Testament that precedes the New. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**4:2** *And immediately I was in the spirit.* If this is taken as referring to John, it means that he was taken into ecstasy; if it is taken as referring to the Church, these words show its spiritual conversion. <sup>30</sup>[Alcuin of York (735-804AD), Commentary on Revelation]

**4:2-3** "*And behold, a throne was set up in heaven,*" (Rev. 4:2), that is, in the Church, "*And he that sat seemed like a jasper and carnelian.*" (Rev. 4:3) These comparisons are perfectly suited to the Church: jasper has the color of water, and carnelian is that of fire, as we have seen in the figure of the two judgments, one which has already been accomplished by water, the other which at the end of centuries will be accomplished by fire. In the jasper we can still see a figure of the divinity of our mediator. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**4:5** **seven lamps of fire burning before the throne.** Well is the Holy Spirit compared to seven lamps, because he inflames the saints to the love of God, and illuminates them by the light of faith, lest they should fall into the pit of error. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**4:4-7** "*And around the throne, there were twenty-four others, and on these thrones sat twenty-four elders.*" (Rev. 4:4) These elders represent the whole Church, according to these words of the Lord: "When I have been glorified among his elders." (Isa. 24:2) These twenty-four elders are the leaders of the peoples and the individuals themselves. The first twelve are the Apostles and the first pastors of the Church, and the twelve others the rest of the Church. "*And from the throne came lightnings and voices.*" (Rev. 4:5) It is from the Church in fact that the heretics come out because they come out of our midst. In another sense, these lightnings and voices are the preaching of the Gospel. The voices represent words,

lightnings, miracles. "*And opposite the throne, there was like a sea of glass.*" (Rev. 4:6) This sea of glass is the source of baptism, it is before the throne, that is, before the judgment. By this throne one can hear either the holy soul, as it is written, "The just soul is the throne of wisdom," (Wis. 7) be the Church where God has his throne. "*And in the midst of the throne there were four creatures,*" (Rev. 4:6), that is, in the midst of the Church are the four evangelists, "*full of eyes before and behind,*" that is, inside and out, the eyes are the commandments of God, in front and behind, "*that is to say, they look at both the past and the future. The first lion-like animal represents the strength of the Church.*" (Rev. 4:7) The ox is the symbol of the passion of Christ. The third animal, which has the face of a man, shows the humility of the Church, which does not allow itself to be carried away by any of the gratified insinuation of pride, although it is in possession of the adoption of children. The fourth animal represents the Church. "*He is like an eagle,*" that is to say he freely takes his flight suspended on two wings which are the two Testaments, or raised on the two commandments which direct his battle in the air. When the Evangelist St. John had seen the mysteries of these four creatures fulfilled in Jesus Christ, that is to say, he had seen him be born like a man, suffer like an ox, reign as the lion, he also saw him return to heaven like the eagle. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**4:8** "*And these four creatures each had six wings.*" These creatures are figurative of the twenty-four elders, because six wings in each of the four creatures are in any twenty-four wings. Indeed, it is around the throne where Saint John says that he had seen the elders, that he sees these four creatures. Besides, how can an animal that has six wings look like the eagle that has only two? In these four animals, which have twenty-four wings in all, we must see the twenty-four elders who are in the Church, whom he compared to an eagle. In another sense, these six wings are testimonies of the Old Testament. For just as an animal cannot fly unless it has wings, so the preaching of the New Testament cannot reconcile the faith, if the testimonies of the Old Testament that have announced it come to raise it above the earth and help it to take flight. Is it not true that an event clearly predicted in advance and whose achievement is certain, makes the faith firm and unshakeable? And indeed, if the predictions of the prophets had not received their fulfillment in Jesus Christ, the preaching of the Apostles would be without any fruit. The Catholic Church is therefore in possession of both the predictions made long ago and the facts that have accomplished them. It is therefore right that one of these animals takes flight above the earth and rises to the heavens. "*And these animals had no rest.*" (Rev. 4:8) It is the Church which has no more rest, that is to say, which never ceases to praise God. By the twenty-four elders we can still hear the books of the Old Testament, the patriarchs and the Apostles; the lightning and thunder coming out of the throne would be the New Testament preaching and promises. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]



**4:10-11** "*They cast their crowns before the throne,*" (Rev. 4:10), that is, the saints send back to God all the merit, all the glory of their deeds, just as we see in the Gospel the inhabitants of Jerusalem fling palms and flowers under the feet of the Savior (Matt. 21:8), thus recognizing Him as the sole author of the victories they have won: "*Because you have created all things, and by your will they existed or were created.*" (Rev. 4:11) They existed in God who had

them in his mind even before they were created, and He created them so that we can see them, as Moses said to the Church, "Is not he your Father, who made you, who possessed you, and who created you?" (Deut. 32:6) He possessed you in His foresight, He made you in the person of Adam, He created you by bringing you down from Adam.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

## REVELATION 5

### No one found worthy to open the scroll

<sup>1</sup> And I saw in the right hand of him that sat on the throne <sup>a</sup>a book written within and on the backside, <sup>b</sup>sealed with seven seals. <sup>2</sup> And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? <sup>3</sup> And <sup>c</sup>no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. <sup>4</sup> And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

### The Lamb opens the scroll

<sup>5</sup> And one of the elders saith unto me, Weep not: behold, <sup>d</sup>the Lion of the tribe of Juda, <sup>e</sup>the Root of David, hath <sup>d</sup>prevailed to open the book, and to loose the seven seals thereof. <sup>6</sup> And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood <sup>f</sup>a Lamb as it had been slain, having seven horns and <sup>h</sup>seven eyes, which are <sup>g</sup>the seven Spirits of God sent forth into all the earth. <sup>7</sup> And he came and took the book out of the right hand of him that sat upon the throne. <sup>8</sup> And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them <sup>k</sup>harpes, and golden vials full of odours, <sup>j</sup>which are the prayers of saints.

### The three songs of praise: adoration of the living creatures and elders

<sup>9</sup> And <sup>o</sup>they sung a new song, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and <sup>m</sup>hast redeemed us to God by thy blood <sup>l</sup>out of every kindred, and tongue, and people, and nation; <sup>10</sup> <sup>p</sup>And hast made us unto our God kings and priests: and we shall reign on the earth.

### Adoration of the Angels

<sup>11</sup> And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was <sup>q</sup>ten thousand times ten thousand, and thousands of thousands; <sup>12</sup> Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

### Adoration of all creation

<sup>13</sup> And <sup>r</sup>every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, <sup>s</sup>Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, <sup>t</sup>and unto the Lamb for ever and ever. <sup>14</sup> And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

|              |             |             |               |            |                |            |
|--------------|-------------|-------------|---------------|------------|----------------|------------|
| 1 a Eze 2:9  | e Rev 22:16 | 6 g Rev 4:5 | 8 j Rev 8:3-4 | Eph 1:7    | Psa 33:3       | s Eph 3:21 |
| b Isa 29:11  | Rom 5:12    | h Zec 3:9   | Psa 141:2     | Act 20:28  | 10 p Exo 19:6  | 1 Tim 1:17 |
| Dan 12:4     | Isa 11:10   | i Rev 6:16  | k Rev 14:2    | Mat 26:28  | 11 q Heb 12:22 | t Joh 5:23 |
| Rev 6:1      | Isa 11:1    | 1 Pet 1:19  | 9 l Dan 4:1   | n Rev 4:11 | Dan 7:10       |            |
| 3 c Joh 1:18 | f Heb 7:14  | Joh 1:29    | m 2 Pet 2:1   | o Rev 14:3 | Psa 68:17      |            |
| 5 d Heb 2:10 | Gen 49:9-10 | Isa 53:7    | Heb 9:12      | Isa 42:10  | 13 r Phi 2:10  |            |

**5:1-3** "*And I saw in the right hand of him who sat on the throne a book written in and out.*" (Rev. 5:1) We must here understand the two Testaments: outside the Old, inside the New which was hidden in the Old. "*It was,*" says St. John, "*sealed with seven seals,*" that is to say, that it was as obscure by the multitude of mysteries, and that it remained sealed until the passion and resurrection of Christ. The testamentary name is given only to the act of those who are about to die, and this testament remains sealed until the testator's hand, to be opened only after his death; this is how all mysteries are discovered after the death of Jesus Christ. "*And I saw a strong angel that said in a loud voice, Who is worthy to open the book and to lift the seals thereof?*" (Rev. 5:2) The seals

are raised, and the book is then opened, and the true reason is that Jesus Christ opened the book when he undertook the work that the will of his Father imposed upon him, that he was conceived and that he was born, and lifted up the seals when he died for mankind. "*And no one could, neither in heaven, nor on the earth, nor under the earth,*" (Rev. 5:3) that is to say, neither any angel, nor any of the men, alive or dead. "*Open the book or look at it,*" that is, contemplate the splendor of the grace of the New Testament.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**5:4-5** "*And I burst into tears that no one had been worthy to open the book or to look at it.*" (Rev. 5:4) The Church of which John was the figure cried under



the weight of sins overwhelmed him, and implored his redemption. "*And one of the elders tells me.*" (Rev. 5:5) By this elder, we must hear the whole body of the prophets. It is the prophets, in fact, who comforted the Church by announcing the Christ who was to be born from the tribe of Juda and the race of David. For it is he who destroys in us all sin and all that we can have of good comes from him.

<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**5:6-7** "*And I saw, and behold, in the midst of the throne, and of the four creatures, and in the midst of the elders, a slain lamb that was standing.*" (Rev. 5:6) The thrones, the creatures, the elders, and the lamb who is as slaughtered, is the Church united to the chief, and who dies for Jesus Christ to live with Jesus Christ. The slaughtered lamb can still be regarded as the figure of those who suffer martyrdom in the Church. "*He had,*" says Saint John, "*seven horns and seven eyes, which are the seven spirits of God sent from all the earth.*" We see clearly here that no one can have the Holy Spirit outside the Church: "*And he took the book with the right hand of him who sat on the throne.*" (Rev. 5:7) He who sits on the throne is the Father, the Son, and the Holy Spirit. The lamb therefore receives from the right hand of God, that is, from the Son of God, the work of which the book prescribes fulfillment; following these words of the Savior Himself: "As my Father has sent me, I am sending you" (Jn. 20:21) because it is he who accomplishes in them what he commands them to do. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**5:7** When the Lamb which was as it were slain takes the book out of the right hand of Him that sitteth on the throne, he takes it assuredly from himself who is the right hand of the One sitting on the throne. That is, the Son of Man takes it from his own divinity.

<sup>106</sup>[Ambrose Autpert (730-784AD), Commentary on Revelation]

**5:8-9** "*Each had harps,*" that is, instruments of praise, "*and golden bowls.*" (Rev. 5:8) These are the vessels of the Lord's house, in which it was customary to offer him incense, and which by the memory of the prayers of the saints are fairly just. "*And they sang a new song,*" (Rev. 5:9), that is, the New Testament; they sang a new song, because they made public profession of the faith. It is indeed a new thing, that the Son of God became man, that he be dead, and that he be risen, that he ascended into heaven, and that he gave men forgiveness of their sins. *The harp*, that is, the rope stretched over the wood, signifies flesh joined to the passion of

Jesus Christ. *The cup* represents the confession and propagation of the new priesthood. The lifting of the seals is the revelation of the Old Testament.

<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**5:10** The elect are *kings*, when, by restraining their bodies, it is as if they were reigning over a subjected *earth* with the law of virtue, which is why they affirm they have received a *kingdom* on earth too. They are *priests* because they offer themselves to God by chastising themselves every day, according to this: A sacrifice to God is an afflicted spirit. (Ps. 50:19) <sup>30</sup>[Alcuin of York (735-804AD), Commentary on Revelation]

**5:12** "*Worthy is the Lamb to receive power,*" so that the same power and strength which is in the Word is also in the Manhood assumed; so that God and Man can do all things: '*and divinity,*' because in him dwelleth all the fulness of the Godhead bodily; '*and wisdom,*' that He as the Word begotten from the Father before all ages knoweth all things, so also the Man himself knoweth, as being conjoined with the Word in unity of person. Nor is there anything that can be hidden from him. For he is himself the power of God, and the Wisdom of God; as said the apostle, 'Who though crucified from infirmity yet liveth from the power of God;' 'For though we had known Christ after the flesh, yet now know we him no more.'

<sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**5:11-13** "*And I saw and heard the voice of many angels.*" (Rev. 5:11) These angels are the men who are also called the children of God. And they said, "*The Lamb who has been slain is worthy to receive power, divinity, wisdom, etc.*" (Rev. 5:12) It is not from the God in whom are hidden all the treasures of wisdom (Col. 2:3), which St. John says is worthy to receive, but from the man whom he has united and of his body which is the Church or of his martyrs who were put to death for his name, for the Church receives everything in the person of her head, as it is written: "He gave us everything with him." One who receives, is the Lamb who says in the Gospel, "All power has been given to me in heaven and on earth." (Matt. 8:18) He received not as God, but as a man. "*And I heard all the creatures,*" says Saint John, who said: "*To him who sits on the throne,*" that is to say, to the Father, to the Son, "*and to the Lamb,*" that is, to the Church united to His Head, "*blessing, honor, and power for ever and ever.*" (Rev. 5:13)

<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

## REVELATION 6

### The first seal broken; war

<sup>1</sup> And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. <sup>2</sup> And I saw, and behold <sup>a</sup>a white horse: <sup>b</sup>and he that sat on him had a bow; <sup>c</sup>and a crown was given unto him: and he went forth conquering, and to conquer.

### The second seal broken; strife

<sup>3</sup> And when he had opened the second seal, I heard the second beast say, Come and see. <sup>4</sup> <sup>d</sup>And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

### The third seal broken; famine



<sup>5</sup> And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo <sup>a</sup>a black horse; and he that sat on him had a pair of balances in his hand. <sup>6</sup> And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and <sup>1</sup>see thou hurt not the oil and the wine.

#### The fourth seal broken; plague

<sup>7</sup> And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. <sup>8</sup> And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, <sup>h</sup>to kill with sword, and with hunger, and with death, and <sup>g</sup>with the beasts of the earth.

#### The fifth seal broken; martyrs

<sup>9</sup> And when he had opened the fifth seal, I saw under <sup>i</sup>the altar <sup>j</sup>the souls of them that were slain for the word of God, and for <sup>k</sup>the testimony which they held: <sup>10</sup> And they cried with a loud voice, saying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' <sup>11</sup> And white robes were given unto every one of them; and it was said unto them, <sup>m</sup>that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

#### The sixth seal broken; great signs

<sup>12</sup> And I beheld when he had opened the sixth seal, <sup>n</sup>and, lo, there was a great earthquake; and the <sup>o</sup>sun became black as sackcloth of hair, and the moon became as blood; <sup>13</sup> And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. <sup>14</sup> <sup>q</sup>And the heaven departed as a scroll when it is rolled together; and <sup>p</sup>every mountain and island were moved out of their places. <sup>15</sup> And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, <sup>r</sup>hid themselves in the dens and in the rocks of the mountains; <sup>16</sup> And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: <sup>17</sup> <sup>s</sup>For the great day of his wrath is come; <sup>t</sup>and who shall be able to stand?

|              |               |               |               |                |               |               |
|--------------|---------------|---------------|---------------|----------------|---------------|---------------|
| 2 a Zec 6:3  | 4 d Zec 6:6   | h Amo 4:10-12 | j Rev 20:4    | 11 m Heb 11:40 | Act 2:20      | 15 r Isa 2:19 |
| Rev 19:11    | 5 e Zec 6:2   | Eze 5:17      | k 2 Tim 1:8   | 12 n Rev 16:18 | 14 p Jer 3:23 | 17 s Isa 13:6 |
| b Psa 45:4-5 | 6 f Rev 9:4   | Jer 15:2-3    | 10 l Zec 1:12 | o Joe 2:10     | q Heb 1:12    | Zep 1:14      |
| c Rev 14:14  | 8 g Lev 26:22 | 9 i Rev 8:3   | Gen 4:10      | Mat 24:29      | Isa 34:4      | t Psa 76:7    |

**6:1** The opening of a *seal* is the revelation of a mystery. Now since there is not one, but many mysteries, and it would be long to speak about every one of them individually, all of them can be encompassed in three kinds, namely one kind pertaining to speech, one pertaining to cognition, and one pertaining to action. Speech includes in itself all commandments. Cognition, when applied according to the rules, teaches us the forms of understanding. As for action, it is in harmony with both. After *one of the seven seals* has been opened, *one of the four living creatures* invites John, in the manner of a *great thunder*, to *come and see*, because, after the truth has been manifested, the Church that precedes, consisting of the apostles, calls to faith the one that follows. <sup>30</sup>[Alcuin of York (735-804AD), Commentary on Revelation]

**6:2** The white horse is the Church, the one who stands on it is Christ. The prophet Zechariah predicted this Lord's horse with his warlike armor a long time in advance: "The Lord God has visited the house of Israel who is his flock, and he will make it his hobby horse and the instrument of his glory. And out of him will come the one who examines, the one who disposes; it is from him that the bow will come to fight and the warrior to follow the enemies." (Zech. 10:3) This white horse is the prophet and apostolic figure. In this crowned cavalier who wears a bow, we recognize not only Jesus Christ, but the Holy Spirit. After the Lord ascended to heaven and revealed all the mysteries, He sent the Holy Spirit, whose words as arrows in the mouths of the preachers, were to go to the heart of men and triumph over their unbelief. The crown that he wears on his head are the

promises he made by the Holy Spirit. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**6:2 bow.** By the bow are signified the two Testaments, from which proceed as many arrows as there are divine sayings. For with arrows are men slain, and with the arrows of the divine Scriptures the wicked are slain, in order that they may die unto sin and live unto God. . . He went forth conquering the devil first in himself, that he might afterwards conquer him in his members. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**6:2 and to conquer.** Understand here the Head as first appearing conqueror, in order that afterwards the same, fighting daily in his body, might overcome the wickednesses of diabolical temptation, and the snares of perverse men; which the author of this Scripture begins to make manifest by immediately subjoining, 'and when he opened the second seal,' etc. <sup>106</sup>[Ambrose Autpert (730-784AD), Commentary on Revelation]

**6:3-4** "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red, and power was given to him that was over to take away peace from off the earth, and to make men kill each other, and they gave him a great sword." (Rev. 6:3-4) Against the victorious and triumphant Church, comes a red horse, that is to say, a wicked and pernicious people, borrowing from that man who rides him, from the devil, that color of blood, although we also read in Zechariah that the Lord's horse was of the same color, but he owed it to his own blood, while the first was covered with the blood of others. "He was given a great sword to take peace from the



earth," that is, his own peace, the peace of the world, because for the Church, she has the eternal peace that Jesus Christ left her. Thus, as we have said, the white horse represents the Church, and its rider Jesus Christ or the Holy Spirit. "*The bow he held in his hand,*" it is the precepts that have been directed by the whole universe as the sharp arrows of a powerful warrior to destroy sins and stimulate the hearts of the faithful. The crown on his head is the promise of eternal life. The red horse is the evil people, the rider is the devil, and the horse is red because it is covered with the blood of many. "*He is given a sharp sword to take peace from the earth,*" (Rev. 6:4) that is to say that at the instigation of the devil, the wicked will not cease to raise between them disputes and quarrels. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**6:4** When to this most wicked one sitting upon the horse it is shown that it is granted for the wicked to slay each other, we are not in this passage to understand a carnal but a spiritual slaughter; especially as in the figurative expressions under which the Apocalypse is concealed, the letter that killeth is by no means to be introduced. . . . *And there was given to him a great sword.* As if it should be said, a sword both spiritual and malignant, with which, by their spiritual wickedness, they fight against the church, and by which they slay not the bodies but the souls of the wicked. For the sword is that of evil-speaking, the sword of corrupt persuasion and pestiferous deception. It is principally in these two ways that our ancient enemy strikes, when either by himself individually he deceives by creating an interior spiritual language, or else, when he attains his object in effecting the slaying of the soul, by outwardly actuating the tongue of his carnally-minded followers. . . . Was not the language of his members a sword; of whom the Psalmist thus speaks, 'They have sharpened their tongues into a sword.' And again, 'Their tongue is a sharp sword.' And again, 'A sword is in their lips.' From this sword of wicked suggestion the body of Christ, which is the church, must, as the Psalmist declares, be delivered; when he says, 'Who testest David thy servant free from the sword of the wicked one.' For beneficent is the sword of holy preaching with which we are smitten, that we may die unto sin; but malignant the sword of wicked suggestion, by which a man is smitten, that he may die unto a life of righteousness. <sup>106</sup>[Ambrose Autpert (730-784AD), Commentary on Revelation]

**6:5-7** The black horse is the rival people who adhere to the plans of the devil. "*He who is mounted on it has a balance in his hand,*" (Rev. 6:5) because he is appearing to hold the scale of justice that the wicked deceive men. A voice is heard saying, "*Do not spoil wine or oil.*" (Rev. 6:6) Wine is the figure of the blood of Jesus Christ, and oil is the symbol of the holy anointing. Wheat or barley is the symbol of the whole Church considered in the great and the small, or if one ventures, in his pastors and in the peoples, and the pale horse (Rev. 6: 7), represents the wicked who constantly excite persecutions. These three horses, which appear after the white horse and against him, are one, and their rider is the devil, which is death. These three horses are famine, war, and pestilence, which our Lord has already foretold in his Gospel, which are already taking place, but

which will assume much greater proportions at the approach of the day of judgment. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**6:8** These three horses that came out after the white horse and against him, make it one so to speak and have one and the same rider, the demon who is death. Saint John teaches us at the sixth seal that this rider is the demon and his companions when he shows us horses entering battle in the last fight. These three horses therefore represent the famines, the wars and the plagues, predicted by Our Lord in the Gospel. The *white horse* is the word of preaching that is heard throughout the universe. The *red horse* and the rider are the symbol of the wars that must take place, and which already break out when one nation fights against another nation. The *pale horse* and his rider depict a great plague and the mortality which follows it. "*And hell followed him,*" to swallow up the multitude of victims. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**6:8** Our enemy, therefore, destroys the souls of the wicked by beasts, when the carnal motions of the mind are not under the restraints imposed by divine things; but when, mad with the brute impulse (so to speak) of diabolical suggestion, men plunge their lives headlong into the depths of the miserable. <sup>106</sup>[Ambrose Autpert (730-784AD), Commentary on Revelation]

**6:9** The souls of those who have suffered death and whom they see under the altar of God, are the martyrs. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**6:10** There is not one of the faithful doubts but that there are two kinds of testimony; one open, the other secret. For to die in the flesh is to hear testimony in public; but to endure contumely, reproaches, derision, is to hear testimony in secret. This the Lord most evidently declares, when he says to James and John, the two sons of Zebedee, 'Ye shall drink of the cup which I drink of.' (Matt. 20:23). For what is meant by the cup is the agony of sufferers? Now we all know that James was beheaded by Herod, but John died in peace. Yet each of them drank of the cup, because the one received the crown of open, the other of secret, martyrdom. <sup>106</sup>[Ambrose Autpert (730-784AD), Commentary on Revelation]

**6:12 sun became black.** For in the last days, the sun is, as it were, darkened, when those, who in the body of Christ were seen to give light, have fallen into the darkness of open error. Hence it is that, in the sequel, the third part of the sun is said to have been smitten; so that when smitten, it became darkened. For the third part of the sun is smitten, and when smitten is darkened, when the wicked ensnare the faithful members of the Church, either by the fears or flatteries of persecutors; that they may be compelled openly to deny the Redeemer of the world. In this passage by the sun may be understood the shining life of preachers, etc. <sup>106</sup>[Ambrose Autpert (730-784AD), Commentary on Revelation]

**6:13** *The stars fall from heaven,* that is, those who, in the eyes of men, were seen to shine in the faith and works of saints, fall, through a love of earthly things, into the wickedness of open error. It is however to be known, that when figurative language seems to derive its comparisons from similitudes to other things, yet that in these comparisons there is a veritable reality. For in the signification of the stars



falling from heaven, the comparison is to figs falling from a fig-tree. For the fig-tree is shaken by a great wind, when the whole church is shaken by the last persecution. <sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**6:14** Let it be said, then, *that every mountain and island were moved from their places*. The haughty powers of this world are designated by the mountains, as the prophet indicates when he says, (Isa. 13); 'Lift up the standard upon the dark mountain; lift up the hands, and let the leaders enter into the gates.' For whom did he wish to designate by the dark mountain, but the king of Babylon, covered over with the cloud of unbelief and wickedness? By the isles of the sea are not inaptly figured those who are tossed about on the waves of worldly affairs, to whom it is rightly said by the prophet, (Is. xxiii) 'Be still ye inhabitants of the isle; thou whom the merchants of Sidon that pass over the sea have replenished;' who, shaken by the crash of the last persecution, are the more quickly separated from the unity of the church, the more they are seen to gasp with a desire of worldly things. For which of the mighty men, which of those who are the prey of their own greed, will not desert the faith, lest he should lose his allowance, lest he should lose honor? since in a time of peace not only will they snatch from others their worldly substance and honor by perjuries, frauds, and false testimonies, but also by the deaths of some, whether it be of their own relations or of strangers. <sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**6:15** *The kings of the earth, princes, and tribunes* designate the wicked according to their quality of action, proceeding by the several grades of wickedness. Those are called rich men, who, to whatever sin they have wished to extend their hands, feel no need of consolation from others. *The mighty men* are those who are strong to mingle drink, and to subvert the life of others by unjust councils. The slave of sin, is he who is free from righteousness; whence says Paul, 'When ye were the slaves of sin, ye were free from righteousness.' These all doubtless, when the future judgment is impending, betake themselves to help from demons;

since, being without hope, they presume not to approach to any of the saints; that is, they seek hiding places in the caves and rocks of mountains, and wish to be covered under their ruins. But how shall those hide others from the wrath of fury, who will themselves be the first to receive it? All these things, even if understood according to the letter, inspire fear into the hearers; but figurative expressions are not therefore to be violently wrested into a literal meaning. <sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**6:12-15** *"And there was a great earthquake,"* (Rev. 6:12) this is the last persecution. *"The sun went black, the whole moon became like blood, and the stars fell from the sky."* (Rev. 6:13) The sun, the moon and the stars are the Church spread throughout the universe. It falls but not all, everything must be understood here of the event. In all persecution the good persevere and the wicked fall from the sky, that is to say from the Church. *"As the fig tree casts its green figs when it is shaken by an agitation."* Thus the wicked fall from the church when agitated by some tribulation. *"The heaven that recedes like a book that is rolled"* (Rev. 6:14) is the Church which is separated from the wicked and like a scrolled book on itself, contains in itself the divine mysteries of which it has the knowledge. *"And the kings of the earth fled and hid themselves in the caves of the earth,"* (Rev. 6:15) that is, the whole world will seek refuge in the church near the good men and the saints, that under the protection of this shield he may attain eternal life, with the grace of our Lord Jesus Christ, who lives and reigns for ever and ever. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**6:16** The good ask to be protected from the face of the angry God by the intercessions of saints. He is said to be angry when he lets his people be thus afflicted, and that so great tribulation permitted by God is said to be like the face of God angry. Or the wicked ask the demons whom they have imitated to defend them from the wrath of the judge. <sup>104</sup>[Glossa Ordinaria (12<sup>th</sup> century), marginal gloss on Revelation]

## REVELATION 7

### Sealing of the spiritual Israel

<sup>1</sup> And after these things I saw four <sup>a</sup>angels standing on the four corners of the earth, <sup>b</sup>holding the four winds of the earth, <sup>c</sup>that the wind should not blow on the earth, nor on the sea, nor on any tree. <sup>2</sup> And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, <sup>3</sup> Saying, <sup>d</sup>Hurt not the earth, neither the sea, nor the trees, till we have <sup>e</sup>sealed the servants of our God <sup>d</sup>in their foreheads. <sup>4</sup> <sup>b</sup>And I heard the number of them which were sealed: *and there were sealed* <sup>g</sup>an hundred *and forty and four thousand* of all the tribes of the children of Israel. <sup>5</sup> Of the tribe of Juda *were sealed twelve thousand*. Of the tribe of Reuben *were sealed twelve thousand*. Of the tribe of Gad *were sealed twelve thousand*. <sup>6</sup> Of the tribe of Aser *were sealed twelve thousand*. Of the tribe of Nephthalim *were sealed twelve thousand*. Of the tribe of Manasses *were sealed twelve thousand*. <sup>7</sup> Of the tribe of Simeon *were sealed twelve thousand*. Of the tribe of Levi *were sealed twelve thousand*. Of the tribe of Issachar *were sealed twelve thousand*. <sup>8</sup> Of the tribe of Zabulon *were sealed twelve thousand*. Of the tribe of Joseph *were sealed twelve thousand*. Of the tribe of Benjamin *were sealed twelve thousand*.

### Blessedness of the sealed



<sup>9</sup> After this I beheld, and, lo, <sup>k</sup>a great multitude, which no man could number, <sup>j</sup>of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, <sup>i</sup>clothed with white robes, and palms in their hands; <sup>10</sup> And cried with a loud voice, saying, <sup>m</sup>SALVATION TO OUR GOD <sup>l</sup>WHICH SITTETH UPON THE THRONE, AND UNTO THE LAMB. <sup>11</sup> <sup>n</sup>And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, <sup>12</sup> <sup>o</sup>Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

### The multitude in white robes

<sup>13</sup> And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? <sup>14</sup> And I said unto him, Sir, thou knowest. And he said to me, <sup>q</sup>These are they which came out of great tribulation, and have <sup>p</sup>washed their robes, and made them white in the blood of the Lamb. <sup>15</sup> Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall <sup>r</sup>dwell among them. <sup>16</sup> <sup>s</sup>They shall hunger no more, neither thirst any more; <sup>t</sup>neither shall the sun light on them, nor any heat. <sup>17</sup> For the Lamb which is in the midst of the throne <sup>u</sup>shall feed them, and shall lead them unto living fountains of waters: <sup>v</sup>and God shall wipe away all tears from their eyes.

|              |              |             |               |               |                |                |
|--------------|--------------|-------------|---------------|---------------|----------------|----------------|
| 1 a Psa 34:7 | e Rev 14:1   | h Rev 9:16  | Psa 22:27     | Hos 13:4      | 14 p Rev 1:5   | 16 s Isa 49:10 |
| Dan 6:22     | 2 Tim 2:19   | 9 i Rev 3:5 | Gen 22:17     | Jer 3:23      | 1 Joh 1:7      | t Psa 121:6    |
| Heb 1:14     | Eph 4:30     | j Rev 5:9   | Gen 12:3      | Isa 43:11     | Heb 9:14       | 17 u Psa 23:1  |
| b Dan 7:2    | f Rev 6:6    | k Rom 11:25 | 10 l Rev 5:13 | Psa 3:8       | Isa 1:18       | Joh 10:11      |
| c Rev 9:4    | 4 g Rev 14:1 | Zec 2:11    | m Luk 3:6     | 11 n Rev 4:6  | q Act 14:22    | v Isa 25:8     |
| 3 d Rev 22:4 | Isa 4:2-3    | Isa 2:2-3   | Zec 9:9       | 12 o Rev 5:13 | 15 r Isa 4:5-6 | Rev 21:4       |

**7:2-3** "*And I saw another angel ascending on the east side.*" This angel is still the Catholic Church; he rises from the east, that is, from the passion and resurrection of the Lord, to cry out to the four angels of the earth. And he cried with a loud voice to the four angels who had received the power to strike with wounds the earth and the sea, "*Do not strike the earth or the sea.*" (Rev. 7:3) The one that equals the red horse take the sword in general or against those to whom it takes away life or against those to whom it persuades to dispute until death for temporal interests. "*until we have marked on the forehead the servants of our God.*" The angel here designates the Church, and he says to the wicked, that is to say, to those whose office was to injure. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**7:4** These one hundred and forty-four thousand is the whole Church. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**7:4** This number which is finite must be understood as signifying one that is infinite, and to be most certainly reputed as a sacred and mystical number, to signify the innumerable multitude of the elect. For by this is designated all the Church in its elect members; nor does it seem to pertain to the twelve tribes in the literal sense. <sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**7:9** He does not say: I next saw another people, but, I saw the people, that is to say the same as he had seen in the mysterious number of one hundred and forty-four thousand; he sees it composed of an innumerable multitude of every tribe, of all people, and of all tongues, because all the nations are grafted on the root by embracing the faith. Our Lord in the Gospel, under the figure of the twelve tribes of Israel, represents to us the whole Church composed of both Jews and Gentiles; Saying to his apostles, "You will sit on twelve thrones to judge the twelve

tribes of Israel." (Matt. 19:28) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**7:11** "*They were dressed in white robes.*" These white robes are the gift of the Holy Spirit. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**7:13** "*And one of the elders saying to me, Who are these who are clothed in white robes?*" That of the elders, who speaks, indicates the interest of the priests, which is to teach the Church, that is to say, to the people, in the Church, what is the reward reserved for the labors of the saints. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**7:14** "*These are they,*" he said, "*who came here after having passed through the great tribulation, and who washed and bleached their robes in the blood of the Lamb.*" So it is not the martyrs alone, as some think, but all the people of which the Church is composed; for he does not say that they have washed their robes in their blood, but in the blood of the Lamb, that is, in the grace of God through Jesus Christ our Lord, as it is written: "And the blood of Jesus Christ cleanses us." (1 Jn. 1:7) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**7:15** "*And whoever sits on the throne lives on them.*" For they are the throne themselves, and God dwells on them in the ages, that is, in the Church. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**7:16-17** "*And the sun and no other heat will trouble them no more, and he will lead them to fountains of living waters.*" In the course of the present life, these promises are fulfilled spiritually for the Church, when the grace of God covers her with such a striking protection that the persecutions of the world exercise her rather than they do not slaughter it. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]



### The seventh seal broken: silence

<sup>1</sup> And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

### Seven angels with trumpets

<sup>2</sup> <sup>a</sup>And I saw the seven angels which stood before God; <sup>b</sup>and to them were given seven trumpets. <sup>3</sup> And another <sup>f</sup>angel came and stood at the altar, having a golden censer; and there was given unto him much <sup>e</sup>incense, that he should offer *it* with <sup>d</sup>the prayers of all saints upon <sup>c</sup>the golden altar which was before the throne. <sup>4</sup> And <sup>g</sup>the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand. <sup>5</sup> And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and <sup>i</sup>there were voices, and thunderings, and lightnings, <sup>h</sup>and an earthquake. <sup>6</sup> And the seven angels which had the seven trumpets prepared themselves to sound.

### The first four trumpets

<sup>7</sup> The first angel sounded, <sup>j</sup>and there followed hail and fire mingled with blood, and they were cast <sup>k</sup>upon the earth: and the third part <sup>l</sup>of trees was burnt up, and all green grass was burnt up. <sup>8</sup> And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea <sup>m</sup>became blood; <sup>9</sup> And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. <sup>10</sup> And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; <sup>11</sup> And the name of the star is called Wormwood: <sup>n</sup>and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. <sup>12</sup> <sup>o</sup>And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

### The three woes

<sup>13</sup> And I beheld, <sup>p</sup>and heard an angel flying through the midst of heaven, saying with a loud voice, <sup>q</sup>**Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!**

|               |                |               |                |               |                |            |
|---------------|----------------|---------------|----------------|---------------|----------------|------------|
| 2 a Mat 18:10 | b 2 Chr 29:25- | Luk 1:10      | 5 h 2 Sam 22:8 | 1 Isa 2:13    | Exo 15:23      | q Rev 9:12 |
| Luk 1:19      | 28             | e Eph 5:2     | i Rev 16:18    | 8 m Eze 14:19 | 12 o Isa 13:10 |            |
| Rev 15:1      | 3 c Exo 30:1   | f Act 7:30    | 7 j Eze 38:22  | 11 n Lam 3:15 | Amo 8:9        |            |
|               | d Rev 5:8      | 4 g Psa 141:2 | k Rev 16:2     | Jer 9:15      | 13 p Rev 14:6  |            |

**8:1** *the half-hour silence in heaven*, that is, in the Church, signifies the beginning of eternal rest, the seven angels who sound the trumpet, represent the Church, and the trumpets, the preaching of the Church. The other angel standing before the altar is Jesus Christ our Lord Himself. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**8:2** *"And I saw the seven angels standing before the face of God."* These seven angels represent the Church. *"And they were given seven trumpets,"* that is to say, the preaching in all its perfection, as it is written: "Make your voice sound like the trumpet's trumpets." (Isa. 58:1). <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**8:3** *"And another angel came and stood before the altar."* This other angel of whom he speaks has not come after others, for it is our Lord Jesus Christ Himself. *"Having a golden censer,"* one is the holy body of the Savior, our Lord himself became the censer from which went out to ascend to God the sweet smell, and that is how he became the propitiation of the world by offering himself as a victim of pleasant smell (Eph. 5:2) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**8:5** *"And the angel took the censer, and filled it with the fire of the altar."* Jesus Christ took his body, that is, the Church, and to fulfill the will of his Father, he filled it with the fire of the Holy Spirit. *"And he takes away thunder, and voices, and lightning, and a great earthquake."* These are the spiritual preachings of the Church and the miracles she writes. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**8:6** *"And the seven angels who had the seven trumpets prepared themselves to sound it,"* that is, the Church prepared for the preaching. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**8:7** *"And the first angel sounded the trumpet, and a hail and a fire were mixed with blood,"* that is to say, the wrath of God burst forth and caused the death of many. *"And this plague fell on the earth, and the third part of the earth and the trees was burned, and the fire consumed all the green grass."* Trees and grass have the same meaning here as men. By the green grass one must hear the flesh yielding to the material inspirations of blood and voluptuousness, according to these words: "All flesh is like the grass of the field." (Isa. 40:6) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**8:8** **became blood.** And what do we think is meant by water turned into blood, but the wisdom of the flesh which is wont to kill the souls of those who are lost? Whence also says the apostle, 'To be carnally minded is death.' This wisdom of the flesh appears not only to be put for the insanity of a wicked belief, but also to indicate wicked works. <sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**8:11** By *wormwood*, which is a most bitter herb, is understood the perverted teaching of heretics; who, by their falsity, have converted the sweetness of faith into the bitterness of faithlessness, error, and evil works; because all their works and teaching are turned into bitterness. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**8:12** **was darkened.** Then are heretical teachers darkened, when they are in a state of open



separation; that is, it is made perfectly apparent that they are darkness, when their error comes to the knowledge of the faithful. For, before that time, while they were darkness they were not recognized as such, because they were esteemed to be light. Whence are they struck in order to become dark, unless it be from the light of faith? unless it be from the light of the Word of God? And no marvel! for whatsoever is lucid in the faith, heretics convert into a dogma of darkness. For in this way it is that the light of truth is converted into the darkness of error; just as to weak eyes the rays of the sun are known

to introduce blindness. Whence also Paul foretells that the Gospel will be hid to them that are lost. <sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**8:13** This eagle flying in the midst of heaven, crying, "Woe, woe, *misfortune*," it is the Church which flies by the midst of itself, and by its constant preaching announces the fires of the last times. Indeed, when the priest in the Church of God announces the day of judgment, it is the eagle flying in the middle of heaven. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

## REVELATION 9

### The fifth trumpet

<sup>1</sup> And the fifth angel sounded, <sup>a</sup>and I saw a star fall from heaven unto the earth: and to him was given the key of <sup>b</sup>the bottomless pit. <sup>2</sup> And he opened the bottomless pit; <sup>c</sup>and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. <sup>3</sup> And there came out of the smoke <sup>d</sup>locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. <sup>4</sup> And it was commanded them <sup>e</sup>that they should not hurt <sup>f</sup>the grass of the earth, neither any green thing, neither any tree; but only those men which have not <sup>g</sup>the seal of God in their foreheads. <sup>5</sup> And to them it was given that they should not kill them, <sup>h</sup>but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. <sup>6</sup> And in those days <sup>i</sup>shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. <sup>7</sup> And <sup>j</sup>the shapes of the locusts *were* like unto horses prepared unto battle; <sup>k</sup>and on their heads *were* as it were crowns like gold, <sup>l</sup>and their faces *were* as the faces of men. <sup>8</sup> And they had hair as the hair of women, and <sup>m</sup>their teeth *were* as *the teeth* of lions. <sup>9</sup> And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. <sup>10</sup> And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months. <sup>11</sup> <sup>n</sup>And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon. <sup>12</sup> <sup>o</sup>One woe is past; *and*, behold, there come two woes more hereafter.

### The sixth trumpet

<sup>13</sup> And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, <sup>14</sup> Saying to the sixth angel which had the trumpet, Loose the four angels which are bound <sup>p</sup>in the great river Euphrates. <sup>15</sup> And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. <sup>16</sup> And <sup>q</sup>the number of the army <sup>r</sup>of the horsemen *were* two hundred thousand thousand: <sup>s</sup>and I heard the number of them. <sup>17</sup> And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: <sup>t</sup>and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone. <sup>18</sup> By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. <sup>19</sup> For their power is in their mouth, and in their tails: <sup>u</sup>for their tails *were* like unto serpents, and had heads, and with them they do hurt. <sup>20</sup> And the rest of the men which were not killed by these plagues <sup>v</sup>yet repented not of the works of their hands, that they should not worship <sup>x</sup>devils, <sup>y</sup>and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: <sup>21</sup> Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

|               |              |              |                |                |                 |             |
|---------------|--------------|--------------|----------------|----------------|-----------------|-------------|
| 1 a Isa 14:12 | 3 d Exo 10:4 | 5 h Rev 11:7 | 7 j Joe 2:4    | 2 The 2:10     | 17 t 1 Chr 12:8 | Deu 32:17   |
| Luk 10:18     | 4 e Rev 7:3  | 6 i Rev 6:16 | k Nah 3:17     | 12 o Rev 8:13  | Isa 5:28        | Lev 17:7    |
| Rev 8:10      | Eph 4:30     | Jon 4:8      | 1 Dan 7:8      | 14 p Rev 16:12 | 19 u Isa 9:15   | y Rev 2:21  |
| b Luk 8:31    | Eze 9:4      | Hos 10:8     | 8 m Joe 1:6    | 16 q Rev 7:4   | 20 v Deu 31:29  | Mat 21:32   |
| Rev 17:8      | Exo 12:23    | Jer 8:3      | 11 n Joh 12:31 | r Eze 38:4     | w Psa 115:4     | Jer 5:3     |
| 2 c Joe 2:10  | f Rev 8:7    | Isa 2:19     | Eph 2:2        | s Dan 7:10     | x 1 Cor 10:20   | 2 Chr 28:22 |
| Joe 2:2       | g Rev 6:6    | Job 3:21     | 2 The 2:3      | Psa 68:17      | Psa 106:37      | z Dan 5:23  |

**9:1** *a star fell from heaven.* This star shows the multitude of those whom their sins entail in great falls. "*And the key of the pit of the bottomless pit was given to him.*" The star, the abyss, the pit represent men. The *star falling from the sky* is the sinful people who fall from the Church. "*And he received the key*

*of the pit of the abyss,*" that is to say, the power of his heart, to open her heart and leave all power to the devil to do his will. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**9:2** "*And he opened the well of the bottomless pit,*" that is, the people discovered their heart without any



fear or any shame of sin. "*And there arose from the well,*" that is, from the midst of the people, a smoke that covered and darkened the Church, as St. John adds: "*And the sun and the air were darkened with the smoke from this well.*" The sun is darkened, but does not fall. For the sins of the wicked and the proud, which multiply all over the face of the earth, darken the sun, that is, the Church, and sometimes darken even the saints and the righteous, for the number of wicked is so great that sometimes we can scarcely distinguish the good among them.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**9:3** "*This smoke,*" he says, "*was like the smoke of a great furnace.*" And from the smoke of the well there came forth locusts that answered on the earth, and the same power that the scorpions of the earth gave them, that is to say the power to hurt with a deadly venom. And it was commanded them not to hurt the grass of the earth, nor the trees, but only men.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**9:4-5** "*And they were given the power not to kill them.*" The Church is divided into two parts, the good and the bad; some are struck to be brought back to good, the others are abandoned to their shameful pleasures. The good are given up to humiliation to know the righteousness of God, and to remember the duty of penance, as it is written, "It is to your advantage that you have humbled me, so that I may learn orders full of justice." (Ps. 118:71) "*And it was given unto them that they should not kill them: but that they should be tormented five months: and their torments as the torments of a scorpion when he strikes a man,*" which happens when the devil spreads his poisons by the vices and sins of men.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**9:6** "*And men will seek death.*" Death here is rest. They will therefore seek death, but the death of their evils, that is to say, tribulations, in order to find rest in the cessation of the evils which torment them.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**9:7** "*These locusts had on their heads like crowns that looked like gold.*" In St. John's earlier description of the Church, we saw the twenty-four elders wearing crowns of gold, but these locusts bearing crowns which appear of gold are the heresies which seek to imitate the Church.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**9:8** "*And they had hair like a woman's hair.*" This woman's hair is not only the emblem of feminine sex, but it still shows both sexes.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**9:10** "*And their tails were like those of the scorpions, and there were stings.*" The tails of the heretics are their leaders according to this saying of Isaiah: "The prophet who teaches lies is the tail." (Isa. 9:15) It is therefore the false prophets who execute the cruel

designs of kings.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**9:11-12** "*And they had as king the angel of the abyss.*" This is to say, the devil or the king of this world. The abyss is the people. He is called in Hebrew Abaddon, and in Greek Apollyon, that is to say in Latin the exterminator. *This first misfortune having passed, here are two more that follow.*<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**9:13-14** "*And I heard one of the angels who were in the four corners of the golden altar that is before God, saying to the sixth angel who had the trumpet, Untie the four angels that are bound on the great river Euphrates.*" The altar which is before God is the symbol of the Church, who in the time of the last persecution dares to despise the words or orders of the most cruel king, and to separate from those who obey his commands. "*Untie the four angels who are bound on the great river Euphrates.*" The river of the Euphrates is the people of sinners, in whose midst Satan and his own will are bound. The Euphrates is a river of Babylon. This is how we see Jeremiah throwing a book into the Euphrates in the midst of Babylon. (Jer. 51:63) "*And these four angels were loosed,*" that is to say, the persecution began.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**9:15** "*Who were ready for the time, the day, the month, and the year when they were to kill the third part of men.*" These are the four periods of the space of three years and part of the time.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**9:16** "*And the number of this army was two myriads of myriads, for I heard the number of them.*" But he doesn't say how many were myriads. "*Where they were to kill the third part of men.*" This is the third part of the proud from which the Church descends.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**9:17** "*And I saw also the horses in the vision, and those who were mounted on them had breastplates of fire, hyacinth and sulfur.*" Horses are men, and those who ride them are spirits of malice, armed with fire, smoke, and sulfur. "*And the heads of the horses were like lions' heads,*" to exert their fury in the persecution. "*And out of their mouth came fire, and smoke, and sulfur,*" that is, blasphemies against God.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**9:19** "*Their tails are like those of serpents.*" We have said that the tails here represent the chiefs, and the heads, the princes of this world, these are the instruments of the hatred of the devil, and he cannot exercise it without these instruments, because it does evil or by sacrilegious kings who give unjust orders, or by sacrilegious priests who teach false doctrine.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

## REVELATION 10

### The angel with the little scroll

<sup>1</sup> And I saw another mighty angel come down from heaven, clothed with a cloud: <sup>a</sup>and a rainbow *was* upon his head, and <sup>b</sup>his face *was* as it were the sun, and <sup>c</sup>his feet as pillars of fire: <sup>2</sup> And he had in his hand a little



book open: <sup>d</sup>and he set his right foot upon the sea, and *his* left *foot* on the earth, <sup>3</sup> And cried with a loud voice, as *when* a lion roareth: and when he had cried, <sup>e</sup>seven thunders uttered their voices. <sup>4</sup> And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, <sup>f</sup>*Seal up those things which the seven thunders uttered, and write them not.*

### The mystery of God to be revealed

<sup>5</sup> And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, <sup>6</sup> And sware by him that <sup>h</sup>liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, <sup>g</sup>that there should be time no longer: <sup>7</sup> But <sup>i</sup>in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

### John eats the sweet and bitter scroll

<sup>8</sup> And the voice which I heard from heaven spake unto me again, and said, *Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.* <sup>9</sup> And I went unto the angel, and said unto him, Give me the little book. And he said unto me, <sup>j</sup>*Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.* <sup>10</sup> And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. <sup>11</sup> And he said unto me, *Thou must prophesy again before many peoples, and nations, and tongues, and kings.*

1 a Eze 1:28  
b Mat 17:2

Rev 1:16  
c Rev 1:15

2 d Mat 28:18  
3 e Rev 8:5

4 f Dan 8:26  
6 g Rev 16:17

Dan 12:7  
h Rev 4:9

Jer 10:10  
7 i Rev 11:15

9 j Jer 15:16  
Eze 2:8

**10:1** "And I saw," continues St. John, "another strong and powerful angel descended from heaven, clothed with a cloud, and having an iris, that is to say, a rainbow on his head, and his face was like the sun." This angel, clothed in a cloud, is the Lord clothed with the Church. The saints are compared with the clouds in the prophet: "What are these that fly like clouds?" (Isa. 60:8) In this angel wearing a spiritual cloud, then recognize Jesus Christ clothed in his sacred body. "And he had a rainbow on his head," that is to say, the judgment that is made and must be made, or the persevering promise. It is the Church he describes in the person of the Savior when he says, "And his face was like the sun," as a result of his resurrection. Indeed, he appeared as the sun when he rose again from the dead. "And his feet were like pillars of fire." These feet are the apostles who serve to spread his doctrine throughout the universe, or rather, as the foot is the last part of the body, he means the Church after the fire of the last persecution, that is to say, the splendor of the saints, such as it is to burst forth one day. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**10:2** "And he put his right foot on the sea and his left foot on the ground," that is to say that his preaching was to extend beyond the sea and in the whole world. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**10:3** "And he cried with a loud voice like a roaring lion," that is, his preaching was full of extraordinary strength. "And after he cried out, seven thunders burst forth their voices," which are the seven trumpets. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**10:3 seven thunders.** What, then are we to understand by these seven thunders, unless it be the same as the voice of the angel like the roaring lion, namely, the holy preaching of the divine Word? <sup>106</sup>[Ambrose Autpert (730-784AD), Commentary on Revelation]

**10:4** That which we seal up under a seal, we wish not to be known unto all, but only to our familiars and those whom we know for certain that we can trust. That which we speak openly and seal not, we bring

to the knowledge of many. It is said to John, and in him to the whole order of teachers, that he should not write the things which the seven thunders uttered ; because the divine oracles are not to be made manifest to all; for they are to be kept secret according to the times, that we may not contravene the divine precept which says, 'Give not that which is holy unto dogs, neither cast your pearls before swine.' To the simple, indeed, it ought to be distributed with judgment, and according to the capacity of each; for some can receive only milk, others can take strong meat. Whence the Lord says to his disciples, 'I have many things to say unto you, but ye cannot bear them now.' The faithful and wise steward distributes to his fellow-servants according to due measure (Luke 12:42). Therefore to John it was said, 'Seal up the things which the seven thunders uttered, and write them not' and in him also to the whole order of teachers: as if he should say;, The mysteries of the oracles of God do thou conceal within the secret recess of thine own mind, in order that they may not come to the knowledge of those who ought not to know them; and that those who ought, may receive the knowledge of them with discretion and in moderation. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**10:6-7** "And the angel swore that there would be no more time, but at the day when the seventh angel would make his voice heard and sound the trumpet." The seventh trumpet is the end of persecution and the coming of the Lord. This is why the Apostle says that the resurrection will take place when the sound of the last trumpet is heard. As it was said above, the fifth angel having sounded the trumpet, a star falls again from the sky. This star is also a meeting of several stars falling from heaven, that is to say, from the Church, and it signifies the people of the proud and the ungodly. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**10:8** The angel who holds the book open, is Christ; and he who invites John to go to the angel, is Christ. For he himself holds the book open, because he hath revealed all things which lay hid in the Old Testament, concerning his nativity, passion, death,



and resurrection. The voice therefore which was addressed to John, means no other than the internal inspiration by which God inspires the hearts of the faithful that they may come unto him. Come unto him, and receive light. For what is said to John is said to all who contemplate the glory of the Lord with open face. For such are in possession of an open book, and therefore it is told them to come to the angel, not with the steps of the body, but with those of faith and the rational mind. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**10:9** "And I went to find the angel to give me the book." In the person of John, it is the Church who makes this request, in the desire that it has to be taught in perfection. "And he said unto me, Take this book and devour it," that is, open it in your bowels, and write it on the breadth of your heart. "And it will

cause you bitterness in your belly, but in your mouth it will be sweet as honey," that is to say, when you understand it, the sweetness of the divine word will be full of charm to you, but you will feel its bitterness when you begin to preach and do what you understand, as it is written, "To be faithful to the words of your mouth, I followed difficult paths." (Ps. 16:4) In another sense: "It will be sweet as honey, and it will cause you bitterness in the belly." The mouth here is the symbol of the good and the spiritual Christians, and the belly signifies carnal men and delivered to the pleasures of the senses. That is why the preaching of the word of God is sweet to spiritual men, but to carnal men, who in the words of the Apostle make their God of their womb (Philip. 3:19), it seems bitter and tough. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

## REVELATION 11

### The measuring of the Temple

<sup>1</sup> And there was given me <sup>a</sup>a reed like unto a rod: and the angel stood, saying, <sup>b</sup>Rise, and measure the temple of God, and the altar, and them that worship therein. <sup>2</sup> But <sup>c</sup>the court which is without the temple leave out, and measure it not; <sup>d</sup>for it is given unto the Gentiles: and the holy city shall they <sup>d</sup>tread under foot <sup>e</sup>forty and two months. <sup>3</sup> And I will give *power* unto my two <sup>e</sup>witnesses, <sup>b</sup>and they shall prophesy <sup>a</sup>a thousand two hundred *and* threescore days, clothed in sackcloth.

### The two witnesses

<sup>4</sup> These are the <sup>j</sup>two olive trees, and the two candlesticks standing before the God of the earth. <sup>5</sup> And if any man will hurt them, <sup>k</sup>fire proceedeth out of their mouth, and devoureth their enemies: <sup>l</sup>and if any man will hurt them, he must in this manner be killed. <sup>6</sup> These <sup>m</sup>have power to shut heaven, that it rain not in the days of their prophecy: and <sup>m</sup>have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

### The beast will slay the two witnesses

<sup>7</sup> And when they <sup>o</sup>shall have finished their testimony, <sup>n</sup>the beast that ascendeth <sup>o</sup>out of the bottomless pit shall make war against them, and shall overcome them, and kill them. <sup>8</sup> And their dead bodies *shall lie* in the street of <sup>t</sup>the great city, which spiritually is called Sodom and Egypt, <sup>u</sup>where also our Lord was crucified. <sup>9</sup> <sup>t</sup>And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, <sup>u</sup>and shall not suffer their dead bodies to be put in graves. <sup>10</sup> <sup>v</sup>And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

### Their resurrection and Christ's triumph

<sup>11</sup> And after three days and an half <sup>w</sup>the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. <sup>12</sup> And they heard a great voice from heaven saying unto them, *Come up hither*. <sup>y</sup>And they ascended up to heaven <sup>x</sup>in a cloud; and their enemies beheld them. <sup>13</sup> And the same hour was there a great earthquake, <sup>z</sup>and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. <sup>14</sup> The second woe is past; *and*, behold, the third woe cometh quickly.

### The seventh trumpet

<sup>15</sup> And the seventh angel sounded; <sup>b</sup>and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; <sup>a</sup>and he shall reign for ever and ever. <sup>16</sup> And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, <sup>17</sup> Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. <sup>18</sup> And the nations were angry, and thy wrath is come, <sup>c</sup>and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. <sup>19</sup> And the temple of God was opened in heaven, and there was seen in his temple <sup>d</sup>the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

1 a Eze 40:3  
Zec 2:1

b Num 23:18  
2 c Rev 13:5

d Dan 8:10  
e Psa 79:1

2 Kin 25:9  
f Eze 40:17

3 g Rev 6:9  
h Rev 19:10

i Rev 12:6  
4 j Rom 11:17

Zec 4:3  
Jer 11:16



|                |               |                |               |               |                |              |
|----------------|---------------|----------------|---------------|---------------|----------------|--------------|
| Psa 5:8        | n Jam 5:16    | 8 r Rev 18:24  | 11 w Eze 37:5 | 13 z Rev 14:7 | Dan 4:3        | Ecc 3:17     |
| 5 k 2 Kin 1:10 | 1 Kin 17:1    | Heb 13:12      | Eze 37:9-10   | 15 a Heb 1:8  | Dan 2:44       | Dan 7:9      |
| Jer 1:10       | 7 o Luk 13:32 | s Rev 14:8     | Eze 37:14     | Joh 12:34     | Psa 145:13     | 19 d Num 4:5 |
| Hos 6:5        | p Rev 13:1    | 9 t Rev 17:15  | 12 x Act 1:9  | Luk 1:33      | b Isa 27:13    | Heb 9:4      |
| 1 Num 16:29    | q Dan 7:21    | u Psa 79:2-3   | Isa 60:8      | Mic 4:7       | 18 c 1 Pet 4:5 |              |
| 6 m Exo 7:19   | Zec 14:2      | 10 v Rev 12:12 | y Isa 14:13   | Dan 4:34      | Act 10:42      |              |

**11:1** "And there was given me a reed like unto a rod: and it was said to me: Rise up, and measure the temple of God, and the altar and them that adore therein." These words, "Rise up," are an invitation to the Church, for John was not seated when he heard these words, and he was commanded to count the Church and prepare it for the last events as well as the faithful who are within it. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**11:1** By a reed we must understand that which is produced by a reed, that is, Divine Scripture; because the ancients wrote with a reed. Whence also the reed itself is not without meaning; but it is said to be like unto a rod. For in the rod we are to understand the rectitude of the Sacred Scripture, in which there is no lie, no error, as in the books of philosophers, Jews, and heretics, whose doctrine is full of falsehood. Sacred Scripture, however, is in every part of it straight, and therefore is rightly compared to a rod, as the Psalmist says; 'A straight rod is the rod of thy kingdom.' Otherwise: kings carry a rod in their hand as a sign of their power, by which is expressed their regal power. "Rise," namely, unto the office of preaching, and lie not down in the depths of sin; because, as above stated, what is said to John is applicable to all the preachers of the truth, who, what they preach in words ought to proclaim again in their works. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**11:1** It is to be noted that he who is to measure the temple of God, is admonished to rise; so that he who is desirous to inform, by preaching, the life of others, may himself not lie, through the negligence of torpidity, in the lowest desires; nor thus through desire seek that which is transient; nor loving it, covet anything in the world; but may rise by a practical life to the lofty summit of the virtues. <sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**11:2** "For the court outside the temple, leave it alone and do not measure it." Those who form the court of the Church are those who appear to be in the Church and who are outside, such as heretics, or Catholics whose lives are evil. "Because it was abandoned to the Gentiles, and they will tread on the holy city for forty-two months." It will be trampled underfoot, both by those who are excluded and by those who are admitted. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**11:2** 'The court which is without,' therefore cast out; that is, reckon them not as being within . . . reckon them not among the number of the saints. For it is given to the Gentiles; that is, they will perish in the common punishment, and will be reckoned among those who worship idols; since those also are seen as worshipping images, who hold a lie for the truth. The Jews say they believe in God the Father, but they lie; for he who hath not the Son hath not the Father; and he who honor- eth not the Son, honors not the Father who sent him. They therefore worship a lie, who adore not the truth. Heretics, likewise, are in the acknowledgment of diverse errors concerning

the Lord; whence, because they recede from the truth, they are reckoned like unto Gentiles. "Holy city", Jerusalem was formerly called the holy city, as we read in the Gospel; 'Many bodies of the saints which slept arose and appeared unto many in the holy city.' In the present passage however there is no mention made of this city, but rather of the Church; of which it is written, 'Glorious things are spoken of thee, thou city of God.' This city do they tread under foot, who press into the courts; such as heretics, pagans, Jews, and false brethren," etc. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**11:3** "And I will ordain to my two witnesses," that is to say, to the two Testaments, "And they shall prophesy for one thousand two hundred and sixty days." He fixes the time of the last persecution, and of the peace that is to follow it, and all the time that must flow from the passion of the Lord, because these two times have the same number of days, as we will say in his place: "They shall be clothed in sackcloth," that is, with hair-cloths, they are established for the confession of sins, and it is to express the feeling of humility which animates them, that he represents them clothed with sackcloth. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**11:3** Enoch no doubt was translated, and so was Elijah; (2 Kings 2:11) nor did they experience death: it was postponed, and only postponed, most certainly: they are reserved for the suffering of death, that by their blood they may extinguish Antichrist. <sup>77</sup>[Tertullian of Carthage (155-240AD) A Treatise on the Soul, 50]

**11:3** For through the Scriptures we are instructed in two advents of the Christ and Savior. And the first after the flesh was in humiliation, because He was manifested in lowly estate. So then His second advent is declared to be in glory; for He comes from heaven with power, and angels, and the glory of His Father. His first advent had John the Baptist as its forerunner; and His second, in which He is to come in glory, will exhibit Enoch, and Elijah, and John the Divine. Behold, too, the Lord's kindness to man; how even in the last times He shows His care for mortals, and pities them. For He will not leave us even then without prophets, but will send them to us for our instruction and assurance, and to make us give heed to the advent of the adversary, as He intimated also of old in this Daniel. For he says, I shall make a covenant of one week, and in the midst of the week my sacrifice and libation will be removed. For by one week he indicates the showing forth of the seven years which shall be in the last times. And the half of the week the two prophets, along with John, will take for the purpose of proclaiming to all the world the advent of Antichrist, that is to say, for a thousand two hundred and sixty days clothed in sackcloth; (Rev. 11:3) and they will work signs and wonders with the object of making men ashamed and repentant, even by these means, on account of their surpassing lawlessness and impiety. And if any man will hurt



them, fire will proceed out of their mouth, and devour their enemies. These have power to shut heaven, that it rain not in the days of the advent of Antichrist, and to turn waters into blood, and to smite the earth with all plagues as often as they will. And when they have proclaimed all these things they will fall on the sword, cut off by the accuser. And they will fulfil their testimony, as Daniel also says; for he foresaw that the beast that came up out of the abyss would make war with them, namely with Enoch, Elijah, and John, and would overcome them, and kill them, because of their refusal to give glory to the accuser. that is the little horn that sprang up. And he, being lifted up in heart, begins in the end to, exalt himself and glorify himself as God, persecuting the saints and blaspheming Christ. <sup>108</sup>[Ps. Hippolytus (3<sup>rd</sup> century) End of the World, 21]

**11:4** He then explains these two witnesses, saying: "These are the two olive trees and the two candlesticks set before the Lord of the earth." These are the ones who are and not who will be laid. These two candlesticks are the Church, but these candlesticks are two in number, because of the two Testaments. Just as he gave the four angels as a figure of the Church, though they are seven according to the number of angels on earth; thus the whole Church is represented by the seven candlesticks, which the sacred author designates only one or more. Thus Zechariah saw a single candlestick with seven branches, and the two olives express the oil in the candlestick, that is, in the Church. (Zech. 4:2) In the same way, the seven eyes represent the seven gifts of the Holy Spirit who are in the Church and who consider the whole earth. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**11:5** "And if any man will hurt them, there shall come out of their mouth a fire that will devour their enemies," that is, if anyone harms or wants to harm the Church, the prayer that will come out of his mouth, he will be devoured by a divine fire or in the present life to bring him back to good, or in the future life for his eternal damnation. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**11:5** By fire is figured forth holy preaching, because it inflames the hearts of the hearers to the love of God. By means of this fire the good are inflamed to go on to perfection, the evil more and more to defection; whence Paul observes, 'For we are to God a sweet savor of Christ;' and again, 'To some the savor of life unto life, and to others the savor of death unto death.' For when holy men set good things before the evil, they unwittingly do them hurt; because those who hear these good things, turn them into their own damnation; and while they persecute the saints who announce to them the words of life, they become devoured by this fire, that is, by the doctrine which proceeds out of their mouth; for they who are actuated by a contemptuous eternal punishments. <sup>108</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**11:6** "They have the power to close the sky, so that there will be no rain during the time that they will prophesy." "They have," he said, and no they will, words that express it is the present time. Now, the sky is closed spiritually so that there is no rain, that is to say that by a secret, but just judgment of God, the blessing does not descend from the Church on a

sterile land. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**11:6** Spiritually, the saints themselves are called heaven: they are likewise called clouds, of whom it is written, 'I will command the clouds that they shall not rain upon it.' These therefore shut up heaven, that is, themselves; not that they on no account send down the showers of heaven; but that they rain not upon an earth which brings forth only thorns and thistles. They send down rain therefore upon the perfect, but withhold it from the wicked; since to the good and to those who are willing to listen, they make known their discourse; but withhold it from despisers and deriders. Whence the admonition, 'Cast not your pearls before swine.' 'And these have power over the waters to turn them into blood.' Water signifies the Scripture. Whence the observation that 'discourse from the mouth of a wise man is as deep water.' These therefore turn the water into blood, when they afford an opportunity to the wicked of understanding good words in an evil sense, and converting to their own destruction such doctrine as they have perceived. Which therefore the saints are said to do; because being desirous to instruct others, and to recall them to the will of God, these announce to them divine words which nevertheless the wicked despise. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**11:7** "And after they have finished to bear witness, the beast that ascended from the bottomless pit will make war on them." He openly demonstrates that all these things will be accomplished before the last persecution when he says, "After they have finished to bear witness," that is to say, that which they never cease to the manifestation of Jesus Christ. "And he will overcome them, and he will kill them." He will overcome those who succumb, he will kill those who die by bearing witness to God. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**11:8** "And their bodies will remain in the streets of the great city." He speaks only of one body although there are two; sometimes it expressly mentions the two bodies, to consecrate the number of the two Testaments, and at the same time to express the unity of the Church. "In the streets of the great city," that is, in the midst of the Church. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**11:8 called Sodom and Egypt.** Whether it be in a particular or general sense that the city is here mentioned, and as being wicked is especially called Sodom and Egypt; we must nevertheless understand the passage as if it were said, Mystically and figuratively by these names is designated the wickedness of persecutors. Whence also the apostle, giving a figurative meaning and action to the words, calleth the law spiritual, of the sword of whose letter, he tells us, that we are to beware; for, says he, 'The letter killeth, but the Spirit giveth life.' <sup>106</sup>[Ambrose Autpert (730-784AD), Commentary on Revelation]

**11:9** "And men of different tribes, peoples, languages, and nations will see their bodies for three days, and half," that is to say, for three years and six months. He mixes together the present and the future, as the Lord Himself in these words: "and there will come a time when every man who will put you to death will believe to be of service to God." (Jn. 16:2) This time has come now, and he will come. "And they



will not allow them to be put in the tomb." Their desire is the expression of their hostile dispositions, but nevertheless they cannot make that the Church is erased from the memory of men. This is how our Lord says: "You do not enter, and you do not let others in," (Matt. 23:13) though many have entered despite their best efforts. It is in this way that they will not allow them to be placed in the tomb.

<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**11:10** "And the inhabitants of the earth will rejoice to see them in this state, and they will make feasts, and they will send gifts to one another." This is what has always been done, from now on they send each other gifts, and in the last days, they will indulge in the joy of the feasts. "Because these two prophets have greatly tormented those who dwell on the earth," by the plagues which the contempt of the covenants of God has brought upon the human race, besides, the sight alone of the just is unbearable to sinners, as they themselves say in the book of Wisdom: "It is odious to us to see." (Wis. 11:15) So they will rejoice over all the earth, as having nothing to bear with impatience, after they destroyed and killed the righteous and took their inheritance.

<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**11:10** Some are led on into a hatred of the good because they have not been worthy to listen to the good things they have to say ; others there are who receive them not when offered ; while as to others, what they have received, they convert into mischief.

<sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**11:11** "And three and a half days later, God poured out the spirit of life into them." We have already explained what these days mean, so far the angel has predicted future events, and now presents them as fulfilled. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**11:12** "And they rose up on their feet, and those who saw them were seized with great fear. And I heard a loud voice from heaven saying to them, Go up here. And they went up to heaven in a cloud." This is what the Apostle Himself predicts in these terms: "We will be caught up in the clouds to meet Christ Jesus." (1 Thess. 4:16) Before the advent of Jesus Christ, no one had obtained this privilege, as St. Paul attests: "Jesus Christ first, then those who are of Jesus Christ, and who believed, at his coming." (1 Cor. 15:27) One cannot, therefore, admit the opinion of certain interpreters who think that these two witnesses are alive and that they ascended to heaven in the clouds before the advent of Jesus Christ. But how could the inhabitants of the earth rejoice at the death of these two witnesses, who were put to death in one city, and send each other presents during the short space of three days? For before having been able to rejoice in their death, their resurrection will plunge them into sadness. Or what joy will prevail in their public feasts, when the corpses will poison these feasts with the foul smell

of three-day deaths? May the Lord deign to deliver us from this danger. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**11:13** We have just heard, my brethren, in the reading which has been made to you, these words: "And at this same hour there was made a great earthquake." This tremor signifies the persecution which the devil is wont to exercise by means of the wicked. "And the tenth part of the city fell, and seven thousand men perished in this earthquake." The numbers ten and seven are perfect numbers, if we think otherwise it must be understood that here the part is set for the whole. In fact, there are two kinds of edifices in the Church: one is built on stone, the other on sand; it is the one built on the sand that we see crumbling here. "And the rest were afraid, and glorified the God of heaven." Those who gave glory are those who were built on the stone, and could not crumble like those who were built on the throne. St. John says: "They were afraid," because the just witness of the sinner's death brings a new ardor in the observance of the commandments as the Psalmist says: "And he will wash his hands in the blood of the sinner." (Ps. 57:11) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**11:18** What is it to corrupt the earth, but to pervert the minds of persons with depraved dogmas? What is it to corrupt the earth, but to deprave the life by wicked works? What is it to corrupt the earth, but to pollute the conduct with revelry, drunkenness, fornication, adultery, homicide, theft, perjury, false testimony, hatred, detraction, malediction, and the other actions of perverted men? This certainly is that earth, which, bringing forth only thorns and thistles, suffocates the seed of the Word of God, lest it should grow up and bring forth fruit. It is of this that the apostle says, (Heb. 6: 8) 'That which beareth thorns and briers is high unto cursing; whose end is to be burned.' <sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**11:19** "And the temple of God was opened in heaven," that is to say, the mysteries of the incarnation of Christ were discovered in the Church. "And the ark of his testament was seen in his temple," these are the miracles of preaching, of the dazzling splendor and of the struggles of the Church. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**11:19** 'And the temple of God was opened in heaven.' Heaven is the Church, which is the seat of God. By the ' temple in heaven ' is understood the body of Christ, alluding to which he himself said to the Jews, ' Destroy this temple, and in three days I will raise it up again.' Whence the evangelist in the explanation of the temple of his body.' This temple was opened by his birth, death, resurrection, and ascension to heaven. For the temple of God is this very body itself, because in it dwelleth all the fulness of the Godhead bodily. This temple is in heaven, because these mysteries are preached and retained in the Church. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]



## The woman and the dragon

<sup>1</sup> And there appeared a great wonder in heaven; a <sup>a</sup>woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: <sup>2</sup> And she being with child cried, <sup>b</sup>travailing in birth, and pained to be delivered. <sup>3</sup> And there appeared another wonder in heaven; and behold a <sup>c</sup>great red dragon, <sup>d</sup>having seven heads and ten horns, <sup>e</sup>and seven crowns upon his heads. <sup>4</sup> And <sup>i</sup>his tail drew the third part <sup>h</sup>of the stars of heaven, <sup>a</sup>and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, <sup>f</sup>for to devour her child as soon as it was born. <sup>5</sup> And she brought forth a man child, <sup>j</sup>who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne. <sup>6</sup> And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there <sup>k</sup>a thousand two hundred *and* threescore days.

## Michael overcomes the dragon

<sup>7</sup> And there was war in heaven: <sup>m</sup>Michael and his angels fought <sup>l</sup>against the dragon; and the dragon fought and his angels, <sup>8</sup> And prevailed not; neither was their place found any more in heaven. <sup>9</sup> And <sup>p</sup>the great dragon was cast out, <sup>o</sup>that old serpent, called the Devil, and Satan, which deceiveth the whole world: <sup>n</sup>he was cast out into the earth, and his angels were cast out with him.

## The song of triumph

<sup>10</sup> And I heard a loud voice saying in heaven, <sup>q</sup>Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, <sup>r</sup>which accused them before our God day and night. <sup>11</sup> And <sup>t</sup>they overcame him by the blood of the Lamb, and by the word of their testimony; <sup>s</sup>and they loved not their lives unto the death. <sup>12</sup> Therefore rejoice, ye heavens, and ye that dwell in them. <sup>v</sup>Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, <sup>u</sup>because he knoweth that he hath but a short time.

## The dragon and the woman

<sup>13</sup> And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*. <sup>14</sup> <sup>w</sup>And to the woman were given two wings of a great eagle, that she might fly <sup>x</sup>into the wilderness, into her place, where she is nourished <sup>y</sup>for a time, and times, and half a time, from the face of the serpent. <sup>15</sup> And the serpent <sup>z</sup>cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. <sup>16</sup> And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. <sup>17</sup> And the dragon was wroth with the woman, <sup>a</sup>and went to make war with the remnant of her seed, which keep the commandments of God, and have <sup>b</sup>the testimony of Jesus Christ.

|               |               |              |             |                |                |               |
|---------------|---------------|--------------|-------------|----------------|----------------|---------------|
| 1 a Isa 60:19 | d Rev 17:9    | i Rev 9:10   | 9 n Rev 9:1 | p Luk 10:18    | 12 u Rev 10:6  | 17 a Gen 3:15 |
| Rom 13:14     | e Rev 17:3    | 5 j Psa 2:9  | Joh 12:31   | 10 q Rev 11:15 | v Rev 8:13     | b Rev 1:2     |
| 2 b Isa 53:11 | 4 f 1 Pet 5:8 | Rev 2:27     | o Rev 20:2  | r Job 1:9      | 14 w Exo 19:4  | Rev 1:9       |
| Mic 5:3       | Exo 1:16      | 6 k Rev 11:3 | Jud 1:6     | Zec 3:1        | x Rev 17:3     |               |
| Gal 4:19      | g Dan 8:10    | 7 l Rev 20:2 | 2 Pet 2:4   | 11 s Rom 8:37  | y Dan 7:25     |               |
| 3 c Rev 13:1  | h Rev 17:18   | m Dan 10:13  | Gen 3:1     | t Luk 14:26    | 15 z Isa 59:19 |               |

**12:1** " *And a great sign appeared in heaven, a woman clothed with the sun, and the moon under her feet.*" It is the Church which he sees here, having under her feet a part of herself, that is, hypocrites and bad Christians. "*And on her head a crown of twelve stars.*" One can see in these twelve stars, the Twelve Apostles. This woman clothed with the sun is the symbol of the resurrection, according to these words of the Gospel: "Then the righteous will shine as the sun in the kingdom of their Father. (Matt. 13:43) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**12:2** "*She was travailing and felt the anguish of childbirth.*" The Church does not stop giving birth every day, in prosperity as well as in hardship. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**12:3** There is also a "*great red dragon*," the devil who seeks to devour the child of the Church, and has *seven heads and ten horns*. The heads are the kings and the horns the kingdoms. These seven heads represent all the kings, and the ten horns all the kingdoms of the world. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**12:4** "*And his tail drew the third part of the stars of heaven, and cast them to the earth.*" The tail depicts

the prophets of iniquity, that is to say the heretics, who, by giving baptism a second time, hasten from heaven to the earth the stars which attach themselves to them; because they are under the feet of the woman. A large number of interpreters think that these are the men whose demons have made his companions by the consent they gave to his evil designs; while many others choose to see here the angels that were once hurled from heaven with the devil. "*And the dragon stood before the woman which was ready to be delivered: that when she should be delivered, he might devour her son.*" The Church always gives birth amidst the torments Jesus Christ in its members, and still the dragon seeking to devour whoever is born. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**12:5** "*And the woman bore a male child*," that is to say, Jesus Christ. Then his body, which is the Church, never ceases to give birth to the members of Jesus Christ. He's a male child, because he has to be conqueror of the devil. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**12:5 and her child was caught up unto God.** This rapture is not merely corporal, but spiritual. For there is as it were a certain rapture of the saints from the world to God; when the faith which they possess



interiorly in keeping the commandments of God, they likewise adorn outwardly by their works. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation] **12:6** *"And the woman fled into the desert."* It is with reason that by this desert we mean this world, where Jesus Christ governs and leads the Church to graze, until the end of the centuries, desert where the Church itself, with the help of Jesus Christ crowd at the feet, and crushes like the scorpions and vipers the proud, the impious and all the power of Satan.

<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**12:7** *"And there was a great battle in heaven,"* that is, in the Church. *"Michael and his angels were fighting against the devil."* Michael here represents Christ, and his angels the saints. *"And the dragon with his angels fought against him,"* that is to say the devil and the men who obey his wills. Let us beware of believing, in fact, that the devil pushed audacity to the point of fighting with the angels in heaven, he who on earth did not dare to tempt a single man, Job, before having asked God for permission to test him.

<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**12:8** *"But these did not prevail, and their place was no longer found in heaven,"* that is to say in the saints, who as soon as they embraced the faith, no longer receive in themselves the devil they have driven out, and his assistants, as well as the destroyed idols, says Zachariah, can no longer be restored. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**12:9** *"And this great dragon, this ancient serpent which is called devil and Satan, was cast down to the earth and his angels were cast with him."* The demon and all the foul spirits were cast out with their leader from the hearts of the saints, and entered into men who have earthly tastes and place all their hope in the earth. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**12:10** *"And I heard a great voice in heaven saying, Now the salvation of our God,"* that is to say, of the Church, is confirmed, *"and his strength and his reign."* He teaches us in what heaven these events will take place, God never ceased to have the strength, the reign and the power of his Son; but this voice wants to make us understand that the victory of Jesus Christ gave salvation to the Church, and in this view those of whom the Lord said: "Many righteous and prophets have desired to see what you see," (Matt. 13:17) exclaimed: "Now is the salvation of our God strengthened, etc." If, as some believe, this was the voice of angels in the upper heaven, and not of the saints in the Church, they would not say: "The accuser of our brothers," but, our accuser, nor "he accuses," but he accused. Suppose the angels call their brothers the righteous of the earth, it would not be a joy for them if the devil were sent to the earth, because it would be much more unbearable to the saints who would have him with them on earth than if he was still in heaven. For here are the terms in which they curse the earth: <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**12:12** *"Woe to you, land and sea,"* that is, you who are not heaven. *"Because the devil came down to you, full of great anger, knowing that he had little time left."* He says that the devil came down to keep

the allegory. In fact, all are in heaven, that is to say in the Church which is rightly called heaven, and it is from there that the devil being cast out of the hearts of the saints, descends into his own that their love of earthly things makes them like the earth. He says that he is cast from heaven, not that the men from whose soul he is chased have already become heaven, for the saints can only become heaven when they have cast out the devil from their hearts. It is therefore not from their first name, but from their second, that they are called here the heaven in which the devil no longer found his place. May the Lord deign to deliver us from this danger by his grace, he who lives, etc. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**12:14** *"And two wings of a great eagle were given to the woman, so that she would fly to the desert instead of her refuge, where she is nourished for a time and time and half a time, out of the presence of the serpent."* By this time one can hear or a year or one hundred years. The two great wings are the two Testaments that the Church received to escape the devil's pursuits in the desert. This desert is called the place *"of her refuge,"* that is to say this world where snakes and scorpions live, because our Lord said to them as in the Gospel: "Behold, I send you and sheep among the wolves," (Matt. 10:16) and the prophet Ezekiel also said: "Son of man, you dwell among the scorpions." (Ezek. 2:6) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**12:14** The woman therefore having recourse to her two wings, evades the persecution of the dragon; because the holy Church supported by the knowledge of the two testaments, or the two precepts of charity, and elevated aloft to heavenly things, knows how to be on her guard against the occult snares of her enemy, and to despise his open persecutions; removing herself from all the tumults arising from the things of this world, and in the secret recess of her mind being at home with the Lord.

<sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**12:15** *"And the serpent cast out of his mouth after the woman water as it were a flood,"* that is, the violence of the persecutors. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**12:16** *"And the earth helped the woman, and opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."* This land is the holy land, that is, the saints. Whenever, in fact, that the persecutions come down upon the Church, it is the prayers of the saints that she must see stop or moderate their rage. Our Lord Jesus Christ who intercedes for us keeps these persecutions away, when the earth itself sits to the right of the power of God. In another sense, this woman who fled to the desert is the Catholic Church itself, within which, in the last days, the synagogue must embrace the faith under Elijah. The two wings of this great eagle are the two prophets, that is to say Elijah and the one who is to come with him. The water coming out of the dragon's mouth represents the army of the persecutors, and this water absorbed by the earth, the revenge exerted against the persecutors. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**12:17** *"And the dragon was angry against the woman: and went to make war with the rest of her*



seed," that is, when he saw that he could not continue the persecutions he was indulging in against the Church by means of the idolaters, because they were far away by the mouth of the holy land, that is, by the prayers of the saints, he

provoked against it the heresies. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation] **12:18** "And he stood upon the sand of the sea," that is, on the multitude of heretics. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

## REVELATION 13

### The beast of the sea

<sup>1</sup> And I stood upon the sand of the sea, and saw <sup>a</sup>a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. <sup>2</sup> <sup>b</sup>And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and <sup>c</sup>the dragon gave him his power, and his seat, and great authority. <sup>3</sup> And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and <sup>d</sup>all the world wondered after the beast. <sup>4</sup> And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, <sup>e</sup>Who *is* like unto the beast? who is able to make war with him?

### The beast will torment saints

<sup>5</sup> And there was given unto him <sup>a</sup>a mouth speaking great things and blasphemies; and power was given unto him to continue <sup>f</sup>forty *and* two months. <sup>6</sup> And he opened his mouth in blasphemy against God, to blaspheme his name, <sup>b</sup>and his tabernacle, and them that dwell in heaven. <sup>7</sup> And it was given unto him <sup>i</sup>to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. <sup>8</sup> And all that dwell upon the earth shall worship him, <sup>k</sup>whose names are not written in the book of life of the Lamb slain <sup>j</sup>from the foundation of the world. <sup>9</sup> If any man have an ear, let him hear. <sup>10</sup> <sup>m</sup>He that leadeth into captivity shall go into captivity: <sup>n</sup>he that killeth with the sword must be killed with the sword. <sup>l</sup>Here is the patience and the faith of the saints.

### The beast of the earth

<sup>11</sup> And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. <sup>12</sup> And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. <sup>13</sup> And <sup>p</sup>he doeth great wonders, <sup>o</sup>so that he maketh fire come down from heaven on the earth in the sight of men, <sup>14</sup> And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and <sup>q</sup>did live. <sup>15</sup> And he had power to give life unto the image of the beast, that the image of the beast should both speak, <sup>r</sup>and cause that as many as would not worship the image of the beast should be killed. <sup>16</sup> And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: <sup>17</sup> And that no man might buy or sell, save he that had the mark, or <sup>s</sup>the name of the beast, <sup>t</sup>or the number of his name. <sup>18</sup> <sup>u</sup>Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

|               |              |                |                |                 |                 |                 |
|---------------|--------------|----------------|----------------|-----------------|-----------------|-----------------|
| 1 a Dan 7:2   | 5 f Rev 11:2 | Rev 11:7       | Phi 4:3        | Lam 3:26        | p Rev 16:14     | 17 s Rev 15:2   |
| Dan 7:7       | g Dan 7:25   | 8 j Rev 5:6-13 | Luk 10:20      | m Mat 26:52     | 2 The 2:9       | t Rev 14:11     |
| 2 b Dan 7:6   | Dan 7:8,11   | 1 Pet 1:19-20  | Dan 12:1       | Gen 9:6         | Mat 24:24       | 18 u Psa 107:43 |
| c Rev 12:9    | 6 h Joh 1:14 | Eph 1:4        | Exo 32:32      | n Isa 14:2      | Deu 13:1        | Hos 14:9        |
| 3 d 2 The 2:3 | Col 2:9      | k Rev 21:27    | 10 l Rev 14:12 | 13 o 2 Kin 1:10 | 14 q 2 Kin 20:7 | Rev 21:17       |
| 4 e Rev 18:18 | 7 i Dan 7:21 | Rev 3:5        | Heb 12:3-4     | 1 Kin 18:38     | 15 r Rev 20:4   |                 |

**13:1** "And I saw a beast rising from the sea," that is to say, from the midst of the evil people. He sees it rising, that is to say being born. Thus in a very different sense the flower rises from the stem of Jesse. This beast that rises from the sea, it is the wicked who are the body of the devil. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation] **13:2** "And the beast that I saw was like a leopard, and his feet looked like the feet of a bear, and his mouth like the mouth of a lion." He compares it to leopard because of the diversity of nations, to the bear, because of its malice and its madness; to the lion, because of the strength of his body and the pride of his words. And as in the days of the Antichrist his kingdom will offer a mixture of diverse

peoples and diverse nations, his feet, like the feet of a bear, are his main chiefs, and his mouth, the orders he gives. "And the dragon gave him his own force." This is how we see today the powerful heretics in this world, because they have the strength of the devil. They are now ravaging the Church as the pagans did in the past. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation] **13:3** "And I saw one of his heads as it were slain to death: and the wound of his death was cured." This head which is as though wounded to death, are the heretics who pretend to confess Jesus Christ; but as their faith is quite different from that of the Catholic Church, they only blaspheme, while preaching that he is dead and that he is risen, because Satan



himself is transformed into an angel of light. (2 Cor. 11:14) In another sense, the Catholics wound heresies to death by overwhelming them under the weight of the testimonies of Scripture; but heretics, like the scourge of Satan who constantly rise to do the works of Satan, never cease to blaspheme and attract to their opinions all that they can. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**13:3-4** "*And all the earth was in admiration after the beast, and they adored the dragon which gave power to the beast.*" All heretics have this power, but especially the Arians. "*And they adored the beast, saying, Who is like the beast, and who can fight against it?*" It is that, in fact, heretics pride themselves on having a truer faith than all the others, and that no one can triumph over their people who bear the name of the beast, and to whom the devil has given and God allowed to utter superb words and blasphemies, as the Apostle says: "There must be heresies among you, so that we may recognize those of you who are of proven virtue. (1 Cor. 11:19) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**13:5** "*And it received the power to wage war forty-two months.*" These forty-two months are the time that the last persecution must last. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**13:6** "*And he opened his mouth unto blasphemies toward God.*" We have here a striking image of those who have left the Catholic Church; as long as they were hidden in its bosom, their faith appeared sincere and true, but when the persecution is declared, they cease to disguise themselves, and openly utter profanity. "*And against his tabernacle and those who dwell in heaven,*" that is to say against the saints who are part of the Church called heaven, because they themselves are the tabernacle of God. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**13:6** What is that name of God which, with the mouth of self-elation, he blasphemes, but that which the apostle says was given to the Son by the Father; 'Wherefore also God hath exalted him, and hath given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things upon earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' The tabernacle of God, however, which this apostate spirit is said to blaspheme, through the medium of Antichrist, is the flesh of our Redeemer. For this is especially the tabernacle of God, the very house of God: it is itself that temple of God in which is found the fulness of the majesty of God. . . What are we to understand by the others who are said to dwell in heaven, but the saints and the elect of God, whether it be those who have gone before us in the first ages of Christianity, or those who have yet to come; and who seeking those things which are in heaven, when wafted upon the wings of contemplation they daily mingle themselves with angelic choirs, are rightly declared to dwell in heaven? Hence it is said by the blessed apostle, 'Our conversation is in heaven.' Hence also he again admonishes us, saying, 'If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God.' These will the man

of sin, the son of perdition, actuated by a spirit of wickedness, blaspheme, while he wishes to make out those who are surviving to be newfangled Christians, nay, old Antichrists; but he does not prevail," etc. <sup>106</sup>[Ambrose Autpert (730-784AD), Commentary on Revelation]

**13:7** "*And it received the power to wage war on the saints and to defeat them.*" Everything is taken here for the part that can be defeated, because it is not the good Christians, but the bad ones who allow themselves to be defeated. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**13:8** "*And power was given to him over every tribe, over every people, and over every language, and all the inhabitants of the earth will adore it.*" He says, "All the inhabitants," that is, those who inhabit the earth, but not those who inhabit heaven. "*Whose names are not written in the Book of Life and the Lamb.*" He is talking about the devil or his people here because his name is not written in the Book of Life. "*Which was marked from the origin of the world,*" because indeed the Church was marked and predestinated long in advance in the presence of God. That he himself agrees to grant us, etc. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**13:10** *He who hath led into captivity shall go into captivity.* These words, as they pertain to the whole body of Antichrist, so also they pertain to Antichrist himself, who is the head, and who will lead men captive in two ways; namely, first by separating them from the faith of Christ in their minds, then from the society of the faithful in eternity; and thus will those who obey him be consigned to the exile of a perpetual captivity. In like manner will he himself also be taken captive, first in his soul, when he will be given over to the possession of the devil: after which he will be condemned to a perpetual captivity in hell. And *he who killeth with the sword must be killed with the sword.* He will slay men in their soul by the sword of evil persuasion. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**13:11** In the reading that has just been given to you, my very dear brothers, you have heard Saint John say to you: "*And I saw another beast rising from the ground.*" The earth here has the same meaning as the sea. "*And he had two horns like that of the lamb,*" that is, the two Testaments, like a lamb, or, if you will, the Church. "*And he spoke like a dragon.*" It is she who, under the Christian name, covers herself with the appearances of the Lamb, in order to secretly spread the poison of the dragon; it is the church of heretics. She would not seek to imitate the likeness of the Lamb, if she spoke openly and unreservedly, but she only covered herself outside with Christianity to more surely deceive those who are not on their guard. That is why the Lord makes this proposal to us: "Beware of false prophets, etc." (Matt. 7:15) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**13:11** *And he spake as a dragon,* that is, as the devil, persuading to evil, formerly spoke by the serpent to the woman by whom he deceived the man; so likewise these, by their corrupt doctrine, seduce as many as they are able, and separate them from the faith of Christ; and inasmuch as these dragons are most cruel, infusing the virus of their wickedness into their hearers, they feign themselves to be lambs, in



order that they may deceive the lambs. They assume the appearance of a lamb, in order that they may do the works of the dragon. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation] **13:12-13** *"And he made the earth and the inhabitants therein adore first beast whose fatal wound had been healed, and he performed great wonders, to bring down fire from heaven on earth before men."* Since heaven is the Church, the fire that descends from heaven is the heresy that falls from the Church, as it is written: "They came out of us, but they were not from us." (1 Jn. 11:20) This beast therefore, with its two horns, establishes the people to adore the image of the beast, that is to say the invention of the devil. " *In order to give them a mark on their right hand, or on their forehead.*" He means here the mysterious sign of the crime. The saints who are in the Church receive Jesus Christ on their hand and on their forehead; the hypocrites receive the beast under the name of Jesus Christ. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**13:13** We read in the Acts of the Apostles, that, on the day of Pentecost, the Holy Spirit descended upon the apostles in the likeness of fire; and that, when thus filled by the Spirit, they began with various tongues to speak the marvelous things of God. The apostles also (as we read that Peter did, and others) afterwards gave the Holy Spirit to those whom they baptized, that these also might in all languages speak them. Whence likewise Simon Magus, offering money, said; 'Give me this power, that on whomsoever I lay my hand, he may receive the Holy Ghost and be able to speak in all languages.' In this manner therefore did the apostles cause fire, that is, the Holy Ghost, to descend from heaven, that is, from themselves. Of whom the Lord said; 'I am come to send fire upon the earth,' i. e., upon those who before were earthly, but were then renewed by the grace of the Holy Spirit. Hence likewise the Lord himself especially declared this to be a sign following believers; 'for these signs,' says he, 'shall follow them that believe: in my name they shall cast out devils, they shall speak with new tongues.' This beast therefore shall cause fire to descend from heaven, because, by a false imitation, the preachers of Antichrist will feign that by the imposition of hands they can give the Holy Spirit to their followers. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**13:15** *"Those who have not worshiped the beast or its image and who have not received its inscription on the forehead or on the hand, will be put to death."* It is not in contradiction of faith to see in this beast the figure of this impious city, or if we want this assembly, this conspiracy of all the ungodly or all the proud who bears the name of Babylon, that is to say, confusion, and which contains within it all those who wanted to do things worthy of confusion. It is the people of the unfaithful opposed to the faithful people and the city of God. His image is hypocrisy, which he professes, and which is imprinted on men who seem to profess the Catholic faith and who nevertheless live in disbelief, they pretend to be what they are not, and they are called Christians, although they do not have the true character of it, but only a false image. It is of them that the Apostle said: "They have the appearance of piety, but they reject the

reality of it," (2 Tim. 3:5) and the Catholic Church contains a large number of this kind. The righteous, on the contrary, do not worship the beast, that is to say, do not consent, do not submit to its perverse designs, neither do they receive the inscription, that is to say, the mark of the crime, on the forehead to make a profession of it, on the hand to carry it out. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**13:15** To give life is here for false preachers to give the Holy Spirit; i. e., they will say that the fullness of the Holy Spirit rests in it; and will preach that it speaks;" that is, speaks the mind of the Spirit. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**13:17** *'That no man should buy or sell'* this merchandize is to be spiritually understood. For when the Lord commits to the faithful such weighty talents of doctrine, he says, 'Occupy with them until I come.' And rightly is preaching compared to merchandize. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**13:18 Six hundred threescore and six.** Such, then, being the state of the case, and this number being found in all the most approved and ancient copies of the Apocalypse, and those men who saw John face to face bearing their testimony to it; while reason also leads us to conclude that the number of the name of the beast, if reckoned according to the Greek mode of calculation by the value of the letters contained in it, will amount to six hundred and sixty and six; that is, the number of tens shall be equal to that of the hundreds, and the number of hundreds equal to that of the units (for that number which expresses the digit six being adhered to throughout, indicates the recapitulations of that apostasy, taken in its full extent, which occurred at the beginning, during the intermediate periods, and which shall take place at the end) — I do not know how it is that some have erred following the ordinary mode of speech, and have vitiated the middle number in the name, deducting the amount of fifty from it, so that instead of six decades they will have it that there is but one (616). I am inclined to think that this occurred through the fault of the copyists, as is wont to happen, since numbers also are expressed by letters; so that the Greek letter which expresses the number sixty was easily expanded into the letter Iota of the Greeks. Others then received this reading without examination; some in their simplicity, and upon their own responsibility, making use of this number expressing one decade; while some, in their inexperience, have ventured to seek out a name which should contain the erroneous and spurious number. Now, as regards those who have done this in simplicity, and without evil intent, we are at liberty to assume that pardon will be granted them by God... It is therefore more certain, and less hazardous, to await the fulfilment of the prophecy, than to be making surmises, and casting about for any names that may present themselves, inasmuch as many names can be found possessing the number mentioned; and the same question will, after all, remain unsolved. For if there are many names found possessing this number, it will be asked which among them shall the coming man bear. It is not through a want of names containing the number of that name that I say this, but on account of the fear



of God, and zeal for the truth: for the name Evanthas (ΕΥΑΝΘΑΣ) contains the required number, but I make no allegation regarding it. Then also Lateinos (ΛΑΤΕΙΝΟΣ) has the number six hundred and sixty-six; and it is a very probable [solution], this being the name of the last kingdom [of the four seen by Daniel]. For the Latins are they who at present bear rule: I will not, however, make any boast over this coincidence. Teitan too, (ΤΕΙΤΑΝ, the first syllable being written with the two Greek vowels ε and ι, among all the names which are found among us, is rather worthy of credit. For it has in itself the predicted number, and is composed of six letters, each syllable containing three letters; and [the word itself] is ancient, and removed from ordinary use; for among our kings we find none bearing this name Titan, nor have any of the idols which are worshipped in public among the Greeks and barbarians this appellation. Among many persons, too, this name is accounted divine, so that even the sun is termed Titan by those who do now possess [the rule]. This word, too, contains a certain outward appearance of vengeance, and of one inflicting merited punishment because he (Antichrist) pretends that he vindicates the oppressed. And besides this, it is an ancient name, one worthy of credit, of royal dignity, and still further, a name belonging to a tyrant. Inasmuch, then, as this name Titan has so much to recommend it, there is a strong degree of probability, that from among the many [names suggested], we infer, that perchance he who is to come shall be called Titan. We will not,

however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him who beheld the apocalyptic vision. For that was seen no very long time since, but almost in our day, towards the end of Domitian's reign. <sup>49</sup>[Irenaeus of Lyons (100-200AD), Against Heresies, 5.30.1,3]

**13:17-19** Now, they will make "*that no one can be a merchant unless that he will have the character or the name of the beast, or the number of its name. This is wisdom. Let the one who has intelligence count the number of the beast, for it is the number of a man,*" that is, the Son of man Jesus—Christ, whose name the beast took the name among the heretics. Let's count the number it indicates. Once known, we will find the name and character more easily. "And I am," says the Son of God, "alpha and omega." (Rev. 1:8) The number six hundred and sixteen is written in Greek χς. These letters taken separately form a number; being united they form a symbol and a character, a number and a name. It is the sign of Jesus Christ, and we see here the likeness that the Church truly adores. The heretics, who, though they are enemies of the Church, seek to imitate him, spiritually persecute Jesus Christ, and yet want to glorify themselves with the sign of the cross of Jesus Christ. And that, because it says: The number of the beast is the number of a man. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

## REVELATION 14

### The Lamb and the virgins

<sup>1</sup> And I looked, and, lo, a <sup>a</sup>Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, <sup>b</sup>having his Father's name written in their foreheads. <sup>2</sup> And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: <sup>3</sup> And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. <sup>4</sup> These are they which were not defiled with women; <sup>d</sup>for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, <sup>c</sup>being the firstfruits unto God and to the Lamb. <sup>5</sup> And <sup>e</sup>in their mouth was found no guile: for <sup>f</sup>they are without fault before the throne of God.

### The three angels

<sup>6</sup> And I saw another angel fly in the midst of heaven, <sup>b</sup>having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, <sup>7</sup> Saying with a loud voice, *Fear God, and give glory to him; for the hour of his judgment is come: <sup>b</sup>and worship him that made heaven, and earth, and the sea, and the fountains of waters.* <sup>8</sup> And there followed another angel, saying, *Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.* <sup>9</sup> And the third angel followed them, saying with a loud voice, *If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,* <sup>10</sup> The same <sup>j</sup>shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: <sup>11</sup> And <sup>k</sup>the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

### Blessedness of the saints

<sup>12</sup> <sup>l</sup>Here is the patience of the saints: <sup>m</sup>here *are* they that keep the commandments of God, and the faith of Jesus. <sup>13</sup> And I heard a voice from heaven saying unto me, *Write,* <sup>n</sup>Blessed *are* the dead <sup>o</sup>which die in the Lord from henceforth: Yea, saith the Spirit, <sup>n</sup>that they may rest from their labours; and their works do follow them.



## Vision of the judgment: the harvest

<sup>14</sup> And I looked, and behold a white cloud, and upon the cloud *one* sat <sup>q</sup>like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. <sup>15</sup> And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, **Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest <sup>o</sup>of the earth is ripe.** <sup>16</sup> And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

## The vintage

<sup>17</sup> And another angel came out of the temple which is in heaven, he also having a sharp sickle. <sup>18</sup> And another angel came out from the altar, 'which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, **Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.** <sup>19</sup> And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into <sup>v</sup>the great winepress of the wrath of God. <sup>20</sup> And <sup>w</sup>the winepress was trodden <sup>x</sup>without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

|              |              |              |                |               |                |                |
|--------------|--------------|--------------|----------------|---------------|----------------|----------------|
| 1 a Exo 12:3 | d 2 Cor 11:2 | Mat 28:19    | Rev 16:19      | 13 n Rev 6:11 | 14 q Rev 1:13  | 19 v Rev 19:15 |
| Isa 53:7     | 5 e Psa 32:2 | 7 h Psa 33:6 | Rev 17:5       | Heb 4:9       | Dan 7:13       | 20 w Isa 63:3  |
| 1 Pet 1:19   | Zep 3:13     | Psa 95:5     | 10 j Psa 75:8  | Isa 57:1-2    | 15 r Mat 13:39 | Lam 1:15       |
| Rev 5:6      | f Eph 5:27   | Psa 124:8    | 11 k Isa 34:10 | o 1 The 4:16  | s Rev 13:12    | x Rev 11:8     |
| b Rev 7:3    | 6 g Tit 1:2  | Act 14:15    | 12 l Rev 13:10 | 1 Cor 15:18   | 18 t Rev 16:8  | Heb 13:12      |
| 4 c Jam 1:18 | Eph 3:9      | 8 i Isa 21:9 | m Rev 12:17    | p Ecc 4:1-2   | u Joe 3:13     |                |

**14:1** "And I looked, and there is the Lamb standing on the mountain of Zion, and with him a hundred and forty-four thousand who had his name, and the name of his Father written on the forehead." He shows us what the imitation of the character printed on the forehead is when he says that the name of God the Father and that of Jesus Christ were written on the forehead of the Church. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**14:2,4** "And I heard a voice from heaven like the sound of the great waters," that is, the voice of the one hundred and forty-four thousand. "And like the sound of a great thunder; and the voice I heard was like the sound of several harp players touching their harps." He said further on, "These are they which were not defiled with women, etc." We are not to understand here only as virgins those who are chaste in body, but rather the Church which professes pure faith, as the Apostle says: "I have betrothed you to a single husband Jesus Christ, for you present to him as a pure virgin," (2 Cor. 11:2) who has not been defiled by the adulterous contact of heretics, and who unfortunately has not persevered until the end of his life in the seductive, deadly and mortal bonds of the pleasures of this world, without resorting to the remedy of penance. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**14:5** He then adds: "and in their mouth there was found no lie." He does not say: There was not, but: it was not found. Indeed, the Lord judges us as He finds us when He calls us from this life, because we can either by baptism or by penance become internally virgin and free from all lies. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**14:6-7** "And I saw another angel flying through the midst of heaven," that is, the preaching that was spreading in the midst of the Church. "Having the eternal Gospel, to evangelize it to those who inhabit the earth and say to them: Fear the Lord, etc." There are some who want this angel who flies in the midst of heaven to be Elijah, and the other angel who follows him, the companion of Elijah, who at that time will preach the Gospel himself. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**14:8** "And another angel followed him," that is to say, the preaching of future peace, saying: "Fallen, fallen is that great Babylon." Babylon, this impious city, is, as I have already said, the assembly of the devil, the people who consent to all his designs, and all lust, all principle of corruption which he invented for his ruin and for that of the human race. Just as the Church is the city of God where life is all heavenly. Babylon, on the contrary, is the city of the devil in the whole world, according to the testimony of the Lord himself: "Behold," said he, "I will make Jerusalem a stone which will be trampled underfoot by all the nations." (Zach. 11:3) So the Church says, "Fallen, fallen, that great Babylon." Saint John represents as complete this ruin which must one day take place, just as the Psalmist said while speaking in the name of the Savior: "They divided my garments." (Ps. 22:19) "Which of the wine of the wrath of her fornication made all nations to drink." All nations, it is the city of the world, that is to say all the splendid and all the impious who are either outside the Church or in the Church. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**14:8** By the *wine of fornication* are understood all the vices and sins with which the wicked contaminate others. The philosophers and rulers of this world especially make drunk with the wine of error all who are subject unto them; by which means they take away from them their understanding, in order that abandoning the Creator they may serve the creature. For fornication is likewise put especially for idolatry. Whence it is written, 'Thou shalt destroy all those who commit fornication.' <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**14:12** '*Here is the patience of the saints;*' who, when they consider what are the joys of the saints and the punishments of the wicked, patiently endure all things that in the end they may be saved. '*Who keep the commandments of God,*' that is, the precepts of the law; such as, 'Thou shalt love the Lord thy God,' 'Thou shalt not commit adultery,' 'Thou shalt not steal,' and other commandments of this kind. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]



**14:13** *'Blessed are the dead who die in the Lord.'* What is it to die in the Lord but to go out of a worldly life through his sufferings? What is it to die in the Lord, but for a person to migrate from out of this world, full of faith and holy works? Concerning these it is added, that *'henceforth they rest from their labors.'* And indeed when mention had been made of the wicked, who, he said, found in their torments no rest either day or night, worthily was the blessedness, rest, and fulness of joy pertaining to the good now proclaimed. For of the former it was said, 'They have no rest day nor night;' but of the latter follows this prediction, 'Henceforth, saith the Spirit, that they may rest from their labors.' Who says this? The Spirit. What Spirit? God. Because the Father, Son, and Holy Spirit is One Spirit, God. <sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**14:14** "And I saw, and behold a white cloud: and upon the cloud one sitting like to the Son of man," that is, Jesus Christ. He describes the Church in the splendor of her majesty and in the whiteness she owes to the flames of persecution. "Having on his head a crown of gold." These are the elders with their golden crowns. "And in his hand a sharp sickle." This sickle separates the Catholics from the heretics, the saints from the sinners, as the Lord says from the harvesters. Now, if we have to admit that Jesus Christ who appears to us on a white cloud is the reaper, who is the harvester if not the same Jesus Christ, but in his body which is the Church? It is perhaps a probable interpretation that that which sees in these three angels which leave the triple sense of the Scriptures: the historical, the moral, and the spiritual; the sickle would be. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**14:19** "And cast it into the great press of the wrath of God." He does not throw into the great press, but he throws into the press all that is great, that is to say all the proud. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**14:20** "And the press was trodden without the city," that is to say outside the Church, because when the

proceedings are opened, every man of sin goes outside. This press trampled underfoot is the just punishment of sinners. "And blood came forth out of the press, up to the horse bridles." Revenge will go up to the leaders of the peoples. In this last battle the revenge that God will draw from the spilled blood will extend to the devil and his angels. "For a thousand six hundred furlongs," that is to say in all four parts of the world. The number four is here multiplied four times as in the four faces having four different shapes. Indeed, four times four hundred is one thousand six hundred. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**14:20** Blood is understood in the sacred oracles in different ways. Sometimes it signifies the propagation of human offspring, as where it is said, 'As many as believed on him to them gave he power to become the sons of God who were born not of bloods, &c., but of God.' Sometimes it signifies adultery and murder, as in Psalm 51. 'Deliver me from blood guiltiness, O my God.' Sometimes it signifies the other sins; as in the passage, 'Blood toucheth blood,' when one sin is adjoined to another. Sometimes it signifies unbelief, as in this passage, and in Exodus, when the waters were said to be converted into blood. Blood therefore went forth out of the wine press, that is, the sin of unbelief went forth from out of the pressure of tribulation. He says nothing of the wine which went forth out of the good grapes, and which is laid up in the treasuries of the Lord; and it is said of the blood, that it goes forth from out of wild vines, or so to speak, winter clusters, that is, the wicked ; who being mixed together with the grapes come not to maturity, but when overtaken by tribulation or pressed by the difficulties of persecution, continually withdraw from the faith, and, being infected with the error of perfidy, slide away from out of the church ; and thus are said to be trodden without the city, the elect remaining within, inebriated with the wine of faith. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

## REVELATION 15

### The angels and the plagues

<sup>1</sup> And I saw another sign in heaven, great and marvellous, <sup>a</sup>seven angels having the seven last plagues; <sup>b</sup>for in them is filled up the wrath of God.

### The sea of glass

<sup>2</sup> And I saw as it were <sup>c</sup>a sea of glass <sup>d</sup>mingled with fire: and them that had gotten the victory over the beast, <sup>e</sup>and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. <sup>3</sup> And they sing <sup>h</sup>the song of Moses the servant of God, and the song of the Lamb, saying, <sup>g</sup>Great and marvellous *are* thy works, Lord God Almighty; <sup>f</sup>just and true *are* thy ways, thou King of saints. <sup>4</sup> <sup>j</sup>Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for <sup>i</sup>all nations shall come and worship before thee; for thy judgments are made manifest.

### The angels and the bowls

<sup>5</sup> And after that I looked, and, behold, <sup>k</sup>the temple of the tabernacle of the testimony in heaven was opened: <sup>6</sup> And the seven angels came out of the temple, having the seven plagues, <sup>l</sup>clothed in pure and white linen, and having their breasts girded with golden girdles. <sup>7</sup> <sup>m</sup>And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. <sup>8</sup> And <sup>n</sup>the temple was filled with smoke <sup>o</sup>from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.



|              |              |               |            |              |               |            |
|--------------|--------------|---------------|------------|--------------|---------------|------------|
| 1 a Rev 16:1 | d Mat 3:11   | g Deu 32:4    | j Jer 10:7 | 5 k Num 1:50 | 7 m Rev 4:6   | 2 Chr 5:14 |
| b Rev 14:10  | e Rev 13:15  | h Exo 15:1    | Psa 89:7   | Rev 11:19    | 8 n Exo 40:34 | o Deu 33:2 |
| 2 c Rev 4:6  | 3 f Hos 14:9 | 4 i Isa 66:23 | Exo 15:14  | 6 l Exo 28:6 | 1 Kin 8:10    | Isa 2:19   |

**15:1** In the reading which has just been made to you, Saint John says "that he saw another great and marvelous sign, seven angels," that is to say the Church, "bearing the last seven plagues by which the wrath of God has been consummated." He calls them the last plagues, because the wrath of God always strikes the rebellious people with seven plagues, that is to say with perfect punishment, as God himself often repeats in Leviticus: "And I will strike you seven times because of your sins." (Lev. 26:14) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**15:2** "And I saw as it were a sea of glass," that is to say the fountain of baptism, transparent in clarity "mingled with fire," that is to say, of spirit or temptation. "And those who had overcome over the beast were on that sea of glass," that is to say, in the waters of baptism. "Having harps of God," that is, hearts consecrated to God whose praises they sing. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**15:3** "And they sang the song of Moses the servant of God, and the song of the Lamb," that is, the two Testaments. "Your works are great and admirable." These words, in fact, are found in the two Testaments, the objects of their songs. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**15:5** Then he repeats what he said before: "And after that I saw, and behold, the temple of the tabernacle of the testimony opened in heaven." We have already said that this temple is the Church, and the angel who comes out of the temple and commands the one who sits on the cloud, the command of the Lord. The outcome is an effect of the command, as in these words of the Evangelist: "He issued an edict from Caesar Augustus." (Luke 11:1) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**15:5** The tabernacle and the heaven are both one thing, that is, the Church. In this heaven the temple is opened, as above stated; that is, the mysteries of Christ are revealed in the Church; his nativity, for instance, death, passion, and resurrection, with other things of the same kind. Moreover the Church itself is called 'the tabernacle of the testimony;' because it has the tables of the two Testaments. It has likewise within itself the ark, the Lord Jesus Christ, in whom are hidden all the treasures of

wisdom and of knowledge. There also is the rod of Aaron which budded, that is, the spiritual priesthood which presignified the true priesthood of the Church. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**15:6** "They were dressed in pure white linen, and girded on their chest of gold belts." These seven angels are obviously the figure of the Church. Indeed, when he describes the person of Jesus Christ, he said, "he had a golden girdle on his chest." <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**15:7** "And one of the four beasts gave to the seven angels seven vials of gold full of the wrath of the God." These are the cups full of perfumes worn by elders and creatures, who represent the Church as well as the seven angels. And the perfumes represent at the same time the wrath of God, the word of God; but all these things give life to the good, death to the wicked as St. Paul attests: "To some we are an odor of life that gives life, the other an odor of death that brings death." (2 Cor. 2:16) In fact, the prayers of the saints, figured in the fire that comes out of the mouths of the witnesses, are the wrath of God which spills over the world and over the ungodly. This is because it is not enough for the wicked not to love, not to imitate those who are holy, but to persecute them wherever they can do it. All these wounds are spiritual and fall on the soul. Because at the same time all these impious people will be safe from bodily punishment, because they do not deserve to be punished in the present time, or God leaves them the power to exercise all their fury, but he is struck spiritually, that is to say that the voluntary and mortal sins which are like so many ulcers for their souls, are the punishments reserved for all the impious and all the splendid ones. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**15:8** The smoke signifies the blindness of ignorance, with which the hearts of such unbelievers are filled as know not how to consider that God will give unto them the heritage, as unto sons; and therefore He permits them to be afflicted for a time, in order that, after a short season, they may rejoice with Him in a state without time. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

## REVELATION 16

### The first three bowls

<sup>1</sup> And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. <sup>2</sup> And the first went, and poured out his vial <sup>a</sup>upon the earth; and <sup>b</sup>there fell a noisome and grievous sore upon the men <sup>c</sup>which had the mark of the beast, and <sup>d</sup>upon them which worshipped his image. <sup>3</sup> And the second angel poured out his vial upon the sea; and <sup>d</sup>it became as the blood of a dead *man*: <sup>e</sup>and every living soul died in the sea. <sup>4</sup> And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. <sup>5</sup> And I heard the angel of the waters say, <sup>g</sup>Thou art righteous, O Lord, <sup>f</sup>which art, and wast, and shalt be, because thou hast judged thus. <sup>6</sup> For <sup>h</sup>they have shed the blood of saints and prophets, <sup>i</sup>and thou hast given them blood to drink; for they are worthy.



<sup>7</sup> And I heard another out of the altar say, *Even so, Lord God Almighty, <sup>j</sup>true and righteous <sup>are</sup> thy judgments.*

#### The second three bowls

<sup>8</sup> And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. <sup>9</sup> And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: <sup>k</sup>and they repented not to give him glory. <sup>10</sup> And the fifth angel poured out his vial <sup>upon</sup> the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, <sup>11</sup> And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. <sup>12</sup> And the sixth angel poured out his vial <sup>upon</sup> the great river Euphrates; <sup>and</sup> the water thereof was dried up, <sup>m</sup>that the way of the kings of the east might be prepared.

#### The unclean spirits

<sup>13</sup> And I saw three <sup>p</sup>unclean spirits like frogs *come* out of the mouth of <sup>q</sup>the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. <sup>14</sup> *For they are the spirits of devils, <sup>s</sup>working miracles, <sup>which</sup> go forth unto the kings of the earth <sup>and</sup> of the whole world, to gather them to <sup>the</sup> battle of that great day of God Almighty.* <sup>15</sup> ***Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, <sup>t</sup>lest he walk naked, and they see his shame.*** <sup>16</sup> And he gathered them together into a place called in the Hebrew tongue Armageddon.

#### The seventh bowl

<sup>17</sup> And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, ***It is done.*** <sup>18</sup> And there were voices, and thunders, and lightnings; and there was a great earthquake, <sup>such</sup> as was not since men were upon the earth, so mighty an earthquake, *and* so great. <sup>19</sup> And <sup>z</sup>the great city was divided into three parts, and the cities of the nations fell: and great Babylon <sup>a</sup>came in remembrance before God, <sup>b</sup>to give unto her the cup of the wine of the fierceness of his wrath. <sup>20</sup> And <sup>c</sup>every island fled away, and the mountains were not found. <sup>21</sup> <sup>d</sup>And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

|              |               |                 |                |                |               |                |
|--------------|---------------|-----------------|----------------|----------------|---------------|----------------|
| 2 a Rev 8:7  | Rev 1:4,8     | i Isa 49:26     | 10 l Rev 13:2  | 14 r 1 Tim 4:1 | 17 x Rev 21:6 | 20 c Rev 6:14  |
| b Exo 9:9    | g Rev 15:3    | 7 j Rev 14:10   | 12 m Isa 41:2  | s 2 The 2:9    | 18 y Dan 12:1 | 21 d Rev 11:19 |
| c Rev 13:16  | Lam 1:18      | Rev 13:10       | n Jer 50:38    | t Luk 2:1      | 19 z Rev 14:8 |                |
| 3 d Exo 7:17 | Psa 97:2      | 9 k 2 Chr 28:22 | o Rev 9:14     | u Rev 20:8     | a Rev 18:5    |                |
| e Rev 8:9    | Gen 18:25     | Isa 8:21        | 13 p 1 Joh 4:1 | 15 v 2 Cor 5:3 | b Isa 51:17   |                |
| 5 f Rev 4:8  | 6 h Mat 23:34 | Dan 5:22        | q Rev 12:3     | w Mat 24:43    | Rev 14:10     |                |

**16:1** The *vials* are called *vials of wrath* because the source from which pardon is derived through a pacification of wrath is the same from which others derive the wrath of vengeance. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**16:3** *"And the second poured out his vial upon the sea, etc."* The sea, the rivers, the sources of the waters, the sun, the throne, the beasts, the Euphrates river, the air, on which the angels have spread their bowls, represent the earth and men, because all the angels are ordered to spread their bowls on the earth. All these plagues must be understood by their opposite; thus it is an incurable plague and the result of a great anger to receive the power to do evil especially against the saints, without being taken from it; but the wrath of God is even greater when it allows error to lend a hand to injustice. The plague of the wrath of God is to be pierced by these wounds and to rejoice and delight in his iniquities. Thus, the prosperity of the wicked is like the ulcer of their souls, and the misfortunes of the just are for them the price of eternal joys. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**16:3** In the sea is water, and therefore we must first ascertain what this water is, and then how it is turned into blood. For the Law of the Old Testament is water, which was afterwards turned by Christ into wine at the marriage-feast. For to the Jews was given the Scripture as sweet water, by which those might be saved who believed in Christ as promised to them; but these turned the same Scripture into the

bitterness of unbelief, denying Christ, and delivering him over to death; thus turning it into blood, that is, into a carnal meaning. The sea therefore was made blood, as the blood of the body of a dead man, because they verily turned the Law into their own destruction, when they were always wishing to understand it in a carnal manner, and never to pass on to the spiritual sense. But with this evil are those proved to perish more fearfully, who, to their own damnation, denying Christ before the face of Pilate, are recorded to have said, 'His blood be upon us and upon our children.' *'And every living soul died in the sea.'* By the whole we here understand a part. For it is not all who die through a carnal understanding of the law; because there are many who by the grace of God understand in a spiritual sense that which happened to the Jews in a figure. *'Every living soul died in the sea,'* is to be understood of those only who in reading the law attend to nothing else but the letter, as did the Jews; but who cease to be dead especially proper to this sea; these of the laity are chiefly the earthly ones, and are noted by the earth. Here is observed the distinction already noticed between earth and sea, or clergy and laity. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**16:4** "And the third angel, and in the change of waters into blood," we must hear all the angels of the peoples, that is to say the weaker men, whose soul is often cruel. And the third poured out his vial upon the rivers and the fountains of waters: and there was



made blood. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**16:4** By *rivers and fountains of waters*, are signified Gentiles; as in like manner they are above, by the sea. The river flows onward from its source into lower regions, and is then emptied into the sea; so likewise paganism, flowing from infidelity, pursues its course onwards to death; but paganism, in its systems of philosophy, received its own proper vial, that is, the sacred Scripture and the knowledge of God; as when for instance Plato, while in Egypt as is supposed, knew from Jeremiah, that an omnipotent God made heaven and earth, the sea, and all that is in them; but turned this phial into blood, that is, into a depravation induced by error; saying, that heavenly beings, that is angels, made all things, that is, the inferior creation. Virgil also learned from the volume of Daniel, that there were four kingdoms pre-ordained of God; one of which was the golden; but this truth he converted into blood when he referred it to Saturn and Jupiter, and said that these were the founders of the kingdoms. Hence the teacher of the Gentiles thus speaks; 'Carnal wisdom is death;' and again; 'The wisdom of the flesh is enmity with God.'

<sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**16:4** In the rivers and fountains of waters, we see that paganism is here figured forth; and, as this was preceded by the error of our nature, and like a river flowed onward to death, amid filthy works: so it added to the former error that of carnal wisdom in its teachers, that is to say, in the philosophers of this world, in regard to things divine. For they had learned many truths from the law and the prophets, which nevertheless they afterwards converted into a corrupt dogma. For there are some who relate that Plato, to say nothing of others, when in Egypt as is supposed, learned from Jeremiah the prophet many truths; but afterwards, as we have said, converted them into a most corrupt dogma. Of such, says the apostle, 'when they knew God they glorified him not as God, nor gave him thanks; but went astray in their thoughts, and their foolish heart was darkened; calling themselves wise when they were fools; and changed the glory of the incorruptible God into the likeness of an image of corruptible man.' This is assuredly for the water to be turned into blood; that is, it is to renounce a spiritual understanding, and to follow a carnal one in all things. Hence in the way of reproof, it was said by the Lord to Peter when savoring of carnal wisdom, 'Get thee behind me, Satan; thou art an offence to me; for thou savourest not the things that be of God, but the things that be of men.' On the other hand, when having a right understanding concerning the Lord's divinity, it was said to him by the Lord himself, 'Blessed art thou Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' Hence also to some who were carnally understanding his words, it was said, 'It is the Spirit which giveth life; the flesh profiteth nothing.' Hence likewise the teacher of the Gentiles says, 'To be carnally minded is death.' And again; 'The wisdom of the flesh is enmity to God.'

<sup>106</sup>[Ambrose Autpert (730-784AD), Commentary on Revelation]

**16:5-7** The blood of the holy prophets is to be understood as being their spiritual meaning. He therefore who pours out the blood of the prophets or

of the other saints, that is, who converts their spiritual meaning into an earthly one, shall drink blood; that is, shall endure the vengeance of blood. That is to say; whatsoever vital truth he possesses he shall lose, and by the just judgment of God remain in the carnal sense. For they are worthy. 'For it is but just, that he who is unwilling to drink spiritual wine, should be drunk with the corruptions of vices as with bloods. *'And I heard another angel say, Even so, Lord God Almighty, for just and true are thy judgments.'* . . . This may be specially understood of heretics, from whose mouth seems to flow an abundance of oracles as rivers. But these who pour out the blood of the saints and prophets which are converted into blood, themselves drink blood. Because when they change the words of the Law and the oracles of the prophets and the sayings of the apostles into false meanings, these, when the sharpness of persecution impels them, let go the name of Christ which they had falsely retained, by becoming publicly slaves to the sins of the flesh. Thus it may be affirmed; 'Just art thou, who wast holy, in thus judging,' &c.; as if it were said; because in depraving the words of the law, the oracles of the prophets, and the sayings of the apostles, they have as it were slain them; it is but just that through the medium of those temporal afflictions which they had before trodden in contempt under foot, the blood which they poured out and with which also they had stained their souls, they should drink before men; that is, that thy name which they had falsely worshipped they should publicly deny, and should presume to go back again to the corruptions of the flesh, which they had before restrained as it were only out of an appetite for empty glory.

<sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**16:5-7** Although the Jews and Gentiles also poured out corporally the blood of the saints, which the Lord says that he will require at their hands; it nevertheless may be understood as a plague of blindness in such a sense, that those persons may be regarded as having poured out the blood of the prophets, who, abusing their true meaning, have turned it aside into a different channel; after the same manner of speaking, as when, reading Moses . . . we are said to pour out the blood of Moses if we understand the words of the law after the literal sense which killeth. The slayers of whom therefore the Lord compels to drink blood; because the justice of Him who judgeth all things rightly demands, that they who have been unwilling to drink spiritual wine should be made drunk by the corruptions of their sins, as by bloods. As if the same angel should say; Those who have carnally understood a spiritual law, are justly delivered over to the corruption of flesh and blood; where we perceive both the sin and the punishment of the sin.

<sup>106</sup>[Ambrose Autpert (730-784AD), Commentary on Revelation]

**16:8** "The fourth angel poured out his bowl on the sun, and the men were burned with devouring heat." This is what must still be accomplished in the fire of hell. Indeed, when in the present life the devil kills his followers, not only does he not subject their bodies to the action of fire, but as much as he can, he covers them with glory, and it is this glory, that joy which the Holy Spirit calls scourges, pains.

<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]



**16:8-9** What is it for the angel to pour out his vial upon the sun, except it be to adduce the preaching of the truth against the perverse dogmas of Antichrist, and his ministers? *'And it was given him,'* says John, *'to scorch men with heat and with fire.'* . . . What else is the fire or heat with which a part of the beast is said to be scorched, but the heat of envy, anger, wrath, zeal, emulation, animosity? It is of this fire we read, 'Zeal hath seized upon a people that is uninstructed;' and, 'the fire of thine enemies shall devour them.'<sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**16:9** *"And they blasphemed the name of God who has these plagues in his power, and they did not do penance."* It is not their body, but their soul that God strikes with these scourges; this is why they do not remember the Lord, but sink more and more into evil; and that is why they blaspheme by persecuting the saints.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**16:10** *"The fifth angel poured out his vial upon the seat of the beast: and his kingdom was made dark."* The throne of the beast is its church, that is to say, the assembly of the proud that these wounds blind.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**16:11** That is, by a mutual exhortation to *blaspheme the God of heaven*; adding moreover the blasphemy against the Spirit; by which they hardened themselves so as to be unwilling to return to penitence.<sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**16:11** *"And the men devoured their tongues in excess of their pain,"* that is to say, they turned their fury against themselves by blaspheming against the wrath of God, because they were pierced arrows of anger, they believed in joy. *"And they did not do penance,"* hardened as they were by this fatal joy.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**16:12** *"And the sixth angel poured out his vial upon that great river Euphrates,"* that is to say on the people. *"And its waters were dried,"* as he said above, the harvest of the earth dried up to become the food of the flames. *"In order to prepare a way for those who are from the rising of the sun,"* that is to say of Jesus Christ, for it is after the consumption of all these plagues that the righteous will go out to meet Jesus Christ.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**16:12** By these *kings* are understood saints, who rightly govern themselves and others, and restrain by rule the motions of the flesh; who are said to come from the rising of the sun, because they are called by the Lord who is the true Sun of righteousness.<sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**16:13** Saint John, my very dear brothers, speaking of the cuts or wounds of the seven angels, before speaking of the seventh angel, summarizes in a few words what he said according to his custom: *"And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophets three unclean spirits like frogs."* He saw only one spirit, because there is indeed only one body. The dragon, that is to say the devil, the beast, that is to say the body of the devil, and the false prophets, that is to say the leaders of the body

of the devil, are only one spirit like frogs.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**16:13-14** Frogs are animals which are a source of annoyance; they make a noise, destroy the repose of men, and live in the mud. Such will be the ministers of Antichrist; because they will be perceived not so much to speak, as rather with talkative voices to croak. They will likewise take from the elect their rest; everywhere severely persecuting them; and will crawl about in the mud, that is, in the uncleanness of sins.<sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**16:13-14** *"I saw three unclean spirits coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."* As if it were openly said to them by John: 'It is not heaven, but mud that you are looking upon: not holy preachers but noisy frogs that you are hearing, 'Do not lend your ear to the croaking of frogs, as if it was the voice of preachers.' In which words he asserts, that the horrible blasphemies of the beast and false prophet are as far distant from the teaching of the truth, as frogs are from holy men. By this, both constancy is ascribed to the saints and caution to the unwary; so that they who are unable to guard against these wicked deceits, by a spirit of discernment, may at least, by being smitten with disgust at the appearance of the frogs, endeavor to avoid such persons. For as frogs hinder our natural rest, so do these hinder our spiritual rest; by whose ranting it comes to pass that no one perceives the truth in the quiet of devotion. And inasmuch as these ministers of Satan, not only by terrors and flatteries, but also by the false signs produced by deceits, will seduce unto death those who are foreknown; therefore it is added, with respect to these unclean spirits, that they are the spirits of demons, making signs (understand that they are not true but false signs); by which not Israel, but the Egyptians are deceived. ... Above (chap. 13), when speaking of the seductive signs which the beast is to work, this observation is interposed; 'And he made great signs, so as to cause fire to descend to earth in the sight of men.' As if it were said; of all the signs that he will exhibit, the greatest will be that of causing fire to descend from heaven to the earth; that is, he will show that he himself has received, after the manner of the Church, the seal of the Holy Spirit, under the appellation of fire; although he is replete with the spirit of seduction. But this is to be 'in the sight of men;' because they savor not the things which be of God, but the things which be of men. I say that in the sight of men, they will be believed to utter with fiery tongues the words of the Spirit; but in the sight of the elect, they will appear to be as frogs without tongues; because it is certain, it is so declared and so appointed, that in the eyes of the elect they shall not be able to proceed beyond the signs of frogs.<sup>108</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**16:14** *"It is the spirits of the demons who perform wonders."* Frogs, in addition to the natural horror they inspire, have their stay in filthy places. The waters are their habitation, and yet not only do they flee from the great waters and dry places, but even into the waters they roll preferably in silt and mud. Thus the hypocrites do not inhabit the waters as they



think, but the defilements that true believers leave at the bottom of the waters. One can still assimilate to frogs the men who do not blush to wallow in sins and crimes whose others have purified themselves by baptism or penance. Here is a man who converts to God and repents of being proud, adulterous, drunk or stingy; here is another which imitates the disorderly conduct to which the first renounces by a sincere admission, he says to himself: I do what I want, later I will do penance like this. But suddenly the last day comes for him, more time for admitting his faults, he only has damnation. Now, such a man who imitates in others only evil instead of good, rolls up and wallows like a frog in the mire from which the other has purified himself. Frogs therefore signify the spirits of the demons who perform wonders. *"They go forth to the kings of the whole earth to gather them into battle at the great day of Omnipotent God."* This great day is all the time that has passed since the Savior's passion. But it is according to the circumstances that the meaning of the word day must be determined. It means sometimes the day of judgment, sometimes the last persecution which must take place under the Antichrist, sometimes all the time taken in its generality, as in these words of the prophet Amos: "Woe to those who desire the day of the Lord, and what you will use for this day of the Lord, etc." (Amos 5:18) Indeed, as the prophet adds, all the events of this life are a day of darkness and not of light for those who desire the day of the Lord, that is to say who put all their joy, all their delights in this world, who seek to take advantage of the pleasures and delights of which they are slaves and who want to stalk piety. It is to them that it is said: "Woe to you who are satisfied." (Luke 6:25) They are not among those of whom our Lord said: "Blessed are those who weep." (Matt. 5:5) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**16:17** What else are we to understand to be designated in the lightnings; but the signs of miracles? what else in the voices, but preachings? what else in the thunders, but comminations? But inasmuch as together with the word of preaching, and the terrors of comminations, we are told that

there will be the signs of miracles; so it is not here sufficiently clear whether the miracles are those of good men contradicting falsity; or those of wicked men resisting the truth, with a view to try the good and to harden the wicked; or whether both of these will alternate with each other. <sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**16:18-19** Saint John then recapitulates everything related to this same persecution. *"And there are lightnings and thunders, and a great earthquake, and this earthquake was so great that men have never felt it since they were on earth. And the great city was divided into three parts."* This great city is the meeting of all the people who are under heaven and who will be divided into three parts when the Church is divided, the gentiles on one side, the heretics and the false Catholics on the other, the other finally the Catholic Church. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**16:19-20** *"And the cities of the gentiles fell, and God remembered the great Babylon to give him to drink the wine of the indignation of his anger. And all the islands fled, and the mountains were no longer found."* The cities of the gentiles are the nations themselves; Babylon is the abomination of desolation, the mountains and the islands are the Church, and Saint John wants to teach us that in the cities of the nations, all the strength, all the hope of the idolatrous peoples are destroyed. Indeed, the pagan nations do not live in cities different from those of the Christians; these are the men who are divided here, either in the city of good or in the city of evil. Babylon therefore fell or drank the wine of the wrath of God, when it received power against Jerusalem, which is the Church. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**16:21** *"And a great hail like the weight of a talent descended from heaven on men."* Hail is the wrath of God. All these plagues are the figure of spiritual wounds. *"And men blasphemed God because of the plague of the hail, because that plague was very great."* <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

## REVELATION 17

### The woman on the scarlet beast

<sup>1</sup> And there came <sup>a</sup>one of the seven angels which had the seven vials, and talked with me, saying unto me, *Come hither; I will shew unto thee the judgment of <sup>b</sup>the great whore <sup>c</sup>that sitteth upon many waters: <sup>2</sup> With whom the kings of the earth have committed fornication, and <sup>d</sup>the inhabitants of the earth have been made drunk with the wine of her fornication.* <sup>3</sup> So he carried me away in the spirit <sup>e</sup>into the wilderness: and I saw a woman sit <sup>f</sup>upon a scarlet coloured beast, full of <sup>e</sup>names of blasphemy, having seven heads and ten horns. <sup>4</sup> And the woman <sup>h</sup>was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, <sup>i</sup>having a golden cup in her hand full of abominations and filthiness of her fornication: <sup>5</sup> And upon her forehead *was a name written, <sup>1</sup>MYSTERY, <sup>k</sup>BABYLON <sup>l</sup>THE GREAT, <sup>j</sup>THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.* <sup>6</sup> And I saw the woman drunken with the blood of the saints, and with the blood of <sup>m</sup>the martyrs of Jesus: and when I saw her, I wondered with great admiration.

### The angel explains the vision

<sup>7</sup> And the angel said unto me, *Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.* <sup>8</sup> The beast that thou sawest was, and is not; and <sup>n</sup>shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the



earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

### The beast with seven heads and ten horns

<sup>9</sup> And <sup>p</sup>here is the mind which hath wisdom. <sup>o</sup>The seven heads are seven mountains, on which the woman sitteth. <sup>10</sup> And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. <sup>11</sup> And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. <sup>12</sup> And <sup>q</sup>the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. <sup>13</sup> These have <sup>r</sup>one mind, and shall give their power and strength unto the beast. <sup>14</sup> <sup>u</sup>These shall make war with the Lamb, and the Lamb shall overcome them: <sup>v</sup>for he is Lord of lords, and King of kings: <sup>s</sup>and they that are with him *are* called, and chosen, and faithful.

### Further explanation of the vision

<sup>15</sup> And he saith unto me, <sup>w</sup>The waters which thou sawest, where the whore sitteth, <sup>y</sup>are peoples, and multitudes, and nations, and tongues. <sup>16</sup> And the ten horns which thou sawest upon the beast, <sup>x</sup>these shall hate the whore, and shall make her desolate <sup>z</sup>and naked, <sup>a</sup>and shall eat her flesh, and burn her with fire. <sup>17</sup> <sup>a</sup>For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, <sup>b</sup>until the words of God shall be fulfilled. <sup>18</sup> And the woman which thou sawest <sup>c</sup>is that great city, <sup>d</sup>which reigneth over the kings of the earth.

|              |               |               |               |               |                |                |
|--------------|---------------|---------------|---------------|---------------|----------------|----------------|
| 1 a Rev 15:1 | c Jer 51:13   | i Jer 51:7    | 8 n Rev 11:7  | Zec 1:18      | 15 v Rev 13:7  | b Rev 10:7     |
| Rev 15:6     | 2 d Jer 51:7  | 5 j Rev 18:9  | 9 o Rev 13:1  | 13 r Rom 8:7  | w Isa 8:7      | 18 c Rev 16:19 |
| Rev 16:1-17  | 3 e Rev 13:1  | k Rev 11:8    | p Rev 13:18   | 14 s Rev 14:4 | 16 x Jer 50:41 | d Rev 12:4     |
| Rev 21:9     | f Rev 12:3    | 12 The 2:7    | Hos 14:9      | 1 Pet 2:9     | y Eze 16:37    |                |
| b Nah 3:4    | g Rev 12:6    | 6 m Act 22:20 | Psa 107:43    | t 1 Tim 6:15  | z Rev 18:8     |                |
| Rev 19:2     | 4 h Rev 18:12 | Rev 6:9       | 12 q Dan 7:20 | u Rev 16:14   | 17 a Rom 1:26  |                |

**17:1** The angel in this passage personates Christ, who is the messenger of the Father's will. John is a type of the Church. What is said to John by the angel, is said daily to every church by Christ. It is here to be noted, both that the angel comes to teach John, and that John is invited to come in order to be taught. The angel comes to John, that is, Christ comes to the Church; when, either by internal inspiration or by the teaching of the apostles and other holy men, Christ invites it to consider the torments of the wicked prepared by the just judgment of God. Come, says he, with the steps of faith and of understanding, and contemplate the damnation of the great whore; that is, give heed to the damnation of the wicked. John comes, when the holy Church assents to; and by understanding the words of holy teachers or by the admonitions of divine inspiration, contemplates; these punishments which are to befall the wicked. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**17:1** Whose person is it that John here represents, but that of the Church? Whose person is it that is represented by one of the seven angels having the seven golden vials, but the person of the Lord Jesus Christ? or at least of the prophets, apostles, and all the teachers, who, being filled with the Holy Spirit, instruct the Church concerning the nature of the damnation of the wicked? . . . The Church therefore may say concerning Christ, concerning also holy preachers, *'One of the seven angels came to me, saying, Come, and I will shew thee the damnation of the great whore.'* . . . And it is to be noted, that both the angel is invited to teach John, and that the same John comes in order to be taught by the angel. For the steps of the angel coming to John, are those either of an internal aspiration from Christ, or of an external voice coming from preachers and passing on to the hearts of the hearers. But the steps of John are the faith of the hearers following the words of the teachers. It should be known, however, that the

voice is one of grief, which says, *'Come, and I will shew thee the damnation of the great whore.'* <sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**17:3** In the reading of the Holy Scripture that you have just heard, my very dear brothers, you heard Saint John say to you: *"That he saw a woman sitting on a scarlet beast,"* that is to say, covered in crimes and blood. It was *full of names of blasphemy*. He shows that this beast, that is to say the people of the wicked, as we have already said, had several names. *"Which had seven heads and ten horns,"* these are the kings of the world and their kingdoms with which Saint John saw the devil in heaven. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**17:3** Inasmuch as the hearts of the wicked are set forth under the figure of a desert; Jeremiah the prophet testifies, when speaking of Judea abandoned by God, saying, 'How doth the city full of people, sit solitary!' If it was full of people, how was it solitary; unless it was that God deserting it, it was made a wilderness of dragons, that is, of demons? Hence Isaiah said, 'The voice of one crying in the wilderness, Make straight the way of the Lord.' Hence the devil's first solitude cries out to the Lord; 'Behold thou hast driven me out this day from the face of the earth, and from thy face shall I be hid, and I shall be a fugitive and vagabond in the earth.' Are not they justly called a desert in whom the omnipotent God does not dwell by his grace? For the absence of God is a demoniacal solitude. The presence of God is heavenly company. What then in this passage ought we to understand by the word wilderness, but the hearts of the wicked blinded through the absence of all the Divinity? <sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**17:4** *"And the woman,"* that is to say the multitude of the proud, *"was clothed in purple and scarlet, adorned with gold and precious stones,"* that is to



say, of all the adornments of a deceptive truth. He then shows what this external beauty covers: "*And she held in her hand a cup of gold, full of abomination and the impurities of her fornication.*" This gold is the hypocrisy of impure people who appear outwardly fair to the eyes of men, but who in the inside full of all kinds of defilement. (Matt. 23:28) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**17:4** Purple is the clothing of kings, and derives its tint from the blood of certain fish of the sea. What therefore are we to understand by the purple with which the woman was arrayed, but the pretense of rule? For what the Church has in truth, that do these possess in simulation. For the Church has purple and scarlet, that is, royal dignity, because it has Christ as king; and of herself also she is in possession of many kings, since the Church herself also reigns, through Christ. For she is an elect and a royal race. The Church also possesses a vestment of gold, that is, charity or wisdom; of which it is written, 'Receive wisdom as gold.' And the Psalmist says; 'The queen stood on thy right hand in a vesture of gold.' So likewise this specious woman, although she is perfectly foolish, nevertheless, neglecting what would really make for her future prosperity, says that she is wise; and glories in the books of her philosophers and in the wisdom of the word of man. In the precious stones and pearls are signified the virtues of saints; that is, faith, hope, charity, humility, meekness, and other virtues of this kind with which the faithful are adorned. Which ornaments as it is the Church alone that possesses, so this perverted woman endeavors deceitfully to usurp them to herself. Wherefore she makes a pretense of possessing that which she has not; in order that those whom she cannot draw into error by an exercise of power, she may deceive by a simulated sanctity, and a plausible fraud. The harlot herself is a golden cup by reason of her simulated sanctity, which she outwardly pretends to, although interiorly she is full of all iniquity and abomination. Whence likewise Jeremiah says, that 'Babylon is a golden cup in the hand of God.' For by her hypocrisy she feigns herself to be the gold of sanctity; which sanctity nevertheless is simulated, in order that she may the more easily invite everyone to drink of the uncleanness of her fornication. To such the Lord says, 'Woe unto you who are like unto whited sepulchers.' <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**17:4** What is it for the woman to sit upon the beast, but for damnable man Antichrist, to boast like a city which is about suddenly to fall that they are built together after the likeness of the Church, which is being daily built up upon Christ? This city, however, is as the harlot upon the beast which is opposed to the Lamb; the Church is as the spouse upon the Lamb which overcomes the beast. The former, built upon the sand, is soon to fall; the latter, built upon a rock, is to remain to eternity. But we need not wonder, if those things which signify the evils of the wicked should signify also the goods of the elect; since what these things designate on the part of the Church, the wicked contend that they also possess. For to glance only at a few out of the many things which might be enumerated; it is said of this harlot, that she was '*a woman arrayed in purple and scarlet.*'

But of the spouse of Christ also Solomon thus speaks, (Prov. 31:22); 'She maketh herself coverings of tapestry; her clothing is silk and purple.' Of this harlot it is also said; '*She was arrayed in gold and precious stones and pearls.*' The Psalmist, too, addressed God concerning the spouse in these words; 'At thy right hand stood the Queen in a vesture of gold; wrought in diverse colors:' of whom also it is said in the Apocalypse, in another place; 'Her light was like unto a stone most precious.' What wonder then is it, if one and the same thing which demonstrates on the part of the wicked simulation; should on the part of the elect, demonstrate the religion of a true faith? Now what is signified, on the part of the wicked, by the purple and scarlet, but the show of pretended rule? Moreover inasmuch as true purple has the tint of blood; so by it is designated, in a good sense, the love of which the Lord speaks in the Gospel, 'Greater love hath no man than this, that a man lay down his life for his friends.' Further: scarlet has an appearance of fire; and what is designated by this, but the same love which is diffused into our hearts by the Holy Spirit? Nor should this occasion surprise; for the Holy Spirit himself is designated by the name of fire. Hence the Lord says, 'I have come to send fire upon the earth, and what will I but that it should burn?' Hence also it is said in the Acts of the Apostles; 'And suddenly there came from heaven the sound as of a rushing mighty wind, and it filled the whole house where they were sitting; and there appeared unto them cloven tongues as it were of fire.' By this love, by a simulation of this love, the wicked are excited against the good into the fury of hatred; by this love, the elect love even those whom they endure as their enemies; by a simulation of this love, the wicked show no mercy to the saints: this love do holy preachers assuredly follow after, when the wandering they bring back from error to a knowledge of the truth; this love do the followers of perverse dogmas pretend that they possess, when they hasten to draw away God's elect from the truth to a lie. Now although this unhappy harlot be said to be arrayed in gold and precious stones and pearls; yet all this seems to pertain to that same thing, that is, the simulation of wicked persons, by which so great numbers are deceived. For what is expressed by gold, but wisdom? what by every precious stone, but the sum of all the virtues? what by pearls, but the effort after a holy life? Which things, as we have observed, since it is the Church alone of Christ which boasts that she possesses; so the opposite part of mankind deceitfully endeavor to seize them to themselves; inasmuch as whomsoever this harlot is not able by an open exercise of power to draw away into error, she deceives by concealed seductive arts, and a fraudulent show of truth. <sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**17:5** Inasmuch as Babylon, that is, the multitude of the wicked, feigns herself in hypocrisy to be that which she is not, that is, shows herself as a golden cup while she is full of iniquity and abomination; so lest the superstition of error under the cloak of simulation should deceive the unwary, they are put upon their guard by the title upon her forehead; since it is there written, 'Babylon,' that is, confusion. Whence we may see why it is that the name of Mystery is given. For a mystery is said to be some



concealed thing; and that in which one thing is presented to the sight and another to the understanding. To some the works of Babylon are on her forehead; to others they are in a mystery. To the more simple, who cannot see and understand them, they are a mystery; because those things which by the multitude of the wicked are interiorly generated in their own minds, are concealed from them. But to the more perfect her name shows itself upon the forehead, because these know easily the nature of all her works. Her name therefore is upon her forehead, but yet is written in mystery; because to some it is openly shown, to others it is shut up in mystery. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**17:5** Lest the superstition of error, disguised under the cloak of simulation, should deceive the unwary, the divine mercy has caused them to be careful by means of the title upon her forehead. How is it, however, that by her art of simulation she deceives such innumerable multitudes of persons, when all the time she carries upon her forehead the name of Babylon, that is, confusion; unless it be that it is not given to all to know the mystery of Babylon; in like manner as it is not given to all to know the mystery of the kingdom of heaven? Her name indeed is openly written upon her forehead; but it is shut up from some in a mystery. Whence in this very Apocalypse it is said to John by an angelic voice, and on account of the wicked, 'Seal up the things which are uttered by the thunders, and write them not.' On the other hand, on account of the elect it is said by the same angel, 'Seal not up the words of the prophecy of this book.' <sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**17:5-6** "*And this name was written on his forehead, mystery, the great Babylon, the sea of fornications and abominations of the earth.*" Hypocrisy alone to the exclusion of all other superstition, imprints a sign on the forehead. Now the Spirit tells us what she wore written on her forehead, because who would write a similar name in obvious characters? This name is a mystery which they interpreted by saying: "*And I saw the woman intoxicated with the blood of the saints and the blood of the martyrs of Jesus.*" One body is the declared enemy of the Church, inside and out; in the Church it is false Christians; and outside the Church, heretics and pagans. This body seems separate as to where it occupies, but in the persecution of the Church, it acts with perfect unity of view. It is impossible for a prophet to perish outside of Jerusalem who kills the prophets (Luke 13:33), that is to say, it is impossible that good Christians should suffer some persecution without counting bad Christians among their persecutors; thus the great-nephews by their consent to the works of their ancestors are accused of having stoned Zachariah, although by the fact they did not commit this crime. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**17:6** The *blood of the prophets* is understood to be their spiritual meaning; and they who fear not to pervert this into a carnal one by an evil interpretation, as do the Jews, will sustain the vengeance of the blood they thus pour out, by losing whatsoever vital truth they possess. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**17:6** Because they have changed the meaning of the prophets into a carnal meaning, therefore do they deserve to be consigned to the corruptions of the flesh. For their deserts demand, in retribution for the blood they have poured out, that, like persons intoxicated with blood, they should be rendered insane by the corruptions arising from carnal things. 'Righteous are you, who are and who was holy, because you hast judged thus; for they have poured out the blood of the saints and prophets, and thou hast given them blood to drink, for they are worthy.' As if those drink the very blood of the saints, who, by reason of their guilt in pouring it out, become inebriated with the allurements of carnal vices. <sup>108</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**17:8** "*And the beast was, and it is no more, it will return again, it will rise from the abyss and will be precipitated in the perdition of the wrath of God,*" that is to say, it will be born of the people so that we can say: The beast has come out of the beast and the abyss of the abyss: What does that mean that the beast comes out of the beast, and the abyss of the abyss? That is a people delivered to evil gives birth to a people as bad as him. This is what happens when guilty sons imitate the disorders and crimes of their fathers. A survivor rises and walks to perdition, like the parents from whom he emerged. They exist now, because others continually succeed those who die. Thus, the Church has never lacked persecutors from its origin, who, more or less numerous, secretly or publicly, have constantly laid traps for it. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**17:9** That *the seven heads are seven mountains*; and that these are seven kings, the angel admonishes us in the sequel to understand; by the aid of that sense of the words which has wisdom; in order to show that, like those kings, St. John was brought to Rome, which, sitting upon seven hills, formerly held, by her domination, the monarchy of the world; and in the name of that city he figured forth the power of the whole kingdom of the world. <sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**17:12** In the reading you have just heard, my very dear brothers, these kings who persecute Jerusalem are peoples sold to evil who persecute the Church of God; and to whom the angel gives the title of kings, because their reign is like a dream. Every wicked man who persecutes the good seems to act as a dream, because the persecution of the wicked will not last forever, but will vanish like a dream following these words of Isaiah: "The riches of all nations will be like a dream and a night vision." (Isa. 29:7) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**17:13** "*These have one purpose,*" that is, one spirit to persecute the good. The angel says, "These have," and not: These will, because the persecution of the wicked does not wait until the approach of the day of judgment to break out, but that it does not cease to occur in the course of the present life. "*And they will give their strength and power to the devil.*" Indeed, the wicked seem to give power to the one under whose inspiration they do evil. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]



**17:14** "They fight against the Lamb," that is to say, they will fight against the Church, and until the end, until the Saints are in possession of the kingdom which is intended for them: "And the Lamb will overcome them," for God does not allow His servants to be tempted above their strength. That is why He adds: "And the Lamb will overcome them, because he is the Lord of Lords, and the King of kings, and those who are with him are called the elect and the faithful," the Church. They are, he says, "the called and the elect," because not all are called; not all are elected. "Many are called," says the Lord, "but few are chosen." (Matt. 20:41) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**17:15-16** "And the angel said to me, The waters which you have seen where the harlot sits are the peoples, the nations and the tongues; and the ten horns that you saw in the beast are the ones that shall hate the harlot;" that is to say this woman. The harlot is the life of disorders which runs out in the middle of plunder and the pleasures of the senses. The angel says that they will hate this harlot, because indeed the immodest, the proud, the miserly, the presumptuous, do not only persecute the saints, but hate each other. They still hate each other in another way by fulfilling this prophecy of the Psalmist: "He who loves iniquity hates his soul." (Ps.

10:6) "and shall make her deserted and naked," that is, by an effect of anger, and of the just judgment of God who abandons them, they themselves will reduce the world to desolation by the excessive and unjust use they will make of it. "And they will devour her flesh," because according to the words of the Apostle, they will tear each other apart and devour each other. (Gal. 5:15) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**17:17** The angel gives the reason: "For God has given into their hearts, to do that which pleases him," that is to say, it was he who caused these scourges which he resolved to inflict precisely on the world which deserved them. "And they will give their kingdom to the beast until the words of God are fulfilled," that is, the wicked obey the devil, until the Scriptures are fulfilled, and the day of judgment has arrived. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**17:18** "And the woman which you saw: is the great city, which reigns over the kings of the earth," that is to say all the wicked and ungodly. This is how he said later, speaking of the Church: "Come and I will show you the one who is the spouse of the Lamb, and he showed me the holy city which came down from heaven." (Rev. 21: 9) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

## REVELATION 18

### The fall of Babylon

<sup>1</sup> And after these things I saw another angel come down from heaven, having great power; <sup>a</sup>and the earth was lightened with his glory. <sup>2</sup> And he cried mightily with a strong voice, saying, <sup>d</sup>Babylon the great is fallen, is fallen, and <sup>c</sup>is become the habitation of devils, and the hold of every foul spirit, and <sup>b</sup>a cage of every unclean and hateful bird. <sup>3</sup> For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

### Her sins and punishment

<sup>4</sup> And I heard another voice from heaven, saying, <sup>c</sup>Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. <sup>5</sup> <sup>f</sup>For her sins have reached unto heaven, and God hath remembered her iniquities. <sup>6</sup> <sup>g</sup>Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. <sup>7</sup> <sup>i</sup>How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a <sup>h</sup>queen, and am no widow, and shall see no sorrow. <sup>8</sup> Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: <sup>j</sup>for strong is the Lord God who judgeth her.

### Song of the kings

<sup>9</sup> And <sup>k</sup>the kings of the earth, who have committed fornication and lived deliciously with her, <sup>l</sup>shall bewail her, and lament for her, when they shall see the smoke of her burning, <sup>10</sup> Standing afar off for the fear of her torment, saying, <sup>m</sup>Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

### Song of the merchants

<sup>11</sup> And <sup>n</sup>the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: <sup>12</sup> The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, <sup>13</sup> And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and <sup>o</sup>souls of men. <sup>14</sup> And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. <sup>15</sup> The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, <sup>16</sup> And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!



## Song of the mariners

<sup>17</sup> For in one hour so great riches is come to nought. And <sup>p</sup>every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, <sup>18</sup> <sup>q</sup>And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city! <sup>19</sup> And <sup>t</sup>they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. <sup>20</sup> <sup>r</sup>Rejoice over her, *thou* heaven, and ye holy apostles and prophets; for <sup>s</sup>God hath avenged you on her.

## The angel's promise

<sup>21</sup> And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, <sup>u</sup>Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. <sup>22</sup> <sup>v</sup>And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; <sup>23</sup> And the light of a candle shall shine no more at all in thee; <sup>w</sup>and the voice of the bridegroom and of the bride shall be heard no more at all in thee: <sup>x</sup>for thy merchants were the great men of the earth; <sup>y</sup>for by thy sorceries were all nations deceived. <sup>24</sup> And in her was found the blood of prophets, and of saints, and of all that <sup>z</sup>were slain upon the earth.

|               |               |               |                |                |                |                |
|---------------|---------------|---------------|----------------|----------------|----------------|----------------|
| 1 a 2 The 2:3 | Isa 48:20     | 2 Tim 4:14    | 10 m Rev 14:8  | 20 s Luk 11:49 | Psa 48:11      | Nah 3:4        |
| 2 b Mar 5:2-3 | Jer 50:8      | Rev 13:10     | Isa 21:9       | Isa 26:21      | Jdg 5:31       | Rev 17:2       |
| Isa 14:23     | 2 Cor 6:17    | 7 h Zep 2:15  | 11 n Eze 27:27 | Psa 18:47      | 21 u Jer 51:64 | 24 z Jer 51:49 |
| c Isa 34:11   | 5 f Jon 1:2   | Isa 47:7-8    | 13 o 2 Pet 2:3 | t Rev 19:1-3   | 22 v Jer 7:34  |                |
| d Rev 16:19   | Gen 18:20     | i Eze 28:2    | 17 p Isa 23:14 | Jer 51:48      | Isa 24:8       |                |
| Rev 14:8      | Gen 4:10      | 8 j Jer 50:34 | 18 q Eze 27:30 | Isa 44:23      | 23 w Jer 33:11 |                |
| Isa 13:19     | 6 g Psa 137:8 | 9 k Rev 17:2  | 19 r Job 2:12  | Pro 11:10      | x Isa 23:8     |                |
| 4 e Gen 19:12 | Jer 50:15     | 1 Jer 50:46   | 1 Sam 4:12     | Psa 58:10      | y 2 Kin 9:22   |                |

**18:1-2** "And after these things I saw another angel coming down from heaven, having great power: and the earth was illuminated with his glory. And he cried out in power, saying, Fallen, fallen is Babylon the great: and it is become the habitation of demons, and the location of every unclean spirit, and the location of even unclean and menacing birds." Can the ruins of a single city provide sufficient refuge to contain all the foul spirits or all the foul birds? Or can we suppose that in the time when the city itself will fall, spirits and filthy birds will abandon all parts of the world to come and live in the ruins of a single city? There is no city that can contain all the foul living beings, except the city of the devil, in which all the defilements with which the soul of the wicked is filled are spread throughout the world. The kings that the angel represents as the persecutors of Jerusalem, are the wicked who persecute the Church of God, which lives and reigns, etc. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**18:1** This power may be referred to both natures, that is, the Divine and the Human. For this power was in him by Divinity, without time, before all ages; for like as with the Father and Holy Spirit he had created all things, so with the Father and the Holy Spirit he possessed all things. This power moreover was given to him in time; when after the triumph of his resurrection power was given to him in heaven and in earth, that at the name of Jesus every knee should bow of things in heaven, and things in earth, and things in hell. Of this power it was that on rising again from the dead he says, 'All power is given to me in heaven and in earth.' But of that which he had before all time with the Father, Daniel says, 'Power everlasting was given to him.' <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**18:1** As if he should say, Power against the swelling power of the world: in opposition to the shadows of false doctrine, the light of true knowledge has appeared; in order that to the kings of the earth and to the wise of this world, who glory in the strength of

their power and the pride of their knowledge, He may be shown to be invincible; inasmuch as, in comparison with him, there is neither power nor wisdom, which can any longer be so called, in which the boasting world had before put its trust.

<sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**18:2** This Babylon signifies that which consists of the multitude of the wicked, in which is the hold of every unclean spirit; because in the hearts of the wicked as in prisons are shut up devils, who are called unclean by reason of the foulness of all the sins with which they are conversant. By 'unclean birds,' we may understand vain and proud men who dwell in Babylon. Wicked spirits, by reason of their wickedness, are demons; by reason of the allurements of the flesh, they are unclean spirits; by reason of elation of mind, they are called birds.

<sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**18:3** "Because all the nations have drunk the wine of anger from her fornication, and the kings of the earth have fornicated with her," that is to say, they have corrupted each other. In fact, all the kings could not commit the crime of fornication with a single prostitute; but the immodest who are the members of this prostitute, corrupting each other, the angel represents them here as engaging in fornication with this prostitute, that is to say having dissolute customs. He continues in these terms: "And the merchants of the earth have enriched themselves with the excess of her luxury." He wants to speak here of those who are rich in crimes, because the excess of dissolved life generates poverty rather than wealth. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**18:4** "And I heard another voice from heaven, saying, Go out of Babylon, my people, lest you not partake of her sins and not be harmed by her plagues." Here we see Babylon divided into two parts, because when under the inspiration of God



the wicked are converted to good, Babylon is divided into two parts, and those who separate from it are attached to the city of Jerusalem. Every day there are those who pass from Babylon to Jerusalem, and who yield to seduction, leave Jerusalem to return to Babylon, when the wicked are converted to good, and those who cover themselves up with the mask of virtue publicly discover the mischief of their feelings. Scripture, moreover, makes this same recommendation to the good by the mouth of the lover: "Depart from them, touch nothing unclean; come out from among them, purify yourselves, you who carry the vessels of the Lord." (Isa. 52:11) The Apostle himself reminds us of the necessity of this separation, when he says: "The solid foundation of God remains; the Lord knows those who are his, and whoever calls on the name of the Lord must renounce iniquity." (2 Tim. 2:19) "Do not partake," he said, "in her sins, and not be harmed by her plagues." Since it is written, "Anyone who dies of a sudden death will be at rest," (Wis. 15:7) how can the righteous that the fall of a city entails in a common ruin with the impious can have part in his sins? Can we not hear that when the good come out of the city of the devil, that is to say renounce a life of dissolution and impiety, one of them who wants to stay and persevere in guilty pleasures of Babylon, must no doubt share in his sins? Whenever you hear that voice say to you, "Go out," understand it from an exit not from the body, but from the mind. We leave the middle of Babylon, when we give up a bad and guilty life. The inhabitants of Babylon and Jerusalem are often in the same house, in the same Church, in the same city, and yet as long as the good people move away from the feelings of the bad people, as long as the bad people refuse to meet with the good people, we recognize the distinctive character of these two cities, Jerusalem in the good, Babylon in the bad. They live together externally, but how separate their hearts are! The life of the wicked is spent entirely in the sphere of the interests of the earth, because they love the earth, and because they place on the earth all their hopes, all their desires; the soul of the good, on the contrary, says the Apostle, is always in heaven, because they have a taste for things from heaven. (Col. 3:2)

<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**18:4** For the Church hears daily this voice from heaven when it outwardly perceives it with the ear of the body as coming from holy preachers, or when solely by divine inspiration it perceives it in the understanding with the ear of the heart. Now the voice which strikes the ears of the body through the ministry of preachers, both the elect and the reprobate hear at the same time; but the voice which strikes the ears by divine inspiration, the elect only are enabled to perceive. Whence also John says to the faithful, (Jn. 2: 27); 'And ye need not that any man teach you, but as the same anointing teacheth you of all things.' Now we must know that when God, instructing human hearts, speaks by himself with this voice, it is the power of internal aspiration alone that is discovered to us. When I say, He speaks by himself with this voice, then does the heart receive teaching from his Word, without words and without syllables; because his power is known by a certain inmost elevation; so that the mind being filled with

this power becomes suspended aloft, and when void of this power, sinks downward again to earth. For it is a kind of gravitating force which lifts up the whole soul, which it fills. It is an incorporeal light, which both fills the interiors, and which, when these are filled, surrounds the exteriors. Its speech is without noise; it opens the ears, yet is free from vocal sound. <sup>106</sup>[Ambrose Autpert (730-784AD), Commentary on Revelation]

**18:5** This voice, which is understood to be the voice of the Omnipotent God exhorting the elect, daily cries to them by the teaching of the faithful or by internal inspiration, to come out of Babylon. But this voice, which enters into the ear by the ministry of preachers, the good and the evil both hear together; but it is only the righteous that hear with the ear of the heart. He says therefore, 'Come but of her, my people;' etc., come he immediately shows when he subjoins, 'That ye be not partakers of her sins.' For in the present life the good sojourn in the body together with the evil, but in morals and life are far from their society. Therefore the voice of God admonishes them to go out as to mind, morals, and life, not as to body; that they may not be partakers of her sins, lest they become companions of her punishment. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**18:4-7** "Go out of Babylon, my people, lest you share in her sins, and not be harmed by her plagues. Because her sins went up to heaven, and God remembered her iniquities. Render to her as she also has rendered to you, and double you double according to her works, make her drink twice as much in the same chalice where she gave you to drink. As much as she glorified herself and lived in delights, as much multiply her torments and her pains, and pour bitterness in her cup." It is to all good Christians, that is to say to the Church, that God addresses this language, because it is from the Church that all the visible and invisible plagues which desolate the world come out. "Of Babylon," that is to say the people made up of all the wicked or the proud, said in his heart. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**18:7** Because she saith in her heart, '*I sit a Queen,*' that is, I am placed in honor and dignity, even as a Queen sits in glory and honor; '*and I am no Widow,*' ... as the Church has her own husband, that is, Christ; as says the apostle, 'I have espoused you unto one husband to present you to Christ as a chaste virgin;' so the harlot, that is, the city of the wicked, is adjoined to one man in adulterous intercourse, that is, the devil, etc. Other is, spiritual understanding, by which they are directed to eternal salvation; so that by the exercise of an interior discrimination they are led to look down on all earthly things, and to covet the things which are above. On the other hand; the harlot, with an erroneous understanding, while bending her course in a direction leading to perdition, is nevertheless boasting that by a spiritual understanding she is setting in order the inmost affections of her heart. Moreover, the wicked possess not a rational but an erroneous understanding as their husband. Hence it is that the Lord said to the Samaritan woman; 'Thou hast had five husbands, and he whom thou now hast is not thy husband.' As if he should say; you have no rational understanding, but error has dominion over



you. When therefore the wicked city is without rational understanding, she supposes indeed by a false estimation, that she possesses a husband, saying; I am no widow, because I possess intelligence of mind; and I shall see no sorrow; for, supported as it were by intelligence and virtue, I shall continue in joy. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**18:7** The soul of every elect person is no widow, but sits as a Queen; because she is directed to eternal things by a spiritual understanding as by a husband; so that by the exercise of an interior discrimination she is led to despise earthly things, and to covet the things which are above. On the other hand, the impudent handmaid, when taking to the error which threatens her with destruction, boasts that she is enabled to order her inward thoughts by a spiritual understanding. To whom it is said by the Lord through the prophet, 'Come down! and sit in the dust, O virgin daughter of Babylon! there is no throne, O daughter of the Chaldeans! for thou shalt no more be called tender and delicate. Take the millstones and grind meal; uncover thy locks; make bare the leg; uncover the thigh,' etc. As if he should say to her openly; inasmuch as you seek not the things which are above with a spiritual understanding, come down, in this your state of error, to the drudgery of a handmaid, that is, to seek after earthly things. Sit in the dust; for coming down thus she does sit in the dust; because after the loss of a discriminating judgment, she seeks not with a spiritual understanding the things which are above; but, being sprinkled with the dust of earthly thoughts, yearns away in the midst of the lowest desires. <sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**18:7-8** "I am seated queen, and I am not a widow, and I will not be in mourning. This is why in one day, her plagues, death, mourning, famine will come, and it will be burned by fire." If she dies, if she is burned by fire in one day, who will remain to mourn the victims of death, or what great havoc can famine have in one day? By this day, we must therefore hear the time of the present life during which the punishments of the body and the soul come to melt in turn on sinners, and we can even say that the proud and those who are delivered to the pleasures of senses suffer much more in the soul than in the body. Yes, for them the greatest punishment of this proud pride which they affect until the middle of their iniquities is that God by a just judgment allows them to do evil, it is that they no longer deserved to be tested with the children of God, and that we see fulfilled in them these words of the Psalmist: "They have no part in the labors, in the fatigues of men, and they do not experience the scourges to which the other men are exposed, that's what makes them look great and proud." (Ps. 72:5) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**18:8-9** "Because God who will judge her is a strong God, and the kings of the earth who have fornicated with her with her shall weep over her and strike their breasts." Who are the kings who will mourn its ruin, if the kings themselves are the authors? It is because here the city and the kings have a common fate. It is not the guilty pleasures with which they have become accomplices that they cry under the impression of repentance; they cry, because they

see this bliss disappear from the world which held them in the chains of pleasure; or by seeing the charms they found in the pleasures of the senses vanish, they will be consumed by regrets like the smoke of hell. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**18:10** "And they will stand far away from her in dread of her torments." They will stay away from her not by body, but by spirit, because each one will fear to suffer what slanders and the oppression of the proud make others suffer. And they will say: "Woe, woe, Babylon, great city, mighty city, your damnation came in an hour." The Spirit says the name of the city, but what is the subject of the tears and regrets of sinners is to see the world destroyed and all its trade, all its industry destroyed in such a short space of time. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**18:11** Who these merchants are we have said above; namely, those who make their souls corrupt, nor fear to lose them, if so be they can only acquire honor and dignity. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**18:12** In the gold and silver, she sets forth the teaching of philosophers and heretics. In the precious stone and pearl, she exhibits, as the corresponding opposite, false christos or false prophets and heresiarchs. In the fine linen, unrighteousness covered over with the show of righteousness. In the silk, corruption of the mind overlaid with a fair show in the flesh. In the scarlet, cruelty cloaked over with the simulation of love. In all thyine and precious wood, obstinacy of mind under the disguise of patient constancy. In ivory, the turpitude of vices veiled over with noisily boasting perfidy, cloaked over with the most earnest preaching. And inasmuch as all these things, though veiled over by a show of religion which yet is false, are put to confusion and taken away into perdition; rightly is the world, although abounding with these riches in the wicked, yet described as poor in respect of any effect upon their lives. If now we attend to the manner in which the adversa pars say that they possess these things, though in deceit; at the removal of which they seem to be so grievously afflicted; then we shall find that in the cinnamon and ointment, is the stinking life of heretics under the pretext of being the sweet smell which flows from the virtues of saints. Of which on the other hand it is said; 'And instead of a sweet smell there shall be a stink.' In the diverse fragrances, are represented the feigned sedulity of hypocrites ostensibly in prayer, as of persons praying sincerely. In the true ointment, the sternness of false Christians under the veil of the lenity of Christ. The wine, oil, fine flour, and barley pertain to the taste, and is so agreeable to the palate, that what they signify in truth, is sweet to the taste of the hearts of the elect, and what is pretended by a false imitation of them, is fancied as sweet to the minds of the wicked. By wine is designated the New Testament, which, inebriating the minds of hearers, renders them insensible to the concupiscences of the world; whence the Lord is said to have turned the water into wine at the marriage-feast. What is figured by oil, but the unction of the Holy Spirit? By fine flour and barley, is expressed the flesh of our Redeemer with which the faithful are daily restored to health. These things since part of the wicked city pretend,



through the seduction of the beast, that they possess; the more they seem to signify the possession of great riches, the more it grieves the wicked if they happen to have lost them. For they grieve that they have lost wine and oil, although they have lost only refuse and dregs. They lament that they have lost fine flour and barley, although they have lost only tares and straw. For they imagine that they are the preachers of the true faith that are taken away, filled with spiritual doctrine, endued with illustration from the Holy Spirit, nourished up with the heavenly sacraments unto life; and, on the other hand, that they would desire and rejoice that those should be taken out of the world who are seducers, advocating a depraved heresy, infected with corrupt opinions, full of the spirit of devils, and damned through their abuse of the divine sacraments.

<sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**18:13-16** "And the horse, chariot, and swine merchants who have enriched themselves with the sale of these goods, will stand in the distance and exclaim, groaning: Woe, woe to this great city." Wherever the Holy Spirit represents merchants enriched by their trade with this city, he wants to speak of the riches of sinners. "This city, clothed in fine linen, purple and scarlet, adorned with gold, precious stones and pearls." It is not the city, but the men who inhabit it who are dressed in fine linen and purple. It is therefore over themselves that they weep when they see themselves stripped of their ornaments. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**18:16** This curse: "Woe, woe to this great city, is for the city of Babylon." But it must be remembered that the city of Babylon is not the only one which persecutes the saints, so that its ruin is a sufficient revenge for all those who have been persecuted. Throughout the world, Babylon is represented by the wicked, and it persecutes the good by all the earth. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**18:19** He then heard a voice say: "Woe, woe to this great city which has enriched with its richness all those which had ships on the sea, it was desolate for a moment. Heaven, rejoice over it, and you holy apostles and prophets." Is Babylon the only city in the world that persecutes or has persecuted the servants of God, so that its ruin is sufficient revenge for all? No; but in the whole world, Babylon is represented by the wicked, and it persecutes the good by all the earth. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**18:21** "And an angel lifted up a stone like a great millstone, and threw it into the sea, saying: Babylon, this great city, will thus be violently precipitated." It represents Babylon precipitated like a big haystack, because the revolution of times breaks like a millstone all the lovers of the world, and turns on themselves those of which it is written: "The wicked walk while turning unceasingly." (Ps 11:9) Unhappy occupation that always seems to start over for them.

<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**18:22-23** "And we won't find her anymore. And the voices of harp players and musicians, and the flute of the singers and trumpets will no longer sound in the middle of it." He wants us to hear that the bliss of the wicked passes and leaves no trace behind it. And he gives the reason: "For your merchants were the princes of the earth," that is to say, you received your goods in this life. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**18:23-24** "And all the nations have gone astray by your enchantments, and in this city has been found the blood of the prophets and the saints, and of all those who were killed on the earth." Did the same city that killed the prophets also shed the blood of the prophets and all the other martyrs? The city in question here is the city of all the proud ones that Cain founded with the blood of his brother, and whom he named after his son, that is to say his posterity (Gen. 4:17); for all the wicked who represent Babylon follow one another without interruption and persecute the Church of God until the end of the world. It is therefore in this city of Cain that all the blood of the righteous is shed, from the blood of the righteous of Abel to the blood of Zachariah, that is to say of the people and the priest, shed between the temple and the altar, that is to say between the people and the priests. (Matt. 23:35) Our Lord expresses himself thus because not only the people, but the priests were accomplices in the death of Zechariah. "Between the temple and the altar," he said, "the altar represents the priests," and the temple is the figure of the people, for there was no other reason to designate them here by name. It is this city that kills the prophets and stones those who are sent to it. It is this city which is built with blood, as it is written: "Woe to him who builds a city in blood, and who builds it on iniquity." (Hab. 2:12) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**18:24** The blood is said to be found ; that is, vengeance for the blood which shall come upon the whole wicked generation; according to the words, 'The blood poured out upon the whole earth from times of old,' shall be required of this generation. We must likewise know that, as before stated, they are found to have shed the blood of the prophets and saints; because the words these have propounded, they (the Babylonians) have not feared to pervert into another meaning. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**18:24** We must know, as frequently before observed, that they are found to have shed the blood of the prophets and saints, who, turning their words into a different sense from the one intended, have fabricated in their writings the dogma of a corrupt heresy; in the same manner, for instance, as we are wont to say, when any one wishes to make our words void in a manner contrary to our intent, 'You are killing me.' According to this mode of expression, Christ is now being killed by heretics. <sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]



### The angelic song

<sup>1</sup> And after these things I heard a great voice of much people in heaven, saying, Alleluia; <sup>a</sup>Salvation, and glory, and honour, and power, unto the Lord our God: <sup>2</sup> For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and <sup>b</sup>hath avenged the blood of his servants at her hand. <sup>3</sup> And again they said, Alleluia. And <sup>c</sup>her smoke rose up for ever and ever. <sup>4</sup> And <sup>d</sup>the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, <sup>e</sup>Amen; Alleluia. <sup>5</sup> And a voice came out of the throne, saying, <sup>f</sup>*Praise our God, all ye his servants, and ye that fear him, both small and great.*

### The song of triumph

<sup>6</sup> <sup>g</sup>And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. <sup>7</sup> Let us be <sup>h</sup>glad and rejoice, and give honour to him: for <sup>i</sup>the marriage of the Lamb is come, and his wife hath made herself ready. <sup>8</sup> And <sup>k</sup>to her was granted that she should be arrayed in fine linen, clean and white: <sup>j</sup>for the fine linen is the righteousness of saints. <sup>9</sup> And he saith unto me, Write, <sup>l</sup>Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. <sup>10</sup> And <sup>m</sup>I fell at his feet to worship him. And he said unto me, <sup>n</sup>See *thou do it* not: I am thy fellowservant, and of thy brethren <sup>o</sup>that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

### The divine warrior

<sup>11</sup> And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called <sup>q</sup>Faithful and True, and <sup>p</sup>in righteousness he doth judge and make war. <sup>12</sup> His eyes *were* as a flame of fire, and on his head *were* many crowns; <sup>r</sup>and he had a name written, that no man knew, but he himself. <sup>13</sup> <sup>s</sup>And he *was* clothed with a vesture dipped in blood: and his name is called <sup>t</sup>The Word of God. <sup>14</sup> And the armies *which were* in heaven followed him upon white horses, <sup>u</sup>clothed in fine linen, white and clean.

### King of kings and Lord of lords

<sup>15</sup> And <sup>x</sup>out of his mouth goeth a sharp sword, that with it he should smite the nations: and <sup>y</sup>he shall rule them with a rod of iron: and <sup>z</sup>he treadeth the winepress of the fierceness and wrath of Almighty God. <sup>16</sup> And he hath on *his* vesture and on his thigh a name written, <sup>v</sup>KING OF KINGS, AND LORD OF LORDS.

### The angel speaks to the birds

<sup>17</sup> And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, <sup>a</sup>*Come and gather yourselves together unto the supper of the great God;* <sup>18</sup> *That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.*

### Defeat of the beast and the false prophet

<sup>19</sup> <sup>a</sup>And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. <sup>20</sup> And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. <sup>b</sup>These both were cast alive into a lake of fire burning with brimstone. <sup>21</sup> And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

|               |               |               |                 |                 |                |                |
|---------------|---------------|---------------|-----------------|-----------------|----------------|----------------|
| 1 a Psa 3:8   | Rev 14:11     | 2 Cor 11:2    | o 1 Joh 5:10    | 14 u Rev 7:9    | w Psa 2:9      | 17 z Eze 39:17 |
| Mat 6:13      | 4 d Rev 4:4   | Eph 5:32      | 11 p Isa 11:4   | Rev 4:4         | x Rev 1:16     | 19 a Rev 16:16 |
| Rev 4:11      | e Neh 5:13    | 8 j Psa 132:9 | q Rev 3:14      | Mat 17:2        | 2 The 2:8      | 20 b Dan 7:11  |
| Rev 7:10      | 5 f Psa 134:1 | k Psa 45:13   | Joh 14:6        | Dan 10:6        | Isa 11:4       | Rev 20:10      |
| 2 b Rev 6:10  | 6 g Eze 1:24  | 9 l Luk 14:15 | 12 r Isa 9:6    | 15 v Rev 14:19- | 16 y Rev 17:14 |                |
| Deu 32:43     | 7 h Isa 44:23 | 10 m Rev 22:8 | 13 s Isa 63:2-3 | 20              | Dan 2:47       |                |
| 3 c Isa 34:10 | i Mat 22:2    | n Act 10:26   | t Joh 1:1       | Isa 63:3        | Psa 72         |                |

**19:1-3** We may understand the pouring out of blood spiritually as above; for they have poured out the blood of the saints who have corrupted their spiritual meaning. And because that which had life in the divine oracles these persons have poured out and turned into a carnal sense; therefore so do they also in return lose whatever vitality they had. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation] **19:1-4** In the lesson which has just been read to you, my very dear brothers, Saint John the Evangelist expresses himself thus: "*I heard in heaven as the voice of a great multitude, which said; Hallelujah, salvation, glory and power to our God; because his judgments are true and just, to have condemned the great harlot who corrupted the earth by her whoredom, and to have avenged the blood of her*

*servants whom she spilled. And they said a second time: Hallelujah.*" This voice is the voice of the Church after separation, and when all the wicked have come out of it to become the prey of eternal flames. "*And her smoke rises in forever and ever.*" Listen, my brothers, be seized with dread and hold for certain that this Babylon, that this harlot whose smoke rises forever and ever are none other than all the miserable, the adulterous and the proud. So if you want to escape these punishments, don't be guilty of these huge crimes. "*And the smoke from the fire that consumes them, rises.*" Is it then the smoke of a city visible and given to the flames which rises in the centuries of the centuries, or rather is it not the smoke of the tortures of these men who persevering in their pride? He says that "this smoke rises," not



that it will go up, because always, even in the present life, they do not cease walking towards their ruin. Babylon is therefore partly consumed by fire, just as Jerusalem, personified in the saints who come out of this life, passes into paradise, as the Lord teaches us by the example of the poor and the rich. (Luke 16:19) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**19:6-8** *"And I heard the voice like a great multitude, like the voice of the great waters, and like the voice of great thunders who said: Hallelujah, because the Lord, our God, the Omnipotent reigned. Let us rejoice and start with joy, and give glory to his name, because the time of the marriage of the Lamb has come, and his wife has prepared herself."* The wife of the Lamb is the Church. *"And it was given to her to dress in pure and white linen,"* and this linen these are the works of righteousness of the saints, in that is to say it was given to him to be clothed with his works, according to what is written: "Let your priests put on righteousness." (Ps. 131:9) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**19:11** Heaven being opened, therefore, the white horse and the rider are beheld; because by the preaching of the Church, the Humanity of Christ and his Divinity are made manifest unto the nations. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**19:11-12** Please receive, with your accustomed attention, my very dear brothers, the explanation of the words of the Apocalypse that you have just heard. Saint John the Evangelist says *"that he saw heaven open, and here is a white horse, and the one on it was called the Faithful and the True; his eyes were like a flame of fire, and he had many crowns on his head,"* because it represents the multitude of all who obtain the crown. *"There was a name written that no one knows but him,"* he and the whole Church which is in him. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**19:13-14** *"And he was clothed with a garment sprinkled with blood."* The robe of Jesus Christ is the Church which he puts on as a garment, and which is stained with the blood of his martyrs. *"And his name is the Word of God. And the armies that are in heaven followed him on white horses,"* that is to say, the Church, as has been said, strives to imitate Jesus Christ by giving the bodies of her children a dazzling whiteness. They are the ones who follow the Lamb wherever he goes. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**19:15** *"And a two-edged sword came out of his mouth."* This sword is used both to defend the righteous and to punish the sinners. *"To strike the nations, and he will rule them with an iron scepter, and he himself tramples on the wine press of the fury and wrath of God Omnipotent."* He still treads this press now, when he allows the wicked to do evil, and lets them give themselves up entirely to their criminal

delights; and he will then tread them out of the city, that is to say, out of the Church, when he will deliver to the fire of hell those who have not done penance. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**19:16** *"And he writes on his garment and on his thigh: The King of kings and the Lord of lords."* It is a name that none of the proud knows; because the Church, in submitting to Jesus Christ, reigns in Jesus Christ, and rules over all who exercise authority, that is to say, triumphs over sins and vices. The thigh is here the symbol of posterity, as in these words: "The prince will not stop coming out of the thigh of Judah." (Gen. 49:10) This is why Abraham, not wanting his posterity to contract an partnership with foreign peoples, commands his servant to swear to him by placing his hand under his thigh. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**19:17** As much as to say, he exhibited the mystery of his assumed humanity in the light of open discovery. In this place therefore the sun signifies the discovery arising from manifest vision. Christ therefore stands in the sun, that is, in manifest light and in the faith of the people; since his glory is diffused throughout the whole earth. For he rose from the dead, he was preached by the apostles, believed on throughout the whole world, and in this light of faith he stands. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**19:17-18** Saint John continues, *"And I saw one Angel standing in the sun,"* that is, a preacher in the Church. *"And he cried aloud, saying to all the birds that flew through the air."* Birds or animals are good and bad, depending on the circumstances, as in these words: "Field animals will praise me." (Isa. 43:20) "And behold, the lion of the tribe of Judah won the victory." (Rev. 5:5) The birds which Saint John sees flying in the middle of the air, are therefore the churches which he had gathered under a single body, that of the eagle which flew in the middle of the sky. *"Come, assemble at the great supper of God, to eat the flesh of kings, and the flesh of tribunes, and the flesh of the strong, and the flesh of horses and riders, and the flesh of all free men and slaves, young and old."* Indeed, all nations, when incorporated into the Church by faith in Jesus Christ, become like the spiritual food of the Church. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**19:19** *"And I saw the beast and the kings of the earth, and their armies assembled."* The beast here is the figure of the devil, the kings of the earth and their armies represent its people. *"To make war against the one who rode on the horse and his army,"* that is to say, Jesus Christ and his Church. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

## REVELATION 20

### Satan chained

<sup>1</sup> And I saw an angel come down from heaven, <sup>a</sup>having the key of the bottomless pit and a great chain in his hand. <sup>2</sup> And he laid hold on <sup>b</sup>the dragon, that old serpent, which is the Devil, and Satan, and bound him



a thousand years, <sup>3</sup> And cast him into the bottomless pit, and shut him up, and <sup>4</sup>set a seal upon him, <sup>5</sup>that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

#### Reign of the saints

<sup>4</sup> And I saw <sup>i</sup>thrones, and they sat upon them, and <sup>h</sup>judgment was given unto them: and *I saw* <sup>e</sup>the souls of them that were beheaded for the witness of Jesus, and for the word of God, and <sup>f</sup>which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and <sup>g</sup>reigned with Christ a thousand years. <sup>5</sup> But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. <sup>6</sup> Blessed and holy *is* he that hath part in the first resurrection: on such <sup>h</sup>the second death hath no power, but they shall be <sup>i</sup>priests of God and of Christ, and shall reign with him a thousand years.

#### Satan loosed

<sup>7</sup> And when the thousand years are expired, Satan shall be loosed out of his prison, <sup>8</sup> And shall go out <sup>h</sup>to deceive the nations which are in the four quarters of the earth, <sup>m</sup>Gog and Magog, <sup>n</sup>to gather them together to battle: the number of whom *is* as the sand of the sea. <sup>9</sup> <sup>o</sup>And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. <sup>10</sup> And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

#### The last judgment

<sup>11</sup> And I saw a great white throne, and him that sat on it, from whose face <sup>a</sup>the earth and the heaven fled away; <sup>b</sup>and there was found no place for them. <sup>12</sup> And <sup>c</sup>I saw the dead, small and great, stand before God; <sup>d</sup>and the books were opened: and another <sup>e</sup>book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, <sup>f</sup>according to their works. <sup>13</sup> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. <sup>14</sup> And <sup>g</sup>death and hell were cast into the lake of fire. This is the second death. <sup>15</sup> And whosoever was not found written in the book of life was cast into the lake of fire.

|               |               |             |               |               |              |                  |
|---------------|---------------|-------------|---------------|---------------|--------------|------------------|
| 1 a Rev 1:18  | d Dan 6:17    | i Luk 22:30 | g j Rev 5:10  | m Eze 38:2    | 12 r Rom 2:6 | t Dan 7:10       |
| 2 b 2 Pet 2:4 | 4 c Rom 8:17  | Mat 19:28   | 1 Pet 2:9     | n Rev 16:14   | Mat 16:27    | u 1 The 4:15-17  |
| Rev 12:9      | f Rev 13:12   | Dan 7:27    | Isa 61:6      | 9 o Isa 8:8   | s Phi 4:3    | 2 Cor 5:10       |
| 3 c Rev 16:14 | g Rev 6:9     | Dan 7:22    | k Rev 21:8    | 11 p Dan 2:35 | Dan 12:1     | 14 v 1 Cor 15:26 |
| Mat 24:24     | h 1 Cor 6:2-3 | Dan 7:9     | 8 l 1 Pet 5:8 | q 2 Pet 3:7   | Psa 69:28    |                  |

**20:1** "And I saw another angel coming down from heaven." It is Our Lord Jesus Christ in his first advent. "Having the key to the abyss," that is to say the power over the people, because the abyss here represents the people sold to iniquity. "And a great chain in his hand," that is to say, God has put all power in his hands. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**20:2** "And he took the dragon, the ancient serpent which is the devil and Satan, and bound him for a thousand years," at the time of his first advent as he himself says: "How can someone enter the house of the fort, and take away what belongs to him, if he has not previously bound the fort?" (Matt. 12:19) Indeed, when he has cast out the devil from the people of the believers, he sends him into the abyss, that is to say into the people of the wicked, and that is what he wanted to mean in an unseen way, when after having delivered a man from a legion of demons, he allowed them to enter pigs which they had to hurried into the abyss, which is accomplished especially among heretics. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**20:3** Then speaking of the devil, he said: "He looked him up and put a seal on him, so that he would no longer seduce the nations, until the thousand years were accomplished." These thousand years are counted since the advent of our Lord. During these thousand years, the Lord forbade the devil to seduce the nations, that is to say those which are predestined to life, and which he previously seduced to prevent them from being reconciled to God. "After

these thousand years it must be loosened for a little while," that is to say in the time of the Antichrist, when the man of sin reveals himself, when he has received all power to persecute, and a power such as it was not given to him from the beginning. These thousand years are part of the time taken for the whole, and like the remnants of the sixth day in which our Lord was born and suffered. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**20:4** "And they all lived and reigned a thousand years with Christ," that is to say in present life. He rightly says, "All who survive and all the souls of the righteous," that is, those who still live in this world, like those who have already left this life, reign with Jesus Christ. He says they reigned, as the Lord said elsewhere through the mouth of the Prophet King: "They shared my clothes." For he had to say, to speak more correctly, "They will reign." <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**20:5-6** Now, to teach us that these thousand years are all the time that the present life lasts, Saint John says: "This is the first resurrection." It is this resurrection that we receive in the waters of baptism, according to these words of the Apostle: "If you have been raised with Jesus Christ, seek things from above." (Col. 3:2) And in another place: "From the dead that you were you became alive," because sin is a real death as the same Apostle says again: "When you were dead by your sins and by your crimes." (Eph. 2:1) Just as the first death in this life is death by sin, so the first resurrection is in this life that which comes from the remission of sins.



"Blessed and holy is he who takes part in the first resurrection," that is to say, who preserves the grace of the new life which he has received by baptism. "The second death will have no power over him," that is to say he will not have to suffer eternal torment. "But they will be priests of God and of Jesus Christ, and they will reign with him for a thousand years." While Saint John was writing these things, the Spirit of God revealed to him that the Church reigned a thousand years on earth until at the end of the world. It is obvious that one should in no way doubt the eternal reign of the saints, since from this life they share in this reign of Jesus Christ. This kingdom is the just reward of those who, in the midst of the trials of this world, know with God's help to lead themselves and others in the ways of good.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**20:7-8** "And after a thousand years have passed, Satan will be released, he will come out of his prison." He says, "After they are done" taking the part for the whole, because there will be three years and six months left for the last battle in the days of the Antichrist. "And he will seduce the nations which are in the four corners of the world." The whole is taken for the part here, because not all can be seduced. The proud and the impious are the only ones accessible to the seduction from which true and humble Christians know how to protect themselves, because there are many called, but few chosen. (Matt. 20:16) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**20:7-9** God interpreted is covering, tectum; Magog, from out of covering, de tecto; which is similar to house and coming from out of the house. By the covering, tectum, are understood the hearts of the wicked, in which the devil is now lying concealed; conformably to what we read above, that he was shut up in the abyss. The devil is however de tecto, when regarded as coming from out of the hearts of the wicked. For now he is in his covering, and will then proceed from out of it. For the devil is now lying concealed within them, but in the times of Antichrist will go forth from out of his covering, being as it were discovered; because that which he now does secretly, he will then do manifestly. Or at least the nations are said to be tectum, because in them the devil is now concealed and shut up; and they will be de tecto, when they shall break forth into open persecution. He will therefore go forth to open persecution, to seduce Gog and Magog, that is, all his own members. This seduction will take place when he shall incite all the wicked against Christ.<sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**20:8-9** "And the devil and his people spread over the heights of the earth," that is to say, over the heights of pride. "And they surrounded the camp of the saints and the beloved city," that is, the Church. These are the ones whom he said above that they were gathered in the plains of Armageddon. Because they could not meet from the four corners of the earth in a single city, but in each part of the earth, each nation will meet to make the siege of the holy city, that is to say to persecute the Church. "But the fire of God came down from heaven," that is, from the Church, "and devoured them." We can hear

the action of this fire in two different ways; or men believe in Jesus Christ by the fire of the Holy Spirit and they are devoured spiritually by the Church, that is to say, they are incorporated into the Church; or they are devoured for their loss by the fire of their sins.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**20:9-10** In another way; we have read above concerning the holy preachers, that fire going out of their mouth devoured their enemies. For as it were fire descended from heaven, when, at the preaching of the divine Word, the rage of ill will grew up among the reprobate; and thus the preaching which to the righteous is life, is to the wicked eternal damnation. Whence Paul says, 'Unto some we are a savor of death unto death, unto others a savor of life unto life.' The saints are called camps because they are always fighting against the devil and his members. Rightly is it said 'they went up,' namely, against the elect; swelling out in their pride, and imitating their Head, who says, 'I will ascend unto the heights of the clouds, and I will be like unto the Most High.'<sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**20:10** "And the devil who seduced them was cast into the lake of fire and sulfur where the beast and the false prophets are." False prophets are heretics or false Christians. For from the passion of our Lord, the beast and the false prophets keep on dying and being thrown into the fire until the thousand years that must pass since the advent of the Lord are completed.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**20:10, 12** "And they will be tormented day and night in the centuries of the centuries. And I saw the dead great and small standing before the throne, and the books were opened and another book, the book where everyone's life is written." These open books are the Testaments of God, because it is according to these two Testaments that the Church will be judged. The book of everyone's life is the memory that God keeps of our actions, because the one who knows the secret of hearts does not need a book to remember our works. "And the dead were judged on what was written in these books according to their works," that is to say, they were judged according to the Testaments, according to whether they fulfilled or transgressed the commandments of God.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**20:13** "And the sea gave up the dead it contained." These dead of the sea are those that the day of judgment will find alive, because this world is rightly compared to a sea. "Death and hell also gave their dead," that is to say all those who will be in the tombs on the day of judgment.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**20:14** "Death and hell were cast into the lake of fire." Death and hell is the devil and his people.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**20:15** "And whoever is not written in the book of life," all those whom God lets live according to their passions and who did not deserve to be judged and taken up by him during this life, "was thrown into the lake of fire."<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

|                 |                   |
|-----------------|-------------------|
| Amillennialists | Premillennialists |
|-----------------|-------------------|



**Origen (185-245AD):** Certain persons, then, refusing the labour of thinking, and adopting a superficial view of the letter of the law... And consequently they say, that after the resurrection there will be marriages, and the begetting of children, imagining to themselves that the earthly city of Jerusalem is to be rebuilt....Such are the views of those who, while believing in Christ, understand the divine Scriptures in a sort of Jewish sense, drawing from them nothing worthy of the divine promises...Those, however, who receive the representations of Scripture according to the understanding of the apostles, entertain the hope that the saints will eat indeed, but that it will be the bread of life, which may nourish the soul with the food of truth and wisdom, and enlighten the mind, and cause it to drink from the cup of divine wisdom, (De Principiis 2.11)

**Eusebius (263-339AD):** St. Papias gives accounts which he says came to him through unwritten tradition...To these belong his statement that there will be a period of some thousand years after the resurrection of the dead, and that the kingdom of Christ will be set up in material form on this very earth. I suppose he got these ideas through a misunderstanding of the apostolic accounts, not perceiving that the things said by them were spoken mystically in figures. For he appears to have been of very limited understanding, as one can see from his discourses. But it was due to him that so many of the Church Fathers after him adopted a like opinion, urging in their own support the antiquity of the man; as for instance Irenæus and any one else that may have proclaimed similar views. (Church History 3.39.13)

**Athanasius (293-374AD):** The devil was hooked by the Lord, like a dragon, by the hook of the Cross; and was taken in a drag-net, and was bound like a fugitive slave, and his lips were perforated by a ring and a bracelet, and he is not permitted to devour any of the faithful. Now, like a wretched sparrow, he is made sport of by Christ; now he groans at his companions, being trodden like serpents and scorpions under the heels of Christians. (Life of Antony 24)

**Epiphanius (315-403AD):** Now, as is evident, the thousand-year period is written about in the Revelation of John, and most people, including Origen, believe in the book. But most people, including the reverent, when they read the book, since they are familiar with spiritual realities and take the things that have a spiritual meaning in it in a spiritual way, believe indeed that they are true, but that their explanation lies deep beneath the surface of the text. For this is not the only passage whose meaning lies deep; there are many others. (*Panarion* 77, 36.5-6)

**Jerome (347-420AD):** But the saints shall never possess an earthly kingdom, but only a heavenly. Away, then, with the fable about a millennium! (Commentary on Daniel 7:17-18)

**Justin Martyr (100-165AD):** But I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged, as the prophets Ezekiel and Isaiah and others declare....those who believed in our Christ would dwell a thousand years in Jerusalem; and that thereafter the general, and, in short, the eternal resurrection and judgment of all men would likewise take place. (Dialogue with Trypho 80,81)

**Irenaeus (100-200AD):** The Antichrist, rampant against mankind in the latter days, should be trampled down by Him (Jesus); and that He should bind "the dragon, that old serpent" and subject him to the power of man, who had been conquered so that all his might should be trodden down. (Against Heresies 3.23.7)

**Aviricius Marcellus (2<sup>nd</sup> century):** Wherefore to those seven days the Lord attributed to each a thousand years; for thus went the warning: "In Thine eyes, O Lord, a thousand years are as one day." Therefore in the eyes of the Lord each thousand of years is ordained, for I find that the Lord's eyes are seven. Wherefore, as I have narrated, that true Sabbath will be in the seventh millenary of years, when Christ with His elect shall reign. (On the Creation of the world)

**Tertullian (155-240AD):** But we do confess that a kingdom is promised to us upon the earth, although before heaven, only in another state of existence; inasmuch as it will be after the resurrection for a thousand years in the divinely-built city of Jerusalem, 'letdown from heaven,' which the apostle also calls 'our mother from above;' and, while declaring that our citizenship is in heaven, he predicts of it that it is really a city in heaven. This both Ezekiel had knowledge of and the Apostle John beheld. (Against Marcion 3.25)

**Hippolytus (3<sup>rd</sup> century):** If the Devil has been bound, how does he deceive the faithful and persecute and plunder men? And if you say that he has been bound as regards the faithful, how did he draw near against Christ, Him who aid no sin? according to the text, The Prince cometh and findeth no sin in me [John 14:30]. And if then he has been bound, how did the Lord teach us to pray, that we should be delivered from the evil one [Mat. 6:13]? and why did he desire to tempt Simon and the Apostles [Lk 22:31]? And how was one who had been bound able to sift and trouble the disciples? And truly for us the conflict is not against flesh and blood, but against principalities, and against the rulers of the darkness of this world [Eph. 6:12]. If he had been bound, he would not maintain the conflict, or catch away the word which was sown [Mat. 13:19], as is said in the Parable of the Seed. That He has bound the strong man; the meaning of it is this: that He has rebuked and cast scorn on those who did not come unto Him when He



**Augustine (354-430AD):** *and bound him.*

The Lord Jesus Christ Himself says, No man can enter into a strong man's house, and spoil his goods, except he first bind the strong man (Matt. 12:29) — meaning by the strong man the devil, because he had power to take captive the human race; and meaning by his goods which he was to take, those who had been held by the devil in various sins and iniquities, but were to become believers in Himself. It was then for the binding of this strong one that the apostle saw here. *bound him:* But the binding of the devil is his being prevented from the exercise of his whole power to seduce men, either by violently forcing or fraudulently deceiving them into taking part with him. If he were during so long a period permitted to assail the weakness of men, very many persons, such as God would not wish to expose to such temptation, would have their faith overthrown, or would be prevented from believing; and that this might not happen, he is bound. For the Almighty does not absolutely seclude the saints from his temptation, but shelters only their inner man, where faith resides, that by outward temptation they may grow in grace. And He binds him that he may not, in the free and eager exercise of his malice, hinder or destroy the faith of those countless weak persons, already believing or yet to believe, from whom the Church must be increased and completed; Now the devil was thus bound not only when the Church began to be more and more widely extended among the nations beyond Judea, but is now and shall be bound till the end of the world, when he is to be loosed. Because even now men are, and doubtless to the end of the world shall be, converted to the faith from the unbelief in which he held them. (City of God 20.7)

**Gregory the Great (540-604AD):** For by the number of a thousand he denoted not the quantity of time but the universality, with which the Church exercises dominion. Now the old serpent is bound with a chain and cast into the bottomless pit, because being tied up from the hearts of the good, while he is shut up in the minds of lost sinners, he rules over them with worse cruelty. *Morals* 18.42

**Julian of Toledo (642-690):** The thousand years refers to when the church of God which, by the diffusion of its faith and works, is spread out as a kingdom of faith from the time of the Incarnation until the time of the coming judgment. *Antitheses* 2.69

**Bede (672-735AD):** *and bound him.* That is, he kept back and restrained his power from seducing men who were to be set free. For if he were permitted to exert the whole of this, either by force, or deceit, he would beguile most of the weak in so long a time. (Commentary on Revelation)

went against the Devil in order to purify them from his bondage and make them sons unto the Father. And this is proved by what He said just after, that he that is not with me is against me, and he that gathereth not with me, scattereth abroad [Mat. 12:30]. Accordingly, in the end of times, the Devil is to be bound and to be flung into the bottomless pit, when the Lord comes; even as Esaias hath said, that the wicked shall be taken away in order that he see not the glory of the Lord [Is. 26:10 And the number of the years is not the number of days, but it represents the space of one day, glorious and perfect; in which, when the King comes in glory with His slain, the creation is to shine: according to the text, The sun shall shine twofold while the righteous eat with Him and drink of His vine. This is the day which the Lord hath made [Ps. 118:24], which David spoke of. Accordingly, when with the eye of the spirit John saw the glory of that day, he likened it to the space of a thousand years; according to the saying, One day in the world of the righteous is as a thousand years [2 Pet. 3:8 ?]. And by the number he shows that day to be perfect, for those that are faithful. (Dionysius Bar Salibi quotes the comments of Gaius and Hippolytus)

**Hippolytus (3<sup>rd</sup> century):** For the first appearance of our Lord in the flesh took place in Bethlehem, under Augustus, in the year 5500; and He suffered in the thirty-third year. And 6,000 years must needs be accomplished, in order that the Sabbath may come, the rest, the holy day "on which God rested from all His works." For the Sabbath is the type and emblem of the future kingdom of the saints, when they "shall reign with Christ," when He comes from heaven, as John says in his Apocalypse: for "a day with the Lord is as a thousand years." (On the Antichrist)

**Lactantius (250-325AD):** But He, when He shall have destroyed unrighteousness, and executed His great judgment, and shall have recalled to life the righteous, who have lived from the beginning, will be engaged among men a thousand years, and will rule them with most just command. Then they who shall be alive in their bodies shall not die, but during those thousand years shall produce an infinite multitude, and their offspring shall be holy, and beloved by God; but they who shall be raised from the dead shall preside over the living as judges...About the same time also the prince of the devils, who is the contriver of all evils, shall be bound with chains, and shall be imprisoned during the thousand years of the heavenly rule in which righteousness shall reign in the world, so that he may contrive no evil against the people of God. After His coming the righteous shall be collected from all the earth, and the judgment being completed, the sacred city shall be planted in the middle of the earth, in which God Himself the builder may dwell together with the righteous, bearing rule in it. (Divine Institutes 7.24)



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# REVELATION 21

## A new heaven and a new earth

<sup>1</sup> And <sup>a</sup>I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more <sup>b</sup>sea. <sup>2</sup> And I John saw <sup>d</sup>the holy city, new Jerusalem, coming down from God out of heaven, prepared <sup>c</sup>as a bride adorned for her husband. <sup>3</sup> And I heard a great voice out of heaven saying, Behold, <sup>e</sup>the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. <sup>4</sup> <sup>b</sup>And God shall wipe away all tears from their eyes; and <sup>e</sup>there shall be no more death, <sup>f</sup>neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

## The promise

<sup>5</sup> And <sup>i</sup>he that sat upon the throne said, <sup>j</sup>Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. <sup>6</sup> And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. <sup>k</sup>I will give unto him that is athirst of the fountain of the water of life freely. <sup>7</sup> He that <sup>l</sup>overcometh shall inherit all things; and <sup>m</sup>I will be his God, and he shall be my son. <sup>8</sup> <sup>n</sup>But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

## The heavenly Jerusalem

<sup>9</sup> And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. <sup>10</sup> And he carried me away in the spirit to a great and high mountain, and shewed me <sup>o</sup>that great city, the holy Jerusalem, descending out of heaven from God, <sup>11</sup> Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal; <sup>12</sup> And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel: <sup>13</sup> On the east three gates; on the north three gates; on the south three gates; and on the west three gates. <sup>14</sup> And the wall of the city had twelve foundations, and <sup>p</sup>in them the names of the twelve apostles of the Lamb.

## Description of the city

<sup>15</sup> And he that talked with me <sup>q</sup>had a golden reed to measure the city, and the gates thereof, and the wall thereof. <sup>16</sup> And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. <sup>17</sup> And he measured the wall thereof, an hundred *and* forty and four cubits, *according to* the measure of a man, that is, of the angel. <sup>18</sup> And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass. <sup>19</sup> <sup>r</sup>And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; <sup>20</sup> The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. <sup>21</sup> And the twelve gates *were* twelve pearls; every several gate was of one pearl: <sup>s</sup>and the street of the city *was* pure gold, as it were transparent glass.

## God and the Lamb give it light

<sup>22</sup> <sup>t</sup>And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. <sup>23</sup> <sup>u</sup>And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof. <sup>24</sup> <sup>v</sup>And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. <sup>25</sup> And the gates of it shall not be shut at all by day: for <sup>w</sup>there shall be no night there. <sup>26</sup> And they shall bring the glory and honour of the nations into it. <sup>27</sup> <sup>x</sup>And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's <sup>z</sup>book of life.

|                |               |               |               |                |                  |               |
|----------------|---------------|---------------|---------------|----------------|------------------|---------------|
| 1 a Isa 65:17  | 3 e Lev 26:11 | j Isa 43:19   | Rom 8:15-17   | 14 p Rev 18:20 | 22 t 1 Cor 13:12 | 27 x Rev 13:8 |
| 2 Pet 3:13     | 2 Cor 6:16    | 2 Cor 5:17    | Heb 8:10      | Eph 2:20       | Joh 4:23         | Rev 3:5       |
| b Isa 57:20    | Rev 7:15      | 6 k Rev 22:17 | 8 n Rev 22:15 | Gal 2:9        | Isa 66:1         | Phi 4:3       |
| 2 c 2 Cor 11:2 | 4 f Isa 35:10 | Joh 7:37      | Heb 12:14     | Mat 10:2       | 1 Kin 8:27       | Dan 12:1      |
| Isa 54:5       | g 1 Cor 15:54 | Isa 12:3      | 1 Tim 1:9     | 15 q Zec 2:1   | 23 u Isa 24:23   | y Isa 35:8    |
| d Heb 11:10    | 1 Cor 15:26   | 7 l Rom 8:17  | Eph 5:5       | Rev 11:1       | 24 v Isa 60:3    | z Rev 20:12   |
| Gal 4:26       | h Isa 25:8    | Rom 8:32      | 1 Cor 6:9     | 19 r Isa 54:11 | Isa 66:12        |               |
| Isa 52:1       | 5 i Rev 4:2   | m Zec 8:8     | 10 o Eze 48   | 21 s Rev 22:2  | 25 w Isa 60:20   |               |

**21:1** *'From whose sight the heaven and earth fled away.'* This is that which the Lord said, 'Heaven and earth shall pass away; but my words shall not pass away,' (Matt. 24:35) The same thing likewise we may



deduce from actual example; for after the revolutions of the days of winter we behold the time of spring resplendent with a more abundant light of the sun from above, and exhibiting evidence of a more interior warmth through the variety of floral productions." <sup>107</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**21:1-4** "And I saw a new heaven and a new earth; for the first heaven and the first earth had disappeared, and the sea was no more. And I saw the holy city descend from heaven, the new Jerusalem which came from God, adorned like a bride for her husband. And I heard a great voice come out of the throne saying, Behold the tabernacle of God with men, and he will dwell with them. And they will be his people, and God in their midst will be their God. And God will wipe away all the tears from their eyes; and death and mourning will no longer be." The whole object of this prediction is the glory with which the Church will be surrounded after the resurrection. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**21:5-6** "And he said to me, For these words are very certain and very true. And he said to me again: I am the Alpha and the Omega, the beginning and the end. I will give those who thirst a free drink of the fountain from the living water fountain." That is to say, one who wishes to obtain the remission of his sins from the baptismal fountain. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**21:7-8** "He who overcomes will possess these things, and I will be his God and he will be my son. But the cowardly, the unbelieving, the abominable, the murderers, the fornicators, the sorcerers, the idolaters and all the liars will have their share in the lake burning with fire and brimstone which is the second death." <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**21:6** Then, after making this picture of the glory of the Church, St. John adds these words of the one who sits on the throne: "I will give those who thirst a free drink of the fountain from the living water fountain," that is to say, one who wishes to obtain the remission of his sins from the baptismal fountain. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**21:7** "He who overcomes will have these things, and I will be his God, and he will be my son." May the Lord deign to grant you this grace, he who lives with God the Father, etc. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**21:9-11** As we have just heard, my very dear brothers, the angel of the Lord said to Saint John: "Come, and I will show you who is the Bride of the Lamb. And he carried me in spirit on a great and high mountain." This mountain is Jesus Christ. "And he showed me Jerusalem, the holy city which came down from heaven from God." It is the Church, a city built on a mountain, and the wife of the Lamb. This city was placed on a mountain when it was brought back on the shoulders of the good shepherd like a sheep returning to its fold. (Luke 15:5) If there is another Church, another city descending from heaven, there are therefore two wives, which it is impossible to admit. It is this city that Saint John calls the Bride of the Lamb. It is quite evident that it is the Church of which he describes in these terms: "It was illuminated with the clarity of God, and its light was

like a very precious stone." This very expensive stone is Jesus Christ. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**21:12** "It had a high and great wall and twelve doors, and twelve angels at the doors." These twelve doors and these twelve angels are the Apostles and the prophets, because according to what St. Paul says, we are like a building built on the foundation of the Apostles and the prophets. (Eph. 2:20) This is also what our Lord said to Saint Peter: "On this rock I will build my Church." (Matt. 16:18) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**21:13** "Three of these gates were in the east, three in the north, three in the south, and three in the west." As this city of which Saint John describes is spread throughout the universe, it has three doors to each of its four parts, because in itself and in the four parts of the world the mystery of the Trinity is announced in the Church. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**21:14** "The city wall had twelve foundations, and on them were the twelve names of the Apostles of the Lamb." The foundation is what the doors are, and the wall as well as the ornaments are in perfect relation to the city. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**21:14** The wall is the city itself which has twelve foundations, because its consistence is in the doctrine of the apostles and prophets; the foundation of which foundations is Christ, of whom Paul says; 'Other foundation can no man lay except that which is laid, namely, Jesus Christ.'

**21:15** "And he that spoke to me had a golden rod to measure the city." This golden rod means men who are part of the Church; they have fragile flesh, but they are founded on a faith of gold, as the Apostle says: "You carry this treasure in fragile vessels." (2 Cor. 4:7) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**21:18** And what covered the wall and the city was gold very fine-like glass of great purity; the Church is gold, because her faith has the brilliance and splendor of gold, this is how it is figured by the seven candlesticks, by the golden altar, and by the golden cups. The clarity of the glass expresses the purity of faith, because the Church is inside what it seems outside, there is nothing false, simulated, but everything is of a clear simplicity in the saints from the Church. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**21:19-20** "And the foundations of the city wall were adorned with all kinds of precious stones. The first foundation was of jasper, the second of sapphire, the third of chalcedony, the fourth of emerald, the fifth of sardonyx, the sixth of sardius, the seventh of chrysolite, the eighth, of beryl, the ninth of topaz; one tenth of chrysoprase. the eleventh of hyacinth, the twelfth of amethyst." He assigns to each foundation the name of a different gemstone to signify the many and varied graces given to the Apostles, as the Apostle says of the Holy Spirit: "He distributes to each one his gifts, according to which he pleases." (1 Cor. 12:10) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**21:21** "And the twelve doors were twelve pearls, and each door was made of each pearl." These pearls, as has been said, designate the Apostles to whom we give the name of doors, because it is their



doctrine that opens the door to eternal life. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]  
**21:22** "And the town square was pure gold like a clear glass, and I saw no temple in the city, because the Almighty Lord God and the Lamb are its temple." That is to say that the Church is in God, and God in the Church. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]  
**21:23** "And the city doesn't need the sun or the moon to light it," because the Church does not take as a guide the perishable light or the elements of this world, but because she has Christ, the eternal sun to lead her through the darkness of this world. "Because the glory of God illuminates it, and the Lamb is the torch," he who said: "I am the light of the world," (Jn. 6:12) and again: "I am the true light which illuminates every man coming into this world."

"(Jn. 1:9) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]  
**21:24** "The nations will walk in its light," until the end. "And the kings of the earth will bring their glory and their honor there." The kings of the earth are here the children of God. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]  
**21:25** "And its doors will not close during the day," for there will be no night in this place for all eternity. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]  
**21:26** "And they will bring there the glory and honor of the nations," who believe in Jesus Christ. "Nothing polluted will enter into it, nor any of those who commit abomination and lying; but only those that are written in the Lamb's book of life." <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

## REVELATION 22

### The river and tree of life

<sup>1</sup> And he shewed me <sup>a</sup>a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. <sup>2</sup> In the midst of the street of it, and on either side of the river, *was there* <sup>c</sup>the tree of life, which bare twelve *manner* of fruits, *and* yielded her fruit every month: and the leaves of the tree *were* <sup>b</sup>for the healing of the nations.

### The thrones of God and of the Lamb

<sup>3</sup> And <sup>e</sup>there shall be no more curse: but <sup>d</sup>the throne of God and of the Lamb shall be in it; and his servants shall serve him: <sup>4</sup> And <sup>f</sup>they shall see his face; and his name *shall be* in their foreheads. <sup>5</sup> And there shall be no night there; and they need no candle, neither light of the sun; for <sup>h</sup>the Lord God giveth them light: <sup>g</sup>and they shall reign for ever and ever.

### Confirmation

<sup>6</sup> And he said unto me, *These sayings are faithful and true: and the Lord God of the <sup>i</sup>holy prophets sent his angel to shew unto his servants the things which must shortly be done.* <sup>7</sup> *Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.* <sup>8</sup> And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. <sup>9</sup> Then saith he unto me, *See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.*

### Words of Christ

<sup>10</sup> <sup>j</sup>And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. <sup>11</sup> <sup>k</sup>He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. <sup>12</sup> *And, behold, I come quickly; and <sup>l</sup>my reward is with me, to give every man according as his work shall be.* <sup>13</sup> <sup>m</sup>*I am Alpha and Omega, the beginning and the end, the first and the last.* <sup>14</sup> *"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.* <sup>15</sup> For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

### Final testimony

<sup>16</sup> <sup>q</sup>*I Jesus have sent mine angel to testify unto you these things in the churches. <sup>p</sup>I am the root and the offspring of David, and <sup>r</sup>the bright and morning star.* <sup>17</sup> And the Spirit and the bride say, Come. And let him that heareth say, Come. <sup>r</sup>And let him that is athirst come. And whosoever will, let him take the water of life freely. <sup>18</sup> For I testify unto every man that heareth the words of the prophecy of this book, <sup>s</sup>If any man shall add unto these things, God shall add unto him the plagues that are written in this book: <sup>19</sup> And if any man shall take away from the words of the book of this prophecy, <sup>t</sup>God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book. <sup>20</sup> He which testifieth these things saith, *"Surely I come quickly.* Amen. Even so, come, Lord Jesus. <sup>21</sup> The grace of our Lord Jesus Christ *be* with you all. Amen.

1 a Psa 36:8  
Eze 47:1  
Zec 14:8  
Joh 7:38-39  
2 b Rev 21:24

c Rev 2:7  
Gen 3:22  
Gen 2:9  
3 d Rev 7:15-17  
Eze 48:35

Psa 16:11  
e Rev 21:4  
Mat 25:41  
Zec 14:11  
4 f Mat 5:8

1 Cor 13:12  
1 Joh 3:2  
5 g Rev 3:21  
1 Pet 1:3-4  
2 Tim 2:12

Rom 5:17  
Dan 7:27  
h Psa 84:11  
Psa 36:9  
6 i Heb 1:1

10 j Dan 12:9  
Dan 12:4  
Dan 8:26  
11 k Eze 3:27  
2 Tim 3:13

12 l Rom 14:12  
Rom 2:6-11  
Mat 16:27  
Isa 40:10  
13 m Isa 44:6



**22:1** By the river of living water is under stood the teaching of the Old and New Testament. <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**22:1-2** "And he showed me a river of living water, clear as crystal came out of the throne of God and of the Lamb, in the middle of the street thereof." He shows us the fountain of baptism in the middle of the Church, coming from God and from Jesus Christ. Because what ornament could be for the city this river which flows in the middle of the place, and would be an obstacle to the communications of the inhabitants. "And on the two banks of the river was the tree of life which bears twelve fruits, and gives its fruit every month." This tree of life is the cross of Jesus Christ. No one gives fruit at all times, except the cross carried by the faithful who are sprinkled with the waters of the river of the Church, and who continuously give fruit at all times. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**22:3-4** "And the throne of God and the Lamb will be in it," right now and forever. "And his servants will serve him, and they will see his face," as he himself says: "He who has seen me has seen my Father," (Jn. 14: 9) and again: "Blessed are those who have a pure heart, because they will see God." (Matt. 5:8) <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**22:4-5** "And they will have his name written on the forehead. And there will be no more night, they will not need lamps, nor sunlight, nor moonlight, because the Lord God will enlighten them, and they will reign in the centuries of the centuries." All of these things started to happen from the passion of the Lord. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**22:10** Why is it that he says here, 'Seal not,' that is, you shall not seal, you shall not shut up the words of this book, when in the middle of this prophecy it was said, 'Seal up the things which the seven thunders have uttered, and write them not?' For this reason; that from the wicked and from despisers, divine mysteries are to be sealed and shut up and hidden; whence it is said, 'Give not that which is holy unto dogs, and cast not your pearls before swine.' To the faithful, on the contrary, the divine oracles are to be made manifest. "Whence the Lord says, 'Unto you it is given to know the mysteries of the kingdom of God, but to others in parables.' It is then on account of the unbelieving that it is said, 'Seal up the things which the seven thunders have uttered, and write them not;' and again on account of the believing, that it is said, 'Write the things that thou seest, and seal not up the words of the prophecy of this book.' <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**22:10** Nor is it any wonder if, as the future judgment draws near, the mystical contents of the Scriptures should be presumed to be more largely opened than they now are, when fallacious doctrine everywhere in opposition to the truth is raising its yell throughout the entire world. As indeed will take place under a dispensation remarkable for great piety; so that the light of truth will at that time show itself more clearly than it does at present, when, in the minds of the

wicked, the dark night of universal falsehood is overclouding the world. <sup>106</sup>[Ambrose Autpert (730–784AD), Commentary on Revelation]

**22:10-11** "And the angel said unto me, Seal not the words of the prophecy of this book; because this time is near. Let him who commits injustice do it again; let him who is defiled defile himself again." It was for them that the angel had said above: "Seal the words of the seven thunders. And let the righteous become even more just, that the one who is holy still sanctifies himself." It is for the latter that he says here, "Do not seal the words of the prophecy of this book." Thus the divine Scriptures remain sealed for all the proud and for those who love the world more than God, while they are open for the humble and souls who fear God. <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**22:11** The way of speaking is permissive, not optative, nor imperative, for the Omnipotent God permits man by reason of past sins to rush on to others still more heinous. Whence it is said by the Psalmist, 'My people did not hear my voice, and Israel did not obey me,' etc., 'therefore shall they go on in their own inventions.' In which passage it is clearly shown that the guilt of disobedience had preceded; by reason of which they were permitted by God to go on in their own ways. Hence Paul says of some who, when they knew God, glorified him not as God, or gave him thanks. 'For which reason God gave them over to a reprobate sense, that they might do those things which are not convenient.' In like manner it may be said, 'He who is unjust,' that is, to himself, 'et him,' that is, as not being willing to hear the words of God, 'be unjust still,' that is, remain impenitent and be conjoined to his past sins. 'And he who is in the filthiness of vice, let him be filthy still,' that is, fall into what is worse; for so long as any one enjoys time for repentance and yet remains impenitent, and turns himself to sin, such a one converts the remedy of grace into an expansion of guilt. And inasmuch as he will not abandon evil in order that he may live, he increases to himself the source of death; of whom Paul speaks when he says, (1 Thess. 2: 16), 'that they are always filling up their sins.' <sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**22:12-14** "Behold I come quickly, and my reward is with me, to render to everyone according to their works. I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are those who keep these commandments, that they may have the right to the tree of life and enter the city through the gates." Those who do not keep the commandments do not enter through the gates, but through another place. For them the book remains sealed, and it is about them that it says here: "Outside the dogs, the poisoners, the immodest, the homicides, the idolaters, and whoever loves and flees the lie." <sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**22:16** 'I Jesus have sent mine angel to testify unto you these things in the churches.' . . . All the churches; which are often comprehended in the number seven, in which is expressed the One



Catholic or Universal Church.<sup>105</sup>[Haimo of Auxerre, (died 865AD), Commentary on Revelation]

**22:16-17** "I Jesus have sent my angel to testify to you of these things in the churches. I am the offspring and the Son of David, the bright and morning star. The Spirit and the Bride say, Come." The Bridegroom and the Bride is Jesus Christ and the Church. "Let him who is thirsty come and let him who desires receive the water of life free of charge," that is to say, baptism.<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

**22:18-20** "I declare it to all who hear the words of the prophecy of this book: If anyone adds to it, God will strike him with the plagues described in this book: and if someone takes away words from the book of this prophecy, God will cut him off from him from the book of life and the holy city, and from what is written in this book." Whoever testifies makes this declaration against the falsifiers of the Holy Scriptures, but not against those who put their feelings in all simplicity: "Yes, I will come quickly."<sup>107</sup>[Caesarius of Arles (470-542AD), Exposition on Revelation]

## The New Testament and Canonization

### <sup>81</sup>THE MURATORIAN CANON (170-200AD)

Third, the book of the Gospel according to Luke. This Luke was a doctor. After the ascension of Christ, Paul taking him as a colleague because of his knowledge of the law, he wrote with his assent what he considered good. Yet neither did he see the Lord in the flesh. And therefore, according to what he had been able to ascertain, he began to describe it from the nativity of John. The fourth Gospel is of John, one of the disciples. As these peers and his bishops exhorted him, he said to them, "Fast with me from today for three days, and we will tell each other what has been revealed to us. The same night it was revealed to Andrew, that John was to write everything in his own name with the endorsement of all. And therefore, although each book of the Gospels teaches the first facts differently, the faith of the believers makes no difference, since it is the same sovereign Spirit that exposes everything in each of them, on the nativity, the passion the resurrection, the conversation with his disciples, and his double advent, despised that he was the first in a state of baseness, clothed with royal power in the second, glorious, yet awaited. What is so surprising that John so firmly affirms everything in his epistles, saying in speaking of him: "What we have seen with our eyes and heard with our ears, and that our hands touched, that's what we wrote you?" For in this way he gives himself not only as having seen and heard, but also having written all the admirable acts of the Lord according to their order.

But the Acts of the Apostles was written in one book. Luke makes it clear to the excellent Theophilus that all things had happened in his day, and he evidently shows it, leaving Peter's passion and also Paul's departure leaving the city for Spain aside.

As for Paul's epistles, what they are, from what place or why they have been addressed, they themselves make it known to those who are willing to hear it. First of all, to the Corinthians to forbid them the schism of heresy, and afterwards to the Galatians circumcision. He has written

longer to the Romans to teach in them what is the rank of the Scriptures, and how Christ is the principle.

From each of these epistles we have to discuss, since the blessed apostle Paul himself, following the manner of his predecessor John, wrote under their own name only to seven churches, according to this order: the first to the Corinthians, the second to the Ephesians, the third to the Philippians, the fourth to the Colossians, the fifth to the Galatians, the sixth to the Thessalonians, the seventh to the Romans. Although, for correction, he repeats to the Corinthians and Thessalonians.

Yet only one church spread throughout the earth can be discerned. John, indeed, in the Apocalypse, although he writes to seven churches, yet speaks to all. Then there is one epistle to Philemon and one to Titus and two to Timothy by attachment and affection, yet because they tended to the honor of the catholic church by the good order of ecclesiastical discipline, they were composed with a sacred character.

It also circulates one epistle to the Laodiceans and another to the Alexandrians who falsely take the name of Paul to support the heresy of Marcion and many other pieces that cannot be received in the catholic church, because it is not appropriate to mix the gall with honey.

On the other hand, the letter of Jude and two letters signed by John must be retained in the catholic church, as well as the Wisdom written by Solomon's friends in honor of him.

We only receive the Apocalypses of John and Peter; this one, to tell the truth, some of ours do not want it to be read in the Church.

But as for The Shepherd, Hermas wrote it recently in our time in the city of Rome, while Bishop Pius, his brother, sat on the pulpit of the city of Rome. And therefore it is



necessary to read it, but it can not be presented officially in the Church to the people, nor among the prophets

whose number is complete, nor among the Apostles in the end of time.

### ORIGEN OF ALEXANDRIA (185-254AD)

*Origen's Review of the Canonical Scriptures.* In Origen's first book on Matthew's Gospel, maintaining the Canon of the Church, he testifies that he knows only four Gospels, writing as follows: Among the four Gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition that the first was written by Matthew, who was once a publican, but afterwards an apostle of Jesus Christ, and it was prepared for the converts from Judaism, and published in the Hebrew language. The second is by Mark, who composed it according to the instructions of Peter, who in his Catholic epistle acknowledges him as a son, saying, 'The church that is at Babylon elected together with you, salutes you, and so does Marcus, my son.' (1 Pet. 5:13) And the third by Luke, the Gospel commended by Paul, and composed for Gentile converts. Last of all that by John.

In the fifth book of his Expositions of John's Gospel, Origen speaks thus concerning the epistles of the apostles: But he who was 'made sufficient to be a minister of the New Testament, not of the letter, but of the Spirit,' (2 Cor. 3:6) that is, Paul, who 'fully preached the Gospel from Jerusalem and round about even unto Illyricum,' (Rom. 15:19) did not write to all the churches which he had instructed and to those to which he wrote he sent but few lines.

And Peter, on whom the Church of Christ is built, 'against which the gates of hell shall not prevail,' (Matt. 16:18) has left one acknowledged epistle; perhaps also a second, but this is doubtful.

Why need we speak of him who reclined upon the bosom of Jesus, John, who has left us one Gospel, though he confessed that he might write so many that the world could not contain them? And he wrote also the Apocalypse, but was commanded to keep silence and not to write the words of the seven thunders. He has left also an epistle of very few lines; perhaps also a second and third; but not all consider them genuine, and together they do not contain hundred lines.

In addition Origen makes the following statements in regard to the Epistle to the Hebrews in his Homilies upon it: That the verbal style of the epistle entitled 'To the Hebrews,' is not rude like the language of the apostle, who acknowledged himself 'rude in speech' (2 Cor. 11:6) that is, in expression; but that its diction is purer Greek, any one who has the power to discern differences of phraseology will acknowledge. Moreover, that the thoughts of the epistle are admirable, and not inferior to the acknowledged apostolic writings, any one who carefully examines the apostolic text will admit.' Farther on he adds: If I gave my opinion, I should say that the thoughts are those of the apostle, but the diction and phraseology are those of some one who remembered the apostolic teachings, and wrote down at his leisure what had been said by his teacher. Therefore if any church holds that this epistle is by Paul, let it be commended for this. For not without reason have the ancients handed it down as Paul's. But who wrote the epistle, in truth, God knows. The statement of some who have gone before us is that Clement, bishop of the Romans, wrote the epistle, and of others that Luke, the author of the Gospel and the Acts, wrote it. But let this suffice on these matters.

<sup>40</sup>[Eusebius of Caesarea, Church History, 6.25.3-14]

### EUSEBIUS OF CAESAREA (263-339AD)

*The Epistles of the Apostles.* One epistle of Peter, that called the first, is acknowledged as genuine. And this the ancient elders used freely in their own writings as an undisputed work. But we have learned that his extant second Epistle does not belong to the canon; yet, as it has appeared profitable to many, it has been used with the other Scriptures.

The so-called Acts of Peter, however, and the Gospel which bears his name, and the Preaching and the Apocalypse, as they are called, we know have not been universally accepted, because no ecclesiastical writer, ancient or modern, has made use of testimonies drawn from them.

But in the course of my history I shall be careful to show, in addition to the official succession, what ecclesiastical writers have from time to time made use of any of the disputed works, and what they have said in regard to the canonical and accepted writings, as well as in regard to those which are not of this class. Such are the writings that bear the name of Peter, only one of which I know to be genuine and acknowledged by the ancient elders.

Paul's fourteen epistles are well known and undisputed. It is not indeed right to overlook the fact that some have rejected the Epistle to the Hebrews, saying that it is disputed by the church of Rome, on the ground that it was not written by Paul. But what has been said concerning



this epistle by those who lived before our time I shall quote in the proper place. In regard to the so-called Acts of Paul, I have not found them among the undisputed writings.

But as the same apostle, in the salutations at the end of the Epistle to the Romans, has made mention among others of Hermas, to whom the book called *The Shepherd* is ascribed, it should be observed that this too has been disputed by some, and on their account cannot be placed among the acknowledged books; while by others it is considered quite indispensable, especially to those who need instruction in the elements of the faith. Hence, as we know, it has been publicly read in churches, and I have found that some of the most ancient writers used it.

This will serve to show the divine writings that are undisputed as well as those that are not universally acknowledged.

*The Order of the Gospels...* And in the first place his Gospel, which is known to all the churches under heaven, must be acknowledged as genuine. That it has with good reason been put by the ancients in the fourth place, after the other three Gospels, may be made evident in the following way.

Those great and truly divine men, I mean the apostles of Christ, were purified in their life, and were adorned with every virtue of the soul, but were uncultivated in speech. They were confident indeed in their trust in the divine and wonder-working power which was granted unto them by the Savior, but they did not know how, nor did they attempt to proclaim the doctrines of their teacher in studied and artistic language, but employing only the demonstration of the divine Spirit, which worked with them, and the wonder-working power of Christ, which was displayed through them, they published the knowledge of the kingdom of heaven throughout the whole world, paying little attention to the composition of written works.

And this they did because they were assisted in their ministry by one greater than man. Paul, for instance, who surpassed them all in vigor of expression and in richness of thought, committed to writing no more than the briefest epistles, although he had innumerable mysterious matters to communicate, for he had attained even unto the sights of the third heaven, had been carried to the very paradise of God, and had been deemed worthy to hear unspeakable utterances there.

And the rest of the followers of our Savior, the twelve apostles, the seventy disciples, and countless others besides, were not ignorant of these things. Nevertheless, of all the disciples of the Lord, only Matthew and John have left us written memorials, and they, tradition says, were led to write only under the pressure of necessity.

For Matthew, who had at first preached to the Hebrews, when he was about to go to other peoples, committed his Gospel to writing in his native tongue, and thus compensated those whom he was obliged to leave for the loss of his presence.

And when Mark and Luke had already published their Gospels, they say that John, who had employed all his time in proclaiming the Gospel orally, finally proceeded to write for the following reason. The three Gospels already mentioned having come into the hands of all and into his own too, they say that he accepted them and bore witness to their truthfulness; but that there was lacking in them an account of the deeds done by Christ at the beginning of his ministry. And this indeed is true. For it is evident that the three evangelists recorded only the deeds done by the Savior for one year after the imprisonment of John the Baptist, and indicated this in the beginning of their account.

For Matthew, after the forty days' fast and the temptation which followed it, indicates the chronology of his work when he says: Now when he heard that John was delivered up he withdrew from Judea into Galilee. (Matt. 4:12)

Mark likewise says: Now after that John was delivered up Jesus came into Galilee. (Mark 1:14) And Luke, before commencing his account of the deeds of Jesus, similarly marks the time, when he says that Herod, adding to all the evil deeds which he had done, shut up John in prison. (Luke 3:20)

They say, therefore, that the apostle John, being asked to do it for this reason, gave in his Gospel an account of the period which had been omitted by the earlier evangelists, and of the deeds done by the Savior during that period; that is, of those which were done before the imprisonment of the Baptist. And this is indicated by him, they say, in the following words: This beginning of miracles did Jesus; and again when he refers to the Baptist, in the midst of the deeds of Jesus, as still baptizing in Ænon near Salim; (Jn. 3:23) where he states the matter clearly in the words: For John was not yet cast into prison.

John accordingly, in his Gospel, records the deeds of Christ which were performed before the Baptist was cast into prison, but the other three evangelists mention the events which happened after that time.

One who understands this can no longer think that the Gospels are at variance with one another, inasmuch as the Gospel according to John contains the first acts of Christ, while the others give an account of the latter part of his life. And the genealogy of our Savior according to the flesh John quite naturally omitted, because it had been already given by Matthew and Luke, and began with the doctrine of his divinity, which had, as it were, been reserved for him, as their superior, by the divine Spirit.



These things may suffice, which we have said concerning the Gospel of John. The cause which led to the composition of the Gospel of Mark has been already stated by us.

But as for Luke, in the beginning of his Gospel, he states himself the reasons which led him to write it. He states that since many others had more rashly undertaken to compose a narrative of the events of which he had acquired perfect knowledge, he himself, feeling the necessity of freeing us from their uncertain opinions, delivered in his own Gospel an accurate account of those events in regard to which he had learned the full truth, being aided by his intimacy and his stay with Paul and by his acquaintance with the rest of the apostles.

So much for our own account of these things. But in a more fitting place we shall attempt to show by quotations from the ancients, what others have said concerning them.

But of the writings of John, not only his Gospel, but also the former of his epistles, has been accepted without dispute both now and in ancient times. But the other two are disputed.

In regard to the Apocalypse, the opinions of most men are still divided. But at the proper time this question likewise shall be decided from the testimony of the ancients.

*The Divine Scriptures that are accepted and those that are not.* Since we are dealing with this subject it is proper to sum up the writings of the New Testament which have been already mentioned. First then must be put the holy quaternion of the Gospels; following them the Acts of the Apostles.

After this must be reckoned the epistles of Paul; next in order the extant former epistle of John, and likewise the epistle of Peter, must be maintained. After them is to be placed, if it really seem proper, the Apocalypse of John, concerning which we shall give the different opinions at the proper time. These then belong among the accepted writings.

Among the disputed writings, which are nevertheless recognized by many, are extant the so-called epistle of James and that of Jude, also the second epistle of Peter, and those that are called the second and third of John, whether they belong to the evangelist or to another person of the same name.

Among the rejected writings must be reckoned also the Acts of Paul, and the so-called Shepherd, and the Apocalypse of Peter, and in addition to these the extant epistle of Barnabas, and the so-called Teachings of the Apostles; and besides, as I said, the Apocalypse of John, if it seem proper, which some, as I said, reject, but which others class with the accepted books.

And among these some have placed also the Gospel according to the Hebrews, with which those of the Hebrews that have accepted Christ are especially delighted. And all these may be reckoned among the disputed books.

But we have nevertheless felt compelled to give a catalogue of these also, distinguishing those works which according to ecclesiastical tradition are true and genuine and commonly accepted, from those others which, although not canonical but disputed, are yet at the same time known to most ecclesiastical writers — we have felt compelled to give this catalogue in order that we might be able to know both these works and those that are cited by the heretics under the name of the apostles, including, for instance, such books as the Gospels of Peter, of Thomas, of Matthias, or of any others besides them, and the Acts of Andrew and John and the other apostles, which no one belonging to the succession of ecclesiastical writers has deemed worthy of mention in his writings.

And further, the character of the style is at variance with apostolic usage, and both the thoughts and the purpose of the things that are related in them are so completely out of accord with true orthodoxy that they clearly show themselves to be the fictions of heretics. Wherefore they are not to be placed even among the rejected writings, but are all of them to be cast aside as absurd and impious.

<sup>40</sup>[Eusebius of Caesarea, Church History, Book 3.3.1-7; 3.24-25]

## CYRIL OF JERUSALEM (313-386AD)

Then of the New Testament there are the four Gospels only, for the rest have false titles and are mischievous. The Manicheans also wrote a Gospel according to Thomas, which being tintured with the fragrance of the evangelic title corrupts the souls of the simple sort. Receive also the Acts of the Twelve Apostles; and in addition to these the seven Catholic Epistles of James, Peter, John, and Jude;

and as a seal upon them all, and the last work of the disciples, the fourteen Epistles of Paul. But let all the rest be put aside in a secondary rank. And whatever books are not read in Churches, these read not even by yourself, as you have heard me say. Thus much of these subjects.

<sup>36</sup>[Cyril of Jerusalem, Catechetical Lecture, 4.36]

## SYNOD OF LAODICEA (4th Century)



And these are the books of the New Testament: Four Gospels, according to Matthew, Mark, Luke and John; The Acts of the Apostles; Seven Catholic Epistles, to wit, one of James, two of Peter, three of John, one of Jude; Fourteen Epistles of Paul, one to the Romans, two to the

Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, one to the Hebrews, two to Timothy, one to Titus, and one to Philemon. <sup>80</sup>[Synod of Laodicea, Canon 60]

### ATHANASIUS OF ALEXANDRIA (293-373AD)

Again it is not tedious to speak of the books of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to

the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John. <sup>5</sup>[Athanasius of Alexandria (293-373AD), Letter 39.5]

### GREGORY NAZIANZEN (329-390AD)

Then Matthew wrote for the Hebrews about the wonders of Christ; Mark for Italy; Luke for Achaia; but John for everyone; he, this great herald of arms who has traveled the heavens. Then, the Acts of the Apostles and the fourteen letters of Paul and the seven Catholic Epistles:

one of James, two of Peter, and again three of John; that of Jude being the seventh. You have them all; and if we propose to you some other, it is not among the legitimate ones. <sup>46</sup>[Gregory Nazianzen, Dogmatic Chants, 1.1.12]

### APOSTOLIC CONSTITUTIONS (375- 390AD)

But our sacred books, that is, those of the New Covenant, are these: the four Gospels of Matthew, Mark, Luke, and John; the fourteen Epistles of Paul; two Epistles of Peter, three of John, one of James, one of Jude; two Epistles of Clement; and the Constitutions dedicated to you the bishops by me Clement, in eight books; which it is not fit to publish before all, because of the mysteries contained in them; and the Acts of us the Apostles. Let these

canonical rules be established by us for you, O you bishops; and if you continue to observe them, you shall be saved, and shall have peace; but if you be disobedient, you shall be punished, and have everlasting war one with another, and undergo a penalty suitable to your disobedience. <sup>29</sup>[Apostolic Constitutions (375- 390AD), 8.85]

### EPIPHANIUS OF SALAMIS (315-403AD)

If you were begotten of the Holy Spirit and taught by the prophets and apostles, you would have had to go from the origins of creation to the time of Esther, you read the twenty-seven books of the Old Testament (that the Hebrews count for twenty-two), and the four holy Gospels, and the fourteen epistles of the holy Apostle Paul, with the Acts of the Apostles (Acts written

previously or at the same time), and also the Catholic Epistles of James, of Peter, of John, and Jude, and the Apocalypse of John, and also the two Wisdoms, that of Solomon and that of the son of Sirach; in a word, all the divine Scriptures. <sup>75</sup>[Epiphanius of Salamis, Against Heresies, 86.5]

### RUFINUS OF AQUILEIA (345–410AD)

Of the New there are four Gospels, Matthew, Mark, Luke, John; the Acts of the Apostles, written by Luke; fourteen Epistles of the Apostle Paul, two of the Apostle Peter, one of James, brother of the Lord and Apostle, one of Jude, three of John, the Revelation of John. These are the books which the Fathers have comprised within the Canon, and

from which they would have us deduce the proofs of our faith.

But it should be known that there are also other books which our fathers call not Canonical but Ecclesiastical... In the New Testament the little book which is called the



Book of the Pastor of Hermas, and that which is called The Two Ways, or the Judgment of Peter; all of which they would have read in the Churches, but not appealed to for the confirmation of doctrine. The other writings they have named Apocrypha. These they would not have read in the Churches.

These are the traditions which the Fathers have handed down to us, which, as I said, I have thought it opportune to set forth in this place, for the instruction of those who are being taught the first elements of the Church and of the Faith, that they may know from what fountains of the Word of God their draughts must be taken. <sup>74</sup>[Rufinus of Aquileia (345–410AD), Commentary on the Apostles' Creed, 37-38]

#### JEROME OF STRIDON (347-420AD)

The New Testament I will briefly deal with. Matthew, Mark, Luke and John are the Lord's team of four, the true cherubim or store of knowledge. With them the whole body is full of eyes, they glitter as sparks, (Ezek. 1:7) they run and return like lightning, (Ezek. 1:14) their feet are straight feet, (Ezek. 1:7) and lifted up, their backs also are winged, ready to fly in all directions. They hold together each by each and are interwoven one with another: (Ezek. 1:11) like wheels within wheels they roll along (Ezek. 1:16) and go wherever the breath of the Holy Spirit wafts them. (Ezek. 1:20) The apostle Paul writes to seven churches (for the eighth epistle — that to the Hebrews — is not generally counted in with the others). He instructs Timothy and Titus; he intercedes with Philemon for his runaway slave. Of him I think it better to say nothing than

to write inadequately. The Acts of the Apostles seem to relate a mere unvarnished narrative descriptive of the infancy of the newly born church; but when once we realize that their author is Luke the physician whose praise is in the gospel, we shall see that all his words are medicine for the sick soul. The apostles James, Peter, John, and Jude, have published seven epistles at once spiritual and to the point, short and long, short that is in words but lengthy in substance so that there are few indeed who do not find themselves in the dark when they read them. The apocalypse of John has as many mysteries as words. In saying this I have said less than the book deserves. All praise of it is inadequate; manifold meanings lie hidden in its every word. <sup>51</sup>[Jerome of Stridon, Letter 83.9]

#### PHILASTER OF BRESCIA (380AD)

It was established, says he, by the apostles and their successors, that nothing else was to be read in the Church except the Law and the Prophets, and that the Gospels and Acts of the Apostles, and the thirteen Epistles of Paul and seven others, two of Peter, three of John, one of Jude, and one of James; which seven are appended to the Acts of the

Apostles. As for the hidden Scriptures, that is to say, the apocrypha, although they may be read by the perfect for their sanctification, they should not be read at all, because unintelligent heretics have added to it or taken away many things. <sup>86</sup>[Philaster of Brescia, De Hæresibus, 40-41]

#### AUGUSTINE OF HIPPO (354-430AD)

That of the New Testament, again, is contained within the following:— Four books of the Gospel, according to Matthew, according to Mark, according to Luke, according to John; fourteen epistles of the Apostle Paul— one to the Romans, two to the Corinthians, one to the Galatians, to the Ephesians, to the Philippians, two to the

Thessalonians, one to the Colossians, two to Timothy, one to Titus, to Philemon, to the Hebrews: two of Peter; three of John; one of Jude; and one of James; one book of the Acts of the Apostles; and one of the Revelation of John. <sup>8</sup>[Augustine of Hippo (354-430AD), On Christian Doctrine, 2.8]

#### ANONYMOUS/PSEUDO-ATHANASIUS (490/500AD)

All our Scripture, to us Christians, is it said, is God-given. It is not composed of indefinite books, but rather of definite and recognized books for canonical purposes... then, here are the determined and canonized books of the New Testament: the four Gospels, the Acts of the Apostles, all the seven Catholic Epistles of the various

Apostles, counting for one book (*he enumerates them in their normal order* ....); the fourteen Epistles of Paul, counting for one book (*he enumerates them also in the order received*); and, in addition to these books, there is also the Apocalypse of John the theologian, received as from him and admitted by the Fathers, who were holy men



and inspired by God. Such are the books of the New Testament, canonized books, and, in a sense, the first fruits, anchors, and supports of our faith, so far as they

were written and left in deposit by the very apostles of Christ. <sup>87</sup>[Synopsis on the Sacred Scripture, PG 28 col. 283-438]

### JOHN OF DAMASCUS (676-749AD)

The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John: the Acts of the Holy Apostles by Luke the Evangelist: seven catholic epistles, viz. one of James, two of Peter, three of John, one of Jude:

fourteen letters of the Apostle Paul: the Revelation of John the Evangelist: the Canons of the holy apostles , by Clement. <sup>57</sup>[John of Damascus (676-749AD), Orthodox Faith, 4.17]

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